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THE

ONTARIO EVANGELIST.

"Go speak to the people ALL the words of this Life."

VOL. 2.

ERIN AND EVERTON, ONTARIO, FEBRUARY, 1888.

No. 10

POETRY.

"WE ALL DO FADE AS A LEAF."

Our life, how frail it is!
Changeful and brief,
Spring, summer, fly—then we
Fade as a leaf.

Why should a thought like this
Minister grief,
If we our end fulfil
E'en as a leaf?

Then brightening at the close,
Hoping relief
From sorrow, sin, and care,
Fade as a leaf?

Brief winter; fadefless spring;
Blissful belief!
This is our joy that we
Fade as a leaf.

Of all our aims in life
This then be chief—
Ripe, hopeful, bright, that we
Fade as a leaf.

—Newman Hall.

ORIGINAL.

CHINA LETTER.

No doubt you rejoice with us that we have had such a noble addition to our forces in China. I think that now our mission work must progress rapidly. The influence of four such excellent men and women leaving friends and relatives and the blessings of civilization to serve the Master among the heathen will stir up the people, and if the spirit of Christ is truly in us we shall not lack for men and means to carry on this grand work. I rejoice not because everything is to my liking in the way of temporalities, but because I am engaged in a living work, one that will certainly succeed, and, if I am faithful, will grant me an entrance into eternal life.

Alas! too many farmers and business men keep laying up for "moths and rust" and neglect the only sure store house. Farm must be added to farm and the bank account must be increased, but the voice of conscience is hushed and the mission treasury is empty or scant of funds.

I have gone to spend my first night in the building I have rented for a hospital, and rejoicing at heart over the prospects before us, I write to you. My building consists of twenty-four rooms, is two storied and situated in the centre of the busiest part of the city. If good preaching is done here the light must go forth over a great radius. Chinese houses are nearly all built on the same principle: three roomed if one story—which they usually are, and six roomed if of two stories. In building, a frame is first put up and a roof of tiles laid on, then walls are built for back and gables and the whole front is closed by wooden doors latticed and covered with white paper at the upper part to let in light. In front of the house is a court.

My building consists of three such two-storied buildings with two smaller houses tacked on at the side. A few rods away is the large examination hall where about ten thousand students from the whole province are examined for the second literary degree. It is not one hall but a great number of long passages on one side of which are cells about two feet wide, four feet deep, and six feet high with one board for a desk and another for a seat both stretching across the cell and resting on ledges of the brick work. Along the passages during examinations, I believe, watchmen are stationed to control the students, there are also several small towers for watchmen, as well as rooms for the examination of papers.

If we can manage to keep our house we must do a great work. At present the officials do not like us to be in this situation and are trying to move us to another house.

I believe earnestly in more prayer for our work. Brothers Saw, Hearndon and myself prayed often for more laborers, and contrary to the expectation of many two men have come to China instead of one. We keep on praying and I would request the prayers of all the readers of the ONTARIO EVANGELIST for our success and for more laborers for this land. God can more than meet all our fondest hopes. We desire and pray for ten more able young men for China. Could

not Canada send an able young preacher or physician, and give enough money to the Board to support him? Missionaries should be the best educated of all Christian workers.

W. E. MACKL.

Nankin, Oct. 29th, 1887.

TO THE CHRISTIAN PROFESSOR.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

Having of late been in a place where "prayer meeting" was held, and, evidently, where sensationalism ran up to the highest degree, it caused my meditation to construct the following questions and answers:

1st. You have your sins forgiven you, haven't you? Ans.—Yes.

2nd. How do you know? Ans.—From the testimony of God's word.

3rd. How do you know that that testimony relates to you? Ans.—Because I have complied with what God requires of man in order to have his sins remitted.

4th. How do you feel in believing that your sins are remitted? Ans.—Happy.

5th. Is that happy feeling an evidence of sins pardoned? Ans.—Not in the least, though happiness is a result of sins forgiven,—a happy feeling is only an emotion—flows from anything, seemingly satisfactory to our comprehension.

6th. Have you any tangible evidence within you of the remission of your sins? Ans.—No, it is by faith.

7th. What then means the saying, "The spirit itself beareth witness with our spirit that we are the children of God?" Ans.—It means when we know in ourselves that we want to do God's will, then in the compliance with His word it will impart the testimony of His spirit that we are doing those things that are pleasing in His sight, and in so doing "are the children of God."—"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together."

A. B.

SELECTIONS.

THE SUPPORT OF PREACHERS.

We have before us a series of questions, propounded by Bro. Bratcher, of Arkansas, which have been practical questions, in every church which started with a membership poorly instructed in the way of the Lord. They would all be more easily settled but for the fact that certain preachers and newspaper writers are continually giving wrong answers to them, and thereby keeping up contention. We copy them in the order in which they are written, and shall answer them according to the Scriptures.

1. "How could Paul consistently say that they who preach the gospel shall live of the gospel, when he says, 'I labored with my own hands to do you service, that I might not be chargeable to any of you?'"

The answer to this question is given by Paul himself, and in language that cannot be easily misunderstood. Twice he reminds the Thessalonians that, during his first visit to their city, he had worked night and day, that he might not be a burden to any of them (I. Thes. i: 9; II. Thes. iii: 8); and the second time he gives this additional reason: "Not because we have not the right, but to make ourselves an example unto you, that ye should imitate us" (II. Thes. iii: 9). Here he claims the right of being supported by them without manual labor, but states that his reason for not asserting the right was that he wished to set them an example of self-dependence and industry—a lesson which they very much needed, as appears from the very next remark: "For, even when we were with you, this we commanded you, that, if any will not work, let him not eat; for we hear of some that walk among you disorderly, that work not at all, but are busybodies" (ib. 10, 11).

Paul afterwards pursued the same course during his first labors in Ephesus, and for the same reason. He says to the bishops of that church: "Ye yourselves know that these hands have ministered to my necessities, and to them that were with me. In all things I gave you an example, how that, so laboring, ye ought to support

the weak, and to remember the words of the Lord Jesus, how he himself said, it is more blessed to give than to receive." Paul knew very well the inclination to idleness which characterized the Greeks of his day, and he saw the need of an example among the disciples, guided from this source, that he would not have thought of in a community of Jews, who were noted for industry.

In dealing with the disciples of Corinth, he was doubtless in part influenced by the same consideration, but he had another and peculiar reason for taking nothing from them. This reason is given in the same paragraph, in which he announces it is an ordinance of the Lord Jesus that they who preach the gospel shall live of the gospel. It may be well to trace his whole line of reasoning on the subject, and to note some inferences as we pass along. The passage is I. Cor. ix: 6-19.

In the course of a defence against the charge that he was not an apostle he demands: "Or I only and Barnabas, have we not a right to forbear working?" This implies that the other apostles, unlike himself and Barnabas, avoided manual labor; that they had a right to do so; and that he and Barnabas had the same right. He demands further: "What soldier ever serves at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? or who is shepherd of a flock and eateth not of the milk thereof? All of which means that it is obvious from all analogous cases, that the soldier of Christ, the laborer in Christ's vineyard, the shepherd of God's flock, is to be supported by those to whose service he is devoted. He next quotes the law of Moses on the subject. He cites from Deuteronomy xxv: 4, the precept, "Thou shalt not muzzle the ox when he treadeth out the grain"; and says that it was written for men and not for oxen.

Then coming directly to the point he says: "If we sowed to you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more?" This last question implies that other preachers had received compensation from the Corinthians, and had received it as a right which the Corinthians had not called in question, a right which Paul acknowledges as respects these others, and claims as respects himself.

After thus arguing to establish his right to compensation, the apostle next touches upon the reason why, in the case of the Corinthians, he had not claimed the benefit of it. He says: "Nevertheless, we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ." The reason now given is not, as in the case of the Thessalonians and the Ephesians, because he would not be a burden to any of the brethren, though possibly that was also a consideration; but it is because claiming what he had a right to claim would be a hindrance to the gospel. The particular way in which it would be a hindrance is held back for the time, and before stating it he puts in some additional proofs of his right, elaborating this point even to redundancy. He demands: "Know ye not they who minister about sacred things [the priests and Levites] eat of the things of the temple, and they who wait upon the altar have their portion with the altar?" This was the law of Moses. Not a single offering was brought to the altar of which the priests did not have a part. Of the whole-burnt offering they had the hide; of the peace-offering they had the hide, the right ham and the breast; of the sin-offering they had all except the leaf fat and the caul; and of the meat-offering they had all except a handful of each that was thrown upon the altar. As a parallel to this, he adds: "Even so did the Lord Jesus ordain that they who preach the gospel shall live of the gospel." This was ordained by Jesus when he gave the first commission to the twelve, declaring that the laborer is worthy of his food, and that, therefore, they were not to be at the expense of providing gold, silver, food, or clothing for their own use while they were engaged in preaching. (Matt. x: 9, 10.)

Having thus, with that redundancy of argument which is characteristic of Paul, established his right, he again touches the subject of his own course in regard to this right: "But I have used none of these things; and I write not these things that it may be so done in my case: for it were good for me rather to die, than that any

man should make my glorying void." This shows involved in his special reason for practically renouncing his right while theoretically asserting it, a "glorying" which he valued more highly than his life. This "glorying" he proceeds to duly define under the name of a "reward," but without showing clearly why he calls it a "glorying." He says: "For if I preach the gospel, I have nothing to glory of; for woe is to me if I preach not the gospel. For if I do this of my own will, I have a reward: but if not of my own will, I have a stewardship intrusted to me." By this he seems to mean, that whether he preached willingly or unwillingly his stewardship required him at any rate to preach, and that he had nothing to boast of, no reward, for the mere thing of preaching; yet he would have it if he preached willingly. Next he shows what he means by this "reward." "What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel: for though I was free from all men, I brought myself under bondage to all that I might gain the more." Here at last comes out his ultimate reason, that we "might gain the more"—more than he would by demanding his right. But this is only the negative form of the reason given previously, "that we may cause no hindrance to the gospel." It leaves the special reason why this consideration had force in Corinth rather than elsewhere still in the dark; and in the dark he intentionally leaves it, so far as the first epistle is concerned, reserving a clear statement of it for the second epistle. It is left in the dark, I mean, to us; to the Corinthians it may not have been; for they may have known very well how his claiming support at their hands would have hindered the gospel, and how his declining to do so had gained the more.

We now turn to the second epistle (xi: 7-13), where the apostle takes up the subject again just where he left it in the first epistle: "Or did I commit a sin in abasing myself that ye might be exalted [connect with this I. Cor. ix: 19], because I preached to you the gospel of God for nought? I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia [these were Timothy and Silas; Acts xvii: 15; xviii: 5], supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia." Here he reaches the glorying mentioned in the first epistle, and he shows, by limiting it geographically to Achaia, of which province Corinth was the chief city, that it had a local reference. But now he keeps it no longer in the dark. He proceeds: "Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them that desire an occasion; that wherein they glory they may be found even as we." Here he sets forth two purposes of his course, one of which is good for the past, and the other for the future. As to the past, it had been to cut off occasion from them that desired an occasion, that is, an occasion for arousing suspicion as to his disinterestedness in preaching the gospel. A suspicion of this kind would have been the hindrance to the gospel of which he spoke in the first epistle: the absence of it enabled him to "gain the more." He had known from the beginning that there were persons in Corinth who desired such an "occasion" against him, and which, if used, would be a hindrance which, at all hazards, he determined to preclude. As to the present and future, there were some men then in the church who gloried in some kind of superiority over himself, and his other purpose was to show that they were as he was, that is, not his superiors. Then, to show how infinitely they were his inferiors, he adds: "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ." Paul's glorying, then, that was so dear to him, was the glory of self-sacrifice in declining a support which he had a right to claim, and by this means circumventing the enemies of the truth, shutting off a hindrance which they would have thrown in the way of the gospel, gaining more souls for Christ, and holding a position of disinterestedness which enabled him to successfully assail the false pretenses of men who claimed to be his superiors. He would rather die than to lose this great advantage which he wielded for the truth.

We now see the correct answer to Bro. Bratcher's question. The Lord Jesus has ordained that they who preach the gospel shall live of the gospel, but Paul understood this ordinance as only establishing their right thus to live, not their duty. It binds those for whom the preaching is done, but it leaves the preacher free.—*Apostolic Guide.*

The Ontario Evangelist,

A RELIGIOUS MONTHLY.

Terms, 50 Cents per Annum In Advance.

T. L. FOWLER, - EVERTON, ONT.,
GEO. MUNRO, - ERIN, ONT.,

EDITORS AND PUBLISHERS.

All matters for publication should be addressed to GEO. MUNRO, Erin, Ont. All remittances should be sent to T. L. Fowler, Everton, Ont.

Remittances sent by Post Office Order or Registered Letter will come at our risk.

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FEBRUARY, 1888.

A SPECIAL OFFER.

To encourage more to take an interest in the paper and to increase its circulation, we make the following offer:—

We will send the paper free

- (1) To any one sending us four new names and two dollars.
- (2) To any one sending us six names, new or old, and three dollars.

Now is the time to give the paper a boom.

Brethren, it is your paper, and we look to you to assist us in circulating it.

"THE MODE OF BAPTISM."

In the *Discipline* of the Methodist Church in Canada there is found this rule: "The mode of baptism is by sprinkling or pouring, but should any candidates for baptism prefer another mode the officiating minister may comply with their request." The liberty thus allowed to Methodists, we are told, was lately exercised in Wellington, Co., Ont. Three persons desired to be baptized in three different ways, and the minister following the instruction given above did so they severally wished. One was sprinkled; another went down into the water and knelt down while the minister poured water upon him; and the third was immersed, or as we would say was baptized. What did the people of that community think who witnessed all that done in the name of Jesus Christ? Did it occur to them to enquire whether what baptism is so obscurely set forth in the New Testament that honest people who study that Book cannot come to a uniform opinion about it? One would think the minister himself must have felt himself in a ridiculous position. "The mode of baptism" is certainly a very mis-leading phrase. If people would stop talking about the "mode of baptism," and ask the New Testament candidly what baptism is they would find the matter very much simplified.

We must say we admire the man who went down into the water and knelt while the water was being poured upon him. He is doubtless a conscientious man who wants to obey the Saviour. He went down into the water and came up out of the water according to the Scriptures,—which could not be said of the one that was sprinkled—but he was not "buried with him (Christ) in baptism," Col. 2: 12; Rom. 6: 4. Let him and such as he fix their attention upon that expression and it will lead them where they will not find any difficulty as to what baptism is.

We have often wondered how those who believe and maintain that the Saviour was baptized standing in the water of Jordan by John pouring water upon His head, can satisfy themselves that they were baptized standing upon a hard dry floor by the minister sprinkling a few drops of water upon their heads. Or still further what likeness they can see between the Lord Jesus going of His own will and asking John to baptize Him and the case of an infant brought by its parents to be christened. And yet there are many who are perfectly satisfied that their parents could obey the Lord for them. How strange it is! "Believe and be baptized" is the New Testament order; "Be baptized and then believe" is theirs.

We are glad to have reason to believe that infant baptism is losing its hold in many quarters, and that sprinkling does not satisfy an increasing number of believers. The careful, prayerful, candid study of the New Testament will dissipate the mists by which so many good people are hindered from perceiving what seems to us to be clear as the noonday sun.

G. M.

PAYING THE LABORER.

THE REASONS WHY.

The languishing condition of many of our churches is leading many who are not at ease in Zion to ask for a remedy. Although there are those who seem quite satisfied with the declining condition of things, yet it is encouraging to know that there are others who are altogether dissatisfied and are making their influence felt for good in their respective churches. A number of the churches in this Province, after long experience and careful deliberation, have concluded that the constant services of a competent laborer for each church are the things needful. Such laborers have already been secured by some of the churches and other churches are anxious to do likewise. There are some, however, who, seeing the dying condition of things, are anxious to do something, but to engage and pay (especially pay) a preacher to labor among them is contrary to their ideas and feelings in the matter. Those who oppose paying the laborer for his services claim to be conscientious. We believe that some of them are, some such have been converted from the error of their way, and instead of being blocks to the wheels of the gospel chariot, have become active agents in speeding it on to victory.

For the sake of the conscientious we adduce the following reasons why the faithful laborer should be paid by the church for his services.

Before doing so we would first say that there is much work to be done in every church by those who are appointed overseers. The gospel must be preached; and that means something more than relating the facts that Christ lived, died and arose, or in telling sinners what to do to be saved. The Word must be rightly divided, which involves the necessity of a personal knowledge of the condition of every member of the church. The sick call for constant attention, while the careless and indifferent ones must be sought (they will not come) and labored with in view of their restoration. This is only a fraction of the work required to be done in every church if the church would do its duty and prosper. To this end the Holy Spirit has given instruction for the appointment of men who have the proper qualifications to the spiritual oversight of the churches. It is not enough to appoint them. They must do the work. That is the purpose for which they are appointed; but to do the work required involves the use of their time. In the most of our churches the amount of work to be done—that ought to be done—calls for the labors of at least one man.

Now, we all will agree that the work should be done, and that the performance of it calls for energy, ability and time, but is it right to remunerate a man while performing the work? We say it is:

1. *Because it is reasonable.* Your church may have in it but one man qualified for this important work. You appoint him to the office because he is qualified. He is appointed not for the purpose simply of being an officer, but for the purpose of doing the work; but the work claims all of his time. Now, we hold it is not reasonable that that one man should let his family starve or beg while the other members of the church come and go at their pleasure. We claim it is but reasonable that such a man should be paid for his time. If not, it is a very unfortunate thing for a man to have the qualifications for such an office in the church.

2. *Because it is just.* A church has a right to expect its overseers to look carefully after its interest and to perform faithfully the work which falls properly to their lot. It is, moreover, the duty of the church to see that its officers do perform their duty. Now, we say again, for a church to require one man to spend all of his time, or for two to spend half, or even for four each to spend a quarter of his time without remuneration is decidedly unjust. It is no less unjust for Christians to lay upon the shoulders of the overseers the heavy burden of its spiritual oversight while they are unwilling to contribute to their support than it was in the Scribes and Pharisees for laying heavy burdens upon the shoulders of the people which they were unwilling to move with one of their fingers. Some, however, would have us believe that that which the Lord condemned as unjust in the Scribes and Pharisees is justifiable in the Christian Church.

3. *Because the prosperity of the church depends upon it.* Where there is no remuneration there is little or no proper work and where there is little or no work there is little or no prosperity. For illustrations look abroad over our fair Province. The gospel is as powerful as ever. Most of our churches have elders enough, but there is little or no progress; and why? The work is not done. And why is the work not done? The elders have not time to do it.

4. *Because it is Scriptural.* Well, what do the

Scriptures say upon this question? It is not what some men make them say. We know what they are made to say upon many other subjects—baptism for instance or spiritual influence in conversion—but what do they say? Paul says, "And we beseech you brethren to know them which labor among you and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake." I Thes. v: 12, 13. Now it is right we are told by some to love and esteem those who labor, but we must show our love and esteem by letting them starve; but what does Paul say? He says, "Let him that is taught in the word communicate (give aid) unto him that teaches in all good things," Gal. vi: 6. "The laborer" says Christ "is worthy of his hire," Luke x: 7. "Let the elders" says Paul "that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." For the scripture saith "Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward," I Tim. v: 17, 18.

Look into these scriptures and you will see that it is the man who labors that should be paid. The Lord knew just how mean and selfish the human heart is, hence when he called men into his church to labor he was careful to make ample provision for their support.

T. L. F.

THE SUPPORT OF PREACHERS

We copy a lengthy article this month on the above subject from the *Apostolic Guide*. We do not propose to explain it here. It is in Prof. McGarvey's usual clear style and explains itself. It will well repay a careful reading by all our readers, especially those who may have been under the influence of "certain preachers and newspaper writers" who continually give wrong answers to the questions. Prof. McGarvey's straightforward, Scriptural manner of dealing with the subject is in marked contrast with the childish perversion of the Scriptures indulged in by those who go about deceiving the brethren on this matter, and make the commandment of God of none effect by their nonsense. For the sake of such triflers with the plain Word of God, we would think it think it useless to dip our pen in ink; we are fully persuaded they either cannot see or won't see. They may be left with their idols. But we know there are some good earnest brethren who feel themselves unable to explode the sophistical reasoning of those hobbyists and on their account we are glad to be able to present so clear, so forcible, so Scriptural, and so conclusive an answer as that of Prof. McGarvey. We know that the candid Christian man who wants to be right on every important question will thank us for placing before him so exhaustive a treatment of this one. As for the flippancy scribblers who seem not to know the difference between an argument and a saw-horse they will no doubt continue to rave.

G. M.

NOTES.

Bro. Lediard has been spending some time in Lobo, and is now, we understand, in Walkerton.

We understand the brethren in Garafraxa are making preparations to build a new house of worship next summer.

We direct very special attention to an article on *How to study the Bible* published in this number. Not often do we find anything equally good on that important subject.

We regret to learn that Bro. Crewson has not been very well during the winter. We trust he may soon be fully restored to health and vigor. His labor is much needed in Muskoka.

We learn through various correspondents that since the arrival of Bro. Gaff in Toronto, the church on Denison Ave., continues to go forward. The audiences are increasing and matters generally are very encouraging.

There have been conferences of ministers to discuss the question of Christian union. We beg to move that a conference of leading laymen be held for that purpose, no ministers to be allowed to take part. Who will second the motion?

A Post Card just received from Bro. Wm. H. Swayze, of Welland, says, "The labors of the preaching brethren have not been in vain. We have in Welland some noble Christians and faithful Sunday School workers. The light shines, and may the blessing of God continue. The absence of Bro. Moot was severely felt for a time: the citizens, not Disciples, had a great regard for him. Things look bright at present."

We take this way of thanking those who from different parts of the Province have shown their interest in and appreciation of our endeavors to furnish the brethren in Ontario with a paper by pledging us their support.

Judging from the fact that several sums of money have been received by the Treasurer of the O. C. W. B. M., we conclude that "those women" propose to undertake some specific work during the current year.

The American reprint of the *Illustrated London News* is a regular visitor to us. For a paper of its quality it is cheap; \$4.00 a year, ten cents a single number. "The Illustrated News Co., Potter Building, Park Row, New York.

The Roman Catholic Church ought to be happy now. Their expectations of gathering up poor heretics into the fold ought to be increased. Their chief priest—the Pope—it appears has been a priest fifty years, and they have been making a great ado over the jubilee; and even the Protestant rulers sent gifts, e. g. Emperor William, Queen Victoria and President Cleveland.

Contributions from Ontario to Foreign Missions since last report in this paper:—Colin Sinclair, Collingwood, \$20.00; Mrs. S. McGregor, Collingwood, \$1.00; S. S., Collingwood, \$2.00; Church, Walkerton, \$6.55; J. H. Haines, Craighurst, \$10.00; S. S., Guelph, \$6.00; S. S., Wiarton, \$4.40; W. C. Boyd, North Keppel, \$1.00; Church, Nassagaweya, \$15.50; Willing Workers, Walkerton, \$10.55.

Many of our readers will be sorry to hear of the death of Bro. A. A. Trout, late of Detroit, but formerly of Toronto. He had been in a delicate state of health for some years. In both of the above named cities he was well known as an active zealous worker in the church. We are disappointed in not having a proper obituary for this number: we hope to have it for our next. We extend our heartfelt sympathy to those who intensely mourn his departure.

We publish in another column a copy of the last circular letter issued by the Board, in order, if possible, still further to place it before the brethren throughout the Province. It will be seen that very general and liberal contributions are required to enable the Board to carry out the work they were authorized by the Annual Meeting to undertake. The work should not be hindered, and if all will give as they are prospered it will not be. Give promptly and largely brethren.

We feel sure our readers are pleased to hear from Dr. Macklin. His letters bring China very near to us; they are calculated, too, to bring the great work in which he is engaged very near to our hearts. The Disciples of Christ in Ontario are abundantly able to support one man in the mission field, for last year without any special effort they contributed upwards of seven hundred dollars to foreign missions. Very little extra exertion would be required to swell the amount sufficiently to keep one man.

On September 1st, 1884, the Guelph Business College, under the efficient management of Mr. MacCormick, began its educational career, since which time it has steadily advanced in popular favor and now occupies a high place in public confidence. There are three Departments in the prescribed business course, viz:—The Theoretical, Junior Practical and Senior Practical. The work and duties of each being separate and distinct and the student's knowledge of which is tested by severe examinations. The course of study in these departments includes book-keeping, commercial law, penmanship, type-writing, correspondence, commercial arithmetic, practical grammar, and business paper, including a thorough knowledge of the nature and use of notes, checks, bills, invoices, receipts, drafts, account sales, bills of exchange, certificates of stocks, bills of lading, etc. The successful completion of the work of these three departments renders the student a competent book-keeper and entitles him to the diploma of the college. Then there are special courses of great merit in Shorthand, French, German and Telegraphy. Shorthand is taught by a new method peculiar to this Institution and which has produced most remarkable results. Graduates of this department are distinguished not only for the high rate of speed acquired but also for the facility and certainty with which they read or transcribe their shorthand notes, as well as their ability and taste as correspondents. The EVANGELIST extends to the Principal and his assistants its cordial congratulations upon learning that the current year gives promise of being the most successful in its history.

A strong agitation is afoot among the Hebrews of the Western States to change their day of worship from Saturday to Sunday. Already in Chicago there are three temples where Sunday services are held. In Cleveland there is one and in St. Louis there is one. It is claimed there is nothing in the Jewish law that prevents the keeping of the day of rest on the Christian Sabbath. The orthodox Jews of course will have nothing to do with the change, but the large majority of the Western Hebrews are non-orthodox.—*Globe*.

There are not many, we think, now among the Disciples who maintain that a plan of co-operation for spreading the Gospel is laid down in the New Testament. It is all but the universal opinion that we have not, "Thus saith the Lord" on the matter, and we are therefore required to adopt that plan which to us seems best. We are strongly inclined to the view that a Society composed of all Disciples paying, say, one dollar a year each, or as much more as any one could afford, or might desire to give, would be the most satisfactory method, and the most successful way of reaching the brethren in general and securing a lively interest in the work.

Through the instrumentality and liberality of Bro. John Stewart, of Everton, assisted by a benevolent Christian lady from Dundas, an excellent sermon on the subject "The heart in conversion," has been put in pamphlet form and many of them have been gratuitously distributed. Our object in calling attention to the matter is this. If any one desires to do good—to spread the truth—it may be done by sending for and circulating some of these tracts. They can be had at reasonable rates by addressing *F. Rutherford, Owen Sound*. Bro. Stewart has some on hand yet which he will send free of cost to any address.

The action of Charlottetown in refusing to repeal the Scott Act will very likely be repeated all over the Maritime Provinces. In many of the Eastern constituencies the fact that the law may be freely violated has but a limited effect upon popular opinion. The feeling is that the liquor traffic is wrong, that it should not be licensed, and no argument that can be used will induce the people to take a partnership in the business. It is notorious that the law has not been well observed in Charlottetown, and but for the determination of an important percentage of the voters to hold no fellowship with the unfruitful works of darkness, the opponents of the Act must have been successful in the recent contest.—*Globe*.

Elsewhere will be found Bro. McLean's appeal for a large collection for Foreign Missions the first Lord's Day in March. We cannot add to what he says. But we feel like repeating a remark heretofore made in this paper. Let no Christian be irritated by these appeals. Let no follower of the Lord Jesus say "oh! money, MONEY, MONEY, it is again." But rather let us each enquire honestly how much we are able to give to further the spread of the gospel. The Lord needs all we can spare; He will not be pleased if we are stingy, and give a little grudgingly. "The Lord loveth a cheerful giver." Few are so poor they can give nothing, many are so rich they can give much. Let every one give according to his ability.

As announced the *Christian Standard* appears this year in a new form and in a new dress. It seems to be a case of the transmigration of souls. The writer of this note was almost sorry to hear of the contemplated change, but now that it is made he votes for it. The only fault he has ever had with the *Standard* is that sometimes it is a very inconsistent paper—in fact will hardly hold together until it gets round the family. (N. B.—This last remark is solely for the publishers.) If any reader of this note is prejudiced against the *Standard* let him send \$2.75 to the Standard Publishing Co., 22 East Ninth St., Cincinnati, Ohio, for a year's subscription, then let him give it a candid reading. He will come to the conclusion before the year is out that some one—well, gave him a wrong impression.

As a specimen of what the *Christian Standard* gives its readers, take the sub-joined paragraph from the leading editorial of Jan. 7th: "As individuals we need a more thorough personal consecration to the service of Christ. It is only as Christ lives in us—only as the mind that was in Christ is in us also—that our lives can be acceptable to God. When we can say, in regard to the ruling motives in our hearts, in our daily lives, our business, our studies, our benefactions, our worship, our recreations, 'The love of Christ constraineth us,' we may be sure that our incense

is burned with no strange fire. Our bodies will then be 'a living sacrifice, holy, acceptable unto God.' Beware of unworthy motives and low inspirations, make, this year, a special heart study of the four gospels, with a view to come more completely under the power of Christ."

The brethren in Toronto mean business. They have in view the purchase of a lot upon which they desire to build a meeting-house as soon as it can be done. It means something however to buy a plot of land in the city of Toronto. It means an outlay of about eight thousand dollars. Judging from the zeal and liberality manifested by the members composing the little church in the Queen City we are led to believe that the brethren throughout the Province will be so sturred up that the buying of a lot and the building of a house are not among the things impracticable. Sister McCullough visited us at Everton recently and although she had time to call upon only a few of the members of our church she carried away in cash and pledged about three hundred and fifty dollars. We must remember that the church there is required to meet in a rented house, out of which they may be turned at any time. It is evident to all that they need a home of their own, but they are unable to secure one without help. It should be a privilege for every brother and sister in the Province to assist them. Will you do it? Send money or pledges. If you send pledges you may make them payable some time next summer. If you can't send large amounts send small amounts but try and send something. Don't put it off, you may forget it. Address *Mrs. Dr. James McCullough, 160 Spadina Avenue, Toronto*.

CHURCH NEWS.

ALDBOROUGH.—The brethren in Aldborough held their December meeting at Bismarck. Bro. Sheppard did the preaching—spoke four times. There were two added to the church.

ST. THOMAS.—The brethren in St. Thomas are making preparations to build a Sunday School room. They have a large and flourishing school and need increased accommodation.

RIDGETOWN.—Through the activity of the sisters the church building has been thoroughly renovated—beautifully papered (ceiling and all), new pulpit, baptistry and chandelier. There was one baptism since last report.

BISMARCK.—The December meeting has come and gone; Bro. Sheppard preached four *opposite* discourses; Christmas day two precious souls turned to the Lord Jesus, and on Monday were baptized; to them the New Year will be a New Year indeed; others were almost persuaded.

ERIN CENTRE.—The church at this place has recently suffered a severe loss in the removal of Bro. John Thomson to Acton. He was for many years an elder and was always foremost in everything calculated to advance the cause. His many friends will be glad to know that his health is much improved.

WELLAND.—Bro. Wm. H. Swayze, of Winger, has removed to Welland. We learn through him that there is an increasing interest in both Sunday School and Church in that place. The brethren meet each Lord's Day. We trust that the cause in Welland may yet be placed on a solid and permanent basis.

GLENCAIRN.—Brother Colin Sinclair commenced a meeting here last month. The attendance was good and the interest great, showing that the people here appreciate the primitive gospel when presented in its simplicity and beauty. The meeting was continued four weeks, Lord's days excepted, as Bro. Sinclair had to be with the church in Collingwood on Sundays. We tried to get Bro. Stirling from Meaford for Lord's days but he could not come owing to ill health.—The immediate result of the meeting was the addition of ten, nine by immersion. The church was greatly strengthened and we have reason to thank God and take courage—I trust that we who profess His name may work and pray for a general advance all along the line—By united action the Disciples of Christ will soon become a power in this our Dominion.

Fraternally yours,
M. N. STEPHENS.

COLLINGWOOD.—It is now over five months since I took up work with this church, during which time I have become acquainted with the church members, and somewhat with the people of the town. Taking my information from some

of the leading citizens, the town, morally speaking, stands high—much in advance of most places of its population. Politically and religiously it is conservative, the people once settled down are settled; let such but embrace the gospel in its simplicity, and see the importance of taking the Bible, and it alone as the rule of their religious life, and they make the best of Christians. But the day for this unpopular change has not yet dawned upon our peaceful town. May God speed the time. As to the church, though not strong, they are a noble band of Christians. One in spirit, and aim, ready to take hold of every good work, that will tend to spread the light of the gospel among their fellowmen. I feel safe in saying there is no church to-day in the Province making greater sacrifices to this end, and if but able to tide over its present weakness, the day will come when its influence will be felt in this town, and community. We have had two additions of late. I closed a meeting of four weeks—leaving home on Monday, and returning each Saturday—with the church in Glencairn on the 23rd ult. with ten additions, nine by baptism, and one from the Methodists; among these is Miss Aggie Stephens, youngest daughter of Bro. M. N. He now "rejoices believing in the Lord with all his house." It is but just to say the brethren lent every possible assistance during the meetings which made our stay pleasant, and profitable. They realize they have a work to do for the Lord and humanity. As Bro. M. N. said—when a Bro. would comfort him by saying "we do well if we save ourselves"—we want to save others as well as ourselves. Stand by that Bro. it is the spirit of the gospel.

Collingwood, Jan. 10th, 1888.

Portage La Prairie, Man., Can.,
Jan. 23rd, 1888.

DEAR EVANGELIST:—
We send the following clipping from one of our town papers:—

PRESENTATION.

The Disciples of the town showed their sympathy and good will towards their pastor, Mr. Finch by congregating at his residence on Tuesday evening and taking full possession of the house. They had their baskets with them and in fact had made up their minds to stay and have a good time from all appearance. They had also brought 12 or 13 cords of good wood and a fine fur coat along with them which they turned over to the care of Mr. Finch. Mr. Finch made a feeling reply embodying in his remarks of thanks warm wishes for their individual welfare. He then extended to them the freedom of his house. Everybody evidently accepted, for more than one hour passed swiftly by before anyone thought of returning. This substantial acknowledgment of their pastor's worth will be appreciated by all of the other denominations who are acquainted with Mr. Finch's Christian character.—*Review*.

Besides the above Mrs. F. was presented with the price of a baby carriage, she to make her own selection. The above was managed so dexterously that it came a complete and entire surprise to us. Some 35 sat down to tea. Words cannot express our gratitude for this spontaneous expression of good will and brotherly love coupled as it was by the kindly words of cheer, encouragement and heart sympathy spoken in an oral address by Thos. Sissons Jr., in behalf of the congregation and by the kindly words and happy faces of all present.

A. H. FINCH.
[We rejoice in this evidence of Bro. Finch's popularity and success. EDITORS.]

CO-OPERATION CIRCULAR.

TO THE CHURCH OF CHRIST AT—

DEAR BRETHREN:—
Since issuing our last Circular we have received \$413.83, and expended \$493.20, leaving a balance of \$72.93.

Quite a number responded to the appeal in the September circular, but many have not yet remitted. The work is increasing, which calls for more aid.

Bro. Lediard has spent most of his time in Toronto with the Church on Denison Avenue. In Muskoka Brother Crewson labors with untiring zeal, and Brother Sinclair carries on the work in Collingwood.

We are pleased to announce that an Evangelist has been secured for Toronto. Brother J. R. Gaff, from Philadelphia, comes to us well recommended. He spent a short time with the Church on Denison Avenue in December and will commence his regular work on the 15th inst. To meet this increased liability will call for the prompt fulfilment of the promises so often made in behalf of the work in Toronto, and we would urge upon you the necessity of immediate action. Now is our opportunity, and let it not be said of us that we neglected it. We have an open door and an inviting field. The Lord expects every

disciple to do his duty. While the rich give of their abundance can't the poorest disciple in our ranks spare one dollar for this Mission Work.

Dear brethren, let us not forget this important work. The eyes of the community, as well as the Lord's, are upon us. By rallying together, with God's blessing, we shall succeed. Please forward your offerings to the Secretary at Guelph.

Brother Lediard will now be at liberty to hold some meetings. Churches wishing a meeting will please advise the Secretary.

On behalf of the Board,
J. W. KILGOUR, HUGH BLACK,
Secretary. President.
Guelph, January 10th, 1888.

THE MARCH COLLECTION.

It is high time to begin preparation for the March collection for Foreign Missions. A collection must be wisely managed if it is to yield anything worthy of the great cause of missions—it will not manage itself. In some churches no pains are taken to publish the fact and to urge all to come prepared to contribute. The time for the collection comes like a thief in the night, and finds the people unprepared either in heart or in purse to do their duty. No emphasis has been laid on the need of generous offerings. The result is what might be expected—very little is realized. In other churches the fact of a collection is kept before the people for weeks. The highest motives are brought to bear upon them to constrain them to do their best. For example, last year W. J. Tibbs, of Pomona, Cal., urged that congregation to give as liberally as they could. They responded in a worthy manner. They gave \$140. This was two dollars apiece, and was more than all the other churches in the State gave for the work of the Society. This shows what a minister of the gospel who is in upright and downright earnest can do. Bro. Tibbs said that as the church was three years old he wanted to raise three dollars for each of the members, but was hindered by sickness.

If we are to raise \$100,000 this year, the churches that are accustomed to give must double their offerings, and many that never gave anything must give something. As long as only one church in six responds to the calls for collections there is room for growth in the number of churches contributing. As long as 298 give less than five dollars each there is room for growth in the amounts contributed.

It would be a good thing if an earnest address abounding with missionary information were delivered some weeks in advance of the collection. What the people most need is a good knowledge of the facts. Let there be fervent and effectual prayer in behalf of missions and missionaries. Let the people be urged to lay in store as the Lord has prospered them for the collection.

A. McLEAN, Cor. Sec'y.

OBITUARY.

DOOLITTLE.

My grandmother Esther Sarah Doolittle, closed a long and useful life at her son's home, in Chatham, on the 22nd of December last. She was born in St. John, N. B., in 1799; she came to this Province in 1817 and settled in P. E. County. She had been reared in the faith of the church of England but after coming to Ontario and upon learning the way of the Lord more perfectly she united with the Disciples. Although denied the advantages of church privileges a great part of her life yet her zeal for and her interest in behalf of simple New Testament Christianity never abated. She was a disciple in the true sense of the word. Her consistent life and great love for the truth won for her the esteem and confidence of all who knew her. Although well read in history as well as being a close observer of current events even to the last yet the Bible was her book. She was as familiar with it as a child is with the alphabet. Her confidence in Christ and her faith in the promises of the gospel were unbounded. She being a great reader and a careful observer of the stirring events and the great reforms which have been enacted in our country during the last sixty or seventy years and having a good memory she was a most interesting conversationalist. She has gone to her reward and we will miss her much.

T. L. Fowler.

MARRIED.

MATTHEWS—CAWTHRA—On the 25th ult., at the home of the bride's father Erin, by T. L. Fowler, Henry Matthews, of Erin, to Miss Mary E. Cawthra.

REID—MCKINNON—In Erin, at the residence of the bride's father, Neil McKinnon, Esq., Jan. 4th, by George Munro, Mr. R. H. Reid, Erin, and Miss Betsy McKinnon.

PARK—MASALES—At the residence of Dr. McNaughton, Erin, Jan. 24th, by George Munro, Mr. William Park, East Garafraxa, and Miss Melvina A. Masales.

HOW TO STUDY THE BIBLE.

How should we study the Bible? With the highest exercise of our own powers, and the best use of all possible facilities.

The truths which are indispensable to salvation are so plain upon the sacred page, that he who runs may read them; but that comprehensive grasp of the redemptive system which flows from a minute acquaintance with all parts of the Bible, and a careful generalization of them by the synthetic process, cannot be acquired without deep thinking and a wise application of every auxiliary.

Nor is this surprising. The Bible is a collection of sixty-six books, written by about thirty persons, inspired successively through a period of more than fifteen centuries. It embraces a vast variety of matter, presented in great diversity of form, and clothed with every variation of style. It includes doctrines, precepts, promises, and examples to regulate the faith and conduct of men, in all the relations of life. Its utterances are in prose or poetry, history and prophecy, simple narrative or formal discourse, comprehensive summary or elaborate treatise, convincing argument or persuasive appeal, as occasion required. Inspiration was not inconsistent with the fullest exercise of inspired powers. Hence, while the Scriptures are animated through and through by the Eternal Spirit breathing one mighty subject for one grand purpose, they nevertheless abound in differences of style growing out of the dissimilar constitutions, educations, occupations, and positions of their respective authors.

These difficulties would have existed had the inspired writers been our own ancestors, speaking our own language. But they were not Englishmen, nor even Orientals. They were Hebrews, and in the highest sense Orientals. The race comprises two great classes, very unlike in their habits of mind and modes of life. The Hebrews belonged to one of these classes; we are members of the other. Hence, when we undertake the study of the Bible, we are called upon to divest ourselves of the peculiarities of Occidentalism, and to put on the characteristics of Orientalism. We are to forget our ways of thinking, feeling, and acting, our laws, customs, and manners, and imagine ourselves Hebrews of ancient Palestine, living and moving in the very midst of the stirring events of the Bible.

Now, to overcome the obstacles which would characterize the Bible were it an English production, would require mental training and general information; but to conquer the difficulties of the real case demands further qualification. It involves all that would enable us to view the Scriptures from the standpoint of the Hebrew people. It therefore requires a knowledge of their political, ecclesiastical, and natural history, their opinions, institutions, and usages, their chronology and geography, their mineralogy and botany. Master minds have delved in all these departments. Their treasures are stored in books. Every one should provide himself with such books, and study them, too, until he is as familiar with Oriental life as he had been born and reared by the side of Abraham, and David, and Jesus. Then, when he studies the Bible, much of what is now obscure will be illuminated, and that which now seems strange and unpertinent, will then appear natural and appropriate.

When this Eastern knowledge has been acquired, the Bible is scarcely more difficult than if its thoughts had flowed in Western channels. To imagine ourselves Hebrews is in effect to make the Bible English. Having accomplished this transfer, we are to ascertain the meaning of the Bible, as we would learn the sense of any other collection of such diversity in matter, form, and style. Each of the sixty-six books should be studied by itself. Every circumstance of its origin and object should be vividly before the mind. It should then be studied analytically and synthetically. If this study be vigorous and patient, it will show the bearings of the various parts and the force of the entire book. This process of studying one book of the Bible should be applied to all the books of that collection, both in their chronological order and in their usual arrangement.

If such a study of the Bible as I have suggested be accompanied by a lively sense of liability to error, and faithful prayer to the Spirit for "guidance into all truth," there will be in hand the elements of truth, out of which will rise the law of God in awful majesty and the atonement of his Son in melting splendor, and around these firm pillars will the other doctrines of the Bible fall into order, the precepts, promises, and examples of the same take their respective places, and then the wonderful completeness, the imperishable glory, and the infinite energy of the Bible system overwhelm the mind, impassion the heart, and sway the life.—*Christian Advocate.*

THE IRREMIEDIABLE ELEMENT IN SIN.

There is something that repentance cannot do. There is something that it could not do for Paul or Zacchaeus or the penitent thief. There is something that it cannot do for you or me: it cannot alter our disloyal record, our past as sinful men.

Now, then, what can it do? It seems to me that a man who has opened his eyes to this fact has come face to face with the reality of things, and this very fact may set in motion in his heart the emancipating power of God. If he sees that the past sin is permanent as a record, that it goes on for a long time exercising its influence upon him, he will come to a better estimate of the sinfulness of the act and of his own folly in identifying his good with any such action; and this sense of his terrible act and of his folly in doing it will generate a repugnance to it which is the very power of God in emancipating the soul from its record and its habit. When Esau came to look upon his rash act, when he thought that he could not undo it by turning his past over and shedding a few tears in his presence, then the result of his impetuosity became more serious, and led him to think more deeply of acts, which, though inadvertently done, are fixed, and send their influence over the whole of a man's life in this world. Would he not also feel more and more his own folly in identifying the good of his rational spirit with the satisfaction of appetite! And would not this sentiment, the very fact that the past was persistent, that it had rained down judgment upon him,—would not that fact generate a new power of self-protection, vigilance, and freedom in his heart?

Much more with Paul. We know that the recoil of his soul from the past, the recoil of his soul from his guilt and folly, was the power of God that developed in his heart all his zeal and effectiveness as an apostle of Christ. We know that it was this same recoil from a fixed abhorrent past which made Zacchaeus say, "The half of my goods I give to the poor; and, if I have taken anything from any man by false accusation I restore it fourfold." He allowed his whole past to excite in him a proper thought and a proper emotion, and these brought into his heart the delivering power of God.

If we face our bad acts and our bad deeds as permanent things—things that no tears can wash out, no repentance can undo, nothing can change from what it is,—there will be a recoil in us from the past, there will be a sense of guilt in us, a sense of folly in us, for having identified the eternal good of the human spirit with such gratifications. And the recoil will be the power of the eternal spirit delivering us from our past and from our habit into the future which God has willed for us, and into the habit that Christ wears, and which we may share.—*Rev. George A. Gordon.*

THE SIMPLICITY OF PROPORTIONATE GIVING.

Consider how simply the thing could be done. The greater number of God's people receive weekly wages. Were they to exercise forethought and economy in order to give to God, what an important influence it would have on their characters and habits! Others have fixed salaries and are paid half yearly or quarterly. They might put aside at once out of the sum received what they purpose giving to God; but even in their case, would not the habit of regularly storing for God, from week to week, be of immense service? We lately heard a young minister say that he never felt as much of the love of Christ in his heart except, perhaps, at a communion table, as when on the Lord's morning, without any human eye to see him, he took the previously allotted portion of his salary, and solemnly dedicated it to the service of his Lord and Master; and those who have no fixed salaries could easily take an average say for three years, as they are obliged to do for income purposes, and weekly dedicate to their profits to God. How such "storing" would tend to counteract worldliness, and bring men to realize their responsibility in the use of money! How easy it would be then for "everyone" to give "as God hath prospered!" "The servant ten shillings, perhaps, and if so, her master, in many instances, ten pounds at least.—*Dr. Berkeley.*

Governor Taylor, of Tennessee, recently told of a colored clergyman who preached a sermon on the text:—"And the multitudes came to him, and he healed them of divers diseases." Said he:—"My dying congregation, this is a terrible text. Disease is in the world. The smallpox slays its hundreds, the cholera its thousands and the yellow fever its tens of thousands, but, in the language of the text, if you take the divers, you are gone. These earthly doctors can cure the smallpox, cholera and yellow fever if they get there in time, but nobody but the good Lord can cure the divers."

GUELPH BUSINESS COLLEGE

GUELPH, ONTARIO.

THIS popular institution began the Fourth Scholastic Year September 1st. Since that date the attendance has been larger than during any former year. The Faculty has been strengthened, the premises enlarged, and new appliances added. The Business Department affords one of the best courses obtainable, while the Short-hand Department has accomplished results unequalled in the history of Short-hand. Fourteen States and Provinces are already represented on the roll of the Institution. Ladies are admitted to all the advantages offered. Students enter at any time and progress as rapidly as natural ability and former educational advantages permit. For circulars mailed free, address

M. MacCORMICK, Principal.

A CONVINCING ARGUMENT.

Dr. Vincent says that he never denounces people for playing at cards, dancing and theatre-going, because they are not absolute, but relative wrong. But he leaves the adoption of these amusements to the judgment of the young people in this way: "I draw a picture of Rev. Dr. John Hall, Bishop Matthew Simpson, and D. L. Moody sitting down together and shuffling cards for an evening, dancing themselves red with half-dressed women, or going to the theatre. They always seem shocked at the mere mention of such conduct by such Christians. But I ask them if they don't want as good a place in heaven as a bishop shall have. And then I tell them that, if they can approve these amusements in church leaders, then of course they may ask the leaders to approve the same in them; otherwise, not." It is a good putting of the issue.

PRESIDENT HOPKINS' TESTIMONY TO CHRIST.

The late President Hopkins in making his will, which has just been admitted to probate, begins with an acknowledgment of the goodness of God, and the expression of his faith in the Lord Jesus Christ, in these words:—"In making my will I wish first to express my sense of the great goodness of God to me during a long life, the blessings of which have far exceeded my expectations. Second, I wish to express my unshaken faith in the glorious Gospel of that blessed God as it is revealed by and in Jesus Christ, and my personal acceptance of him as my only ground of hope in passing into the future world; and my prayer is that all my children may accept this Saviour in their hearts, and obey Him in their lives."

The Hindus themselves feel and know that the downfall of their faith is inevitable. Hence the growing unrest that is taking hold of the masses. Keshub Chunder Sen was obliged to acknowledge years ago, "that the spirit of Christianity has already prevailed the whole atmosphere of Indian society; and we breathe, think, feel, and move in a Christian atmosphere. Native society is being aroused, enlightened and reformed under the influence of Christianity." And the same half-heathen, half-Christian rhetorician recently crowned this, his testimony, in a public speech at Calcutta with the confession: "Our hearts are touched, conquered, overcome by a higher power; and this power is Christ. Christ, not the British government, rules India! No one but Christ has deserved the precious diadem of the Indian crown, and he will have it."—*Christian Advocate.*

And this leads us to say that our prayers should also be inspired by a large benevolence. Paul taught Christian soldiers to pray not only for success in their own battles, but to engage in "supplication for all saints, and for me." Often, when our prayers are dull and half frozen by selfishness, the heart would thaw out in the sunbeams of beneficence—the spirit would glow with a new interest if the petitioner would reach out in behalf of others and seek for them a blessing. Our prayers are frequently too circumscribed, and partake more of selfishness than of philanthropy and brotherly love.—*Christian Standard.*

Charles Kingsley has said, "If a tree is not growing, it is sure in the long run to be dying." And so are our souls. If they are not growing they are dying; if they are not getting better they are getting worse. This is why the Bible compares our souls to trees; not out of a mere pretty fancy of poetry, but for a great, deep world-wide lesson, that every tree in the field may be a pattern, a warning to us thoughtless men, that as that tree is meant to grow, so our souls are meant to grow. As that tree dies unless it grows, so the soul's spiritual life must die unless it grows.—*J. J. Huley in Guide.*



Absolutely Pure.

This Powder never varies. A mark of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, N. Y.

Nine Solid Reasons.

THE best place without exception to obtain a THOROUGH, PRACTICAL BUSINESS EDUCATION, and a SUPERIOR STYLE OF WRITING, is at

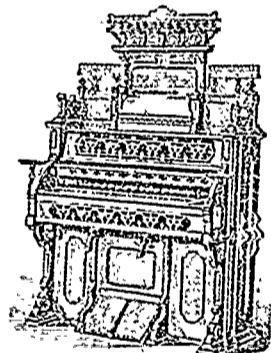


the Northern Business College, Owen Sound. Why?

- 1st.—The Principal is a chartered accountant, and gives his whole attention to his work.
- 2nd.—He employs the best teaching talent to assist him.
- 3rd.—He has taken first prize for penmanship every year for five years past at the Industrial Exhibition, Toronto, and at every Provincial Exhibition where his work has been shown.
- 4th.—The College building is a large three story stone and brick building, owned by the Principal, and used exclusively for College purposes. It is separate from other buildings.
- 5th.—The students are not crowded into 3rd or 4th flats over stores, markets or billiard rooms. THIS IS THE ONLY BUSINESS COLLEGE IN CANADA, AND THE SECOND IN AMERICA OWNING THE PREMISES THEY OCCUPY.
- 6th.—Students have not the temptations in Owen Sound that they have in the cities. It is a healthy place, and has water works, a proper sewerage system, &c.
- 7th.—It has no FIGURE-HEAD PRESIDENT whose name appears in the announcements to give it prestige, but whose countenance is never seen in the class-rooms as a regular teacher, only as an occasional visitor.
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