

THE ONTARIO EVANGELIST.

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

Vol. 4

OWEN SOUND, ONTARIO, AUGUST, 1889.

No. 4.

Poetry.

THE ERRING.

BY JULIA A. FLETCHER.

Think gently of the erring!
Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly, thus they fell.

Think gently of the erring!
Oh, do not to forget
However darkly stained by sin,
He is thy brother yet,
Heir of the self-same heritage!
Child of the self-same God!
He hath but stumbled in the path
Thou hast in weakness trod.

Speak gently to the erring!
For is it not enough
That innocence and peace have gone,
Without thy censure rough?
It sure must be a weary lot,
That sin-cursed heart to bear,
And they who share a happier fate,
Their chidings well may spare.

Speak gently to the erring!
Thou yet may'st lead them back,
With holy words, and tones of love,
From misery's thorny track.
Forget not thou hast often sinned,
And sinful yet must be—
Deal gently with the erring one,
As God hath dealt with thee.

Original.

EXPEDIENTS.

The considerate and devoted Christian is pained and perplexed in the contemplation of the many diversities that exist among those who profess to be the followers of Christ, not only among those who appear to be merely formal religionists, but, also amongst those who seem to be in earnest and who show much love for Christ and are earnest and zealous in his cause.

Certainly the strifes and divisions that separate the followers of Him who prayed that his people might be one are not the result of obedience to his will, nor in accord with the apostolic injunction that the disciples of Christ should "be like-minded, having the same love, being of one accord of one mind,"—but must be accounted for by the departures from the Divine rule.

If we take the definitions of a reliable dictionary, an expedient is "That which helps forward; means to an end, devised or employed in an exigence; a contrivance or chance," and it is with these definitions before us that we undertake to show that it is the use of expedients that is both justly and unjustly the cause of divisions.

Though it is not the intention of the writer to examine or explain the peculiar views of the many orders and sects of Christendom, but rather to refer to the divisions amongst ourselves, yet he will point out one expedient used by a large majority of the Christian world, which, undoubtedly comes under the definition of a "shift," and unjustly and unscripturally sets aside a positive command of Christ. We refer to Infant Baptism, for which no authority whatever is found in the Word of God as admitted by the most learned and candid Divines of the different churches which have adopted it.

Now, if our brethren adopt any expedient which sets aside or in any way interferes with a Divine command or a Scriptural precedent, it should at once be condemned as a "shift," dishonoring to the Saviour and destructive of true Christian union.

On the other hand, if an expedient is adopted to "help forward" the cause of Christ it is not only unwise but un-Christian to oppose it, and to wrangle and contend over a "means to an end" by which much good can be done. The co-operation of churches and of individual Christians to send the messengers of Gospel

peace to the darkened place, of our own country or to foreign nations is not to supersede the commission of the Saviour, but more effectually to carry it out.

There is no direct command or example for singing in the assembly of the Saints either with or without an accompaniment. If singing of Psalms, or Hymns, or Spiritual Songs set aside or interfered with "the Apostle's Doctrine," "the Fellowship," "the breaking of bread," or "prayers," then as an expedient it should at once be ignored, but as it does not in any way do so, then it is an expedient in congregational worship to "help forward" our compliance with the exhortation "Teaching and admonishing one another in psalms and hymns and spiritual songs." The foregoing is humbly submitted for consideration in behalf of peace and union. Let us, dear brethren, be loyal to our Lord and Master on the one hand, on the other do the things that make for peace and prosperity among ourselves.

E. SHEPPARD.

WOMAN'S WORK.

I have been asked to write a paper on "Woman's Work." "There is nothing new under the sun." Woman's work seems to lie principally in self-denial. But there are other and larger ways of putting it into practice than that old oft-quoted stanza,

"The trivial round, the common task,
Should furnish all we ought to ask,
Room to deny ourselves, a road
To lead us nearer unto God."

The grand work done by medical and other women in the Zenanas of India, in China Japan and the islands of the South Sea, has become almost like an old story to some of us. There are few comparatively who can do that work—who can afford to leave home and parents; but those who do go open up ways of self-denial to those whose places are at home. There are not many Christian women who do not wear cheaper clothing than their taste dictates in order to devote the surplus to missions. A lady in this city pays only 35 cents for a pair of gloves, but balances the matter by putting from 75 to 90 cents in the missionary box at the same time. Many of us could easily afford to give up some of the luxuries we daily place on our tables. There are many more ways of economizing that we could devise if we set resolutely about it to find them out. Consider how much more rapidly this good work would go on if we were more thoughtful about the five and ten cent pieces that are so small and so easily spent.

In our interest in home and foreign missions we must not forget the real vital point at issue in our own country, namely, the Liquor question. Temperance work seems, as if by common consent, to have fallen largely into the hands of women. Fortunately it has been made considerably easier by the partial extension of the franchise to us. But we need more workers; the word adopted by the W.C.T.U. comes to me irresistibly, "The Lord giveth the word, the women that publish the tidings are a great host." We can hardly be called "a great host" yet, though the work demands a host of workers—every one can find that for which she is best fitted—we all have one talent, the ability to love and serve God. Let me mention some of the branches of work done by the Women's and Young Women's Unions, for your choice.—White Shield work, which is really a work to prevent the growth of the social evil; another branch under this head is to reclaim fallen women. Work among sailors, soldiers, railroad men, prison and police work. Evangelistic Temperance work; Juvenile work, which comprises Band of work, instruction on temperance given in schools and homes of destitute children. Sewing and cooking classes for little gittle girls, combined with kitchen garden work, (this let me say in passing, is teaching the children of poor and ignorant parents how to do ordinary house-work.) Flower and delicacy missions—distribution of literature, religious and secular—visiting the sick in hospitals and in their own homes, etc.—these are some of the branches of work done. The beauty of it is there is room and scope for all, old and young, married and unmarried, ROOM FOR ALL.—I cannot say it often enough. Begin at home, where charity or love always should begin, then reach

out to other homes less fortunate than yours or to those who have no real home. There is plenty for young ladies to do in this direction, for who can measure the influence a young girl can have over the opposite sex. See that you are in the right paths yourselves, girls, then go on, reach all the men you can—fascinate them with the beauty of a true, good life, open your homes to them; do it with a heart single to the glory of God and you need not fear the results.

Local unions are organized by ladies appointed to do that work by the Provincial Union, a small annual fee is charged, the members take the pledge. The badge worn is a small knot of white ribbon.

I should like to say a word or two about the flower and delicacy mission; this work reaches many whose lives are dark and dreary, the mission carried on by the "Y.S." here in Toronto is almost exclusively for the poor and for the gratis patients in the general and the children's hospital. I wish you could see the little ones' pale faces brighten when the girls come to them with the flowers; they know that under the gay exterior the basket is lined with glasses of jelly. The grown up children in the general hospital are just as well pleased to see them, though of course in a quieter way. This work is so beautiful and so pleasant; get some names and addresses of sick and poor from your own doctor, and try a flower mission on your own account for a few weeks and taste the happiness of giving pleasure to God's poor. Take time? of course it does, does not all work for Christ involve self-sacrifice? "As we have opportunity, let us do good unto all men, and especially unto them who are of the household of faith." "For God and Home and Native Land."

GARDEN THOUGHTS.

Go through the world we must; we must not be conquered, we must overcome the world. Faith is the means.

See that the old net is repaired if you intend to use it.

Keep the memorial of your salvation: it is dangerous to be forgetful of good.

You can learn better from a practical man than one who has only theory (Luke 10: 37).

Zeal is not always an evidence of truth, e.g. the S.A. but those who have the truth should be on the double-quick.

Cultivation improves the growth of a plant. Zeal in the mission of the Glad Tidings is the plant we want to see flourish: always stir the soil about that plant when you go into the pulpit. Cultivation has a double effect for good: weeds are destroyed, and the growth of the good plants aided. So likewise those who are active in the Master's service are healthier spiritually, and less sinful.

J. B. L.

Selections.

THE DEVELOPMENT OF A REFORMATORY PRINCIPLE.

When Richard Baxter uttered the famous words: "In things essential, unity; in things indifferent, liberty; in all things charity," he stated a fundamental principle of the religious reformation demanded by the evils of his day and inaugurated early in the succeeding century. It is not probable that he saw all that was involved in his memorable motto. What he did see evidently, was an utter lack of discrimination, in the popular mind between the things which are vital and those which are incidental, and the consequent effort to enforce uniformity at the expense of unity. Against this fatal error he aimed his remarkable statement, which as we believe, contains the germinal principle of the Reformation we plead. Wickliffe has been called "morning star of the Reformation" of the 14th century. It is hardly too much to call Richard Baxter the morning star of the Reformation of the 17th century. If he had been called on to state more specifically what were the "things essential," and what the "things indifferent," his answer, doubtless, would have borne the marks and the limitations of the religious thought

of his times. It was for another age to develop, more clearly than was possible at that time, the application of this principle to the religious problems upon which Christendom had divided into hostile camps.

In the early part of the present century, Thomas Campbell, looking at the same evils which Baxter had seen and deplored, uttered a not less remarkable saying in the memorable words which he made the battle cry of reform: "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent." The clear import of this striking motto was, What is enjoined upon men by divine authority we shall insist on being observed; and where the word of God has left men free, we shall not bind them. The phrase of Baxter, "things essential," had now been interpreted to mean the things required by the Scriptures, and the "things indifferent" were those where the silence of the Scriptures left men free to follow their best judgment. In both these mottoes there is a clear recognition of divine authority, and an equally distinct rejection of human authority in matters of religious faith and practice. In each of them there is a solemn emphasis of loyalty to God; on the one hand, and of freedom from the tyranny of opinion, on the other. But, "where the Scriptures speak" is a decided advance, in the direction of clearness and definiteness, beyond the "things essential."

In the progress of the Reformation as urged by the Campbells and their co-laborers, another distinction of great value came into vogue. The "things essential" of Baxter and the things enjoined by the Scriptures, were called matters of faith, while inferences on matters where the Scriptures are "silent,"—the "things indifferent" of Baxter—were called matters of opinion. This distinction between faith and opinion—the one resting on divine authority, the other on men's fallible judgement—served to clear away a good deal of fog from the religious atmosphere, and to enable men to go forward in the work of reform with a firmer step. It was now seen that a great many things which properly belonged to the category of knowledge, and might be classified, as such, representing the results of Biblical investigation, could never be classified as belonging to the thing of faith or have any legitimate place in a creed or confession of faith. It was the clear perception of this distinction that led our reformatory fathers to reject, as bonds of union and communion, all human creeds and confessions of faith. It was not that these creeds contained errors, though doubtless they did, being the results of fallible human thought, but that they contained matter which, whether true or false, had no business in a creed or confession of faith, to serve as a basis of fellowship among Christians. If true, they belong to the category of knowledge, not faith. If they suggested wise methods of organization, work or worship, they belong to the "things indifferent," and not to "things essential."

In the historic evolution of this reformatory principle, there was yet another step taken, which was essential to the application of the Baxterian motto to the religious questions of the age, and necessary to bring the reformers clearly on to New Testament ground. It was soon perceived in the light of the New Testament teaching that the faith which the gospel requires—the truly evangelical faith—was faith in Jesus of Nazareth, as the Christ the Son of the living God. It was not faith in dogmas, propositions, or ordinances, but in a Saviour, that constitutes saving faith. To believe in him, and to obey his commandments because we believe in him—these, now, it was seen, were the "essential things," in which there must be "unity." Other matters, not contravening these, were the "things indifferent" concerning which there must be "liberty." How significant, now, the saying of Paul, "There is one faith!" Here, at least was perspicuity itself. The magnificent generalization of Baxter, illumined thus by the light of the New Testament, becomes an operative principle. Only men are now needed with the courage of their convictions, to test this principle in the practical work of reform. The men were not wanting. They did test it; and with what result the world knows.

Perhaps there has not always been a due recognition of the last clause in Baxter's motto

(Continued on page 4.)

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AUGUST, 1889.

FOREIGN MISSIONS.

THE SEPTEMBER COLLECTION.

It is gratifying to know that a large proportion of the congregations of Disciples in Ontario contribute regularly to the support of missionaries in the foreign field. Twice in every year many of the churches take up collections as requested by the Foreign Missionary Society.

There is little reason for doubting that one thousand dollars will be given this year by our brethren in Ontario to Foreign Missions. Eight hundred dollars has already been contributed. The September collection will probably produce more than two hundred dollars.

"WE DO YOU TO WIT."

2 COR. 8: 1.

The above curious expression to modern readers occurs, we believe, but once in the Old Version of the New Testament and not at all in the Revised Version where we have instead, "We make known to you."

United States only one of our churches in the United States to it. For we have reason to believe that our brethren in that country have very inadequate ideas of us and our interest in mission work.

NOTES.

Some people are so religious they have no time to be religious.

It is not enough to do a good work—one must do it in a good way.—Condorcet.

Zeal for pure doctrine is, indeed, of the highest importance but worthless without living piety and active love.—DR. SCHAFF.

If you do not get the EVANGELIST regularly, be sure to notify T. L. Fowler, Everton, Ont. Mistakes will happen, but we cannot correct them unless we are aware of them.

Contributions from Ontario to Foreign Missions since last report:— S. S. Lobo \$18.00 S. S. Erin Centre 6.00

A loving spirit is its own reward. Its love may not be returned, but its love cannot be lost. The gain of loving and its reward is—in loving.—SUNDAY SCHOOL TIMES.

I have seen many dying beds but never have I seen one which seemed to me to be a proper place in which to make preparation for eternity.—ALBERT BARNES.

The article on Woman's Work which appears on our first page was read at the Annual Meeting of the O.C.W.B.M. The writer requests us to suppress her name, which we reluctantly do. We believe in the Scripture:—"Honor to whom honor is due."

Parents should know what kind of books and papers their children are reading. Many a young man or woman is ruined by bad reading. Let the young be supplied with good books and papers; give them a chance to grow up with a taste for pure literature; it will save them from many a temptation, and be a daily blessing to them.

We ask our readers to peruse attentively the selected article Justification by Works which we copy from the Christian Guardian the organ of the Methodist Church in Canada. We are surprised to find such an article in a Methodist paper from the pen of its Editor.

We are often amused by the diverse styles in which letters are addressed to us. Sometimes, Mr. —; sometimes, — Esq.; sometimes, Rev. —; sometimes, Elder —; and sometimes plain —. No "Reverend" and no "Elder," brethren, if you please; it is all we can stand to be so styled by those not "of our own faith and order."

Occasionally we hear of some persons who do not understand the design of publishing in a paper selections from other periodicals. They seem to think they are put in merely to fill up, which, of course, is not the case.

The church of Christ and the cause of higher education have both suffered a severe loss in the death of President Woolery, of Bethany College. We unite with the press of our brotherhood in

lamenting his untimely death. We extend to Sister Woolery in her hour of darkness and sorrow our Christian sympathy, and we pray that her dear girls, who are now so ill, may be raised up to bless and comfort her.

We notice that our American brethren are not well up in the geography of our Dominion. For example, they very generally do not distinguish between Canada and Ontario. They speak of them as though they were one and the same.

Blank lists are being sent to all the churches to be filled up with pledges for the Co operation. We ask those who receive them to canvass the churches at their earliest possible convenience and return to T. L. Fowler, Cor. Sec.

If more blank forms are required or if any church has failed in any way in being supplied they can be sent upon application. We have been careful to select an active brother in each church who we trust will see to it that the matter is laid properly before all the brethren and pledges solicited.

The old Kirk of Scotland has relaxed the formula which all ministers were to sign on ordination. Now they simply take it all in a general way—make a sort of a job, lot of it—and the most sensitive conscience can dodge all the protuberant absurdities without being injured.

It is a curious fact that the Church of Scotland is in advance of the Presbyterians of the United States and Canada with regard to the Confession of Faith. We should like to have the fact explained. The question of marriage with a deceased wife's sister was dealt with at the late General Assembly in Toronto.

This from the ONTARIO EVANGELIST: Two years ago this month we published what the editor of the Leader called "the scriptural methods" of spreading the gospel, and called upon him to produce chapter and verse for the same.

You will find our "Scriptural methods" in the Acts of the Apostles, along the line where the apostles and evangelists of the apostolic age preached.

Our readers will observe that the editor of the Christian Leader does not comply with our request. We challenge him to make good his assertion that his "scriptural methods" can be found in the Acts of the Apostles. If he will do so, or even attempt to do so, we shall give our readers the benefit of his effort.

It seems difficult for us to realize that W. H. Woolery, President of Bethany College, is dead. Just why one so able and apparently so necessary should be taken away in the morning of his usefulness—long before his sun had reached the zenith—is a mystery, yet we believe that He "whose we are and whom we serve," doth all things well.

Bro. Woolery was one for whom nature had been unsparring. In appearance he was a King among men. He was large physically and mentally. He had a large heart and sympathies and found a large place in the affections of those whose privilege it was to know him.

He was very fast rising to the foremost rank among the Disciples, but he is gone and with sad hearts we bow before him "whose thoughts

are above our thoughts" and whose "ways are past finding out." Our sympathies go out to the heart broken widow and the little family. May the God of all grace richly sustain her and hers.

CHURCH NEWS.

St. THOMAS.—One baptized by Bro. Knowles since last report.

MIMOSA.—Just closed a meeting here with twelve additions, eleven of whom were by confession and baptism. T. L. FOWLER.

RODNEY.—Bro. Percival Baker is engaged to preach for the church in Rodney. Two persons were baptized by him recently.

MOSA.—Bro. Sheppard protracted a meeting here for about ten days commencing after the Annual Meeting in St. Thomas. Three were added by obedience.

MINTO.—Bro. Alfred Harris of Bethany College held a meeting in Minto closing August 14th. The attendance was large, the interest good, and five persons confessed the Saviour and were baptized.

ACRON.—Bro. John Thomson of Acton sailed from Montreal for Scotland August 7th. It is his purpose to spend the winter in the old land. We wish him a safe and pleasant voyage and a happy time with his friends while away.

ERIN VILLAGE.—Bro. D. D. Burt who attended Hiram College last session, paid his parents a short visit in July. He preached to a good audience in Erin Village, Lord's Day evening, July 7th. Bro. Burt preaches every other Lord's Day not far from Hiram.

OWEN SOUND. The members of the church at Owen Sound are looking forward with no little pleasure to the time when they will have a neat and comfortable house in which to worship God. Work is progressing very rapidly at present; the plastering is going on, the furnace is in, and no doubt the house will be ready to open by Sep. 29th, 1889.

Table with 2 columns: Location and Amount. Toronto \$19 00, Everton 14 00, Erin Village 7 00, Erin Centre 7 00, Walkerton Church 6 00, Wainfleet 2 96, P.M., Perry Station 50, Henry Tolton 5 00, J. B. Lister 2 00

CO-OPERATION NOTES.

STANDING COMMITTEES FOR 1889-90.

On Obituaries: C. J. Lister, Owen Sound. George J. Barclay, Toronto.

On Missions: James Lediard, Poplar Hill. L. K. Murton, Oshawa. W. B. Malcolm, Toronto. M. N. Stephens, Glencairn. W. H. Swayze, Jr., Welland.

On Education: George Munro, Erin. D. W. Clendenan, West Toronto Junction. F. W. Baughman, Bowmanville. C. A. Fleming, Owen Sound. T. L. Fowler, Everton. With power to add to their number.

On Statistics: J. W. Kilgour, Guelph. H. T. Law, Meaford. D. Munro, Toronto.

On Sunday School Work: C. Sinclair, Collingwood. C. A. Fleming, Owen Sound. George J. Barclay, Toronto.

These committees are expected to take cognizance of matters pertaining to their respective subjects and report to the next Annual Meeting. Brethren desiring information, or having anything of interest to communicate, may correspond with the chairmen.

T. L. FOWLER, Cor. Sec.

Life hath no blessing like an earnest friend; than treasured wealth more precious, than the power of monarchs, and the people's loud applause.—Euripides, B. C. 460.

PRESIDENT WOOLERY'S FUNERAL.

THE HEAD OF BETHANY COLLEGE LAID TO REST YESTERDAY—AFFECTING SERVICES.

The funeral of Dr. W. H. Woolery, President of Bethany College, who died Tuesday night, after a severe illness of typhoid fever extending over four weeks, took place at Bethany yesterday. It was a sad event and one that will long be memorable to those sorrowing friends who assembled to pay a last tribute to the remains of a grand, good man.

President Woolery was probably the youngest college president in the country, as well as one of the ablest and most scholarly. He was only in his thirty-ninth year, having been born October 26, 1850. His birthplace was near Antioch, Kentucky, and he remained in that State till in 1873 when he entered Bethany College. Previous to entering this institution he had taken a thorough course at the Kentucky University. He was graduated from Bethany in 1876, and at once entered the Christian ministry, and continued to be actively engaged in that work till he was called back to his *Alma Mater* in 1882, to become a member of her Faculty.

After graduating in 1876, President Woolery went direct to Pompey, N. Y., where he preached for two years. On October 19, 1876, he took to himself a devoted helpmeet in the person of Miss Linnie Kirk, of Flushing, Belmont county, Ohio. In October of 1878, Dr. and Mrs. Woolery removed from Pompey to Hopedale, Ohio, where Dr. Woolery served as pastor of the Christian church till December, 1879, when he accepted a call from Somerset, Pa., and there he preached till the fall of '82, when the Trustees of the College offered him the chair of Latin, which he was finally induced to accept. He was always one of the most modest of men, and in considering this call from his *Alma Mater* he doubted his fitness to fill the important chair, but those who called him feeling confident that they had made no mistake, urged his acceptance. The wisdom of their choice has been continually demonstrated. Professor Woolery entered into his college work heart and soul: a gifted man, young and enthusiastic, with a kindly nature that drew men and women to him, it was no wonder that he was popular and successful.

In 1887 Professor Woolery was made President, Dr. Pendleton having resigned the office and its chairs on account of failing health. All those interested in Bethany College know how the famous old institution has prospered during the two years that Dr. Woolery had been its head. Ably assisted by an admirable faculty, President Woolery brought the college to a point where its prospects are brighter than they have been for years.

The funeral services took place in the afternoon, at 3 o'clock, in Commencement hall. During the morning a number of ladies and gentlemen, under the direction of Mrs. W. K. Pendleton, tastefully decorated the interior of the pretty hall that has been the scene of many sad partings, but never one so sad as that of yesterday. The front of the platform was draped with crape caught up with ferns and with a border of white wild flowers at the top. The bust of Bishop Campbell, which stands on a marble pedestal at one side of the platform, was twined about with ivy, the dark green leaves making a marked contrast against the white marble. Near this bust stood a reading table draped with black.

In the centre of the platform was the bier with flowers strewn in profusion over it. At the other side of the stage stood the President's chair, heavily draped with crape, and beside it was a stand of flowers. The rear of the platform was thickly banked with ivy, ferns, pines and other foliage, reaching up on the wall nearly fifteen feet. White and black hangings were draped over the entrances.

The pall bearers were Col. Alex. Campbell, Col. C. H. Beall, the Rev. H. King Pendleton, ex-Sheriff Curtis, Dr. C. Epstern and Judge John A. Campbell. The college bell tolled as the body was borne into the hall and again as the funeral cortege made its way from the campus to the cemetery, where rest the remains of Bishop Campbell, the founder of the college. As the coffin was brought in and placed on the platform, just where President Woolery, in the full vigor of manhood, had stood less than two months before—on Commencement day—and spoke enthusiastically of the future, a quartette sang "Come Ye Disconsolate," the solo part being rendered very sweetly by Miss Jessie Campbell. Prof. S. M. Cooper read a portion of Scriptures, and then a touching prayer was offered by Dr. Pendleton. "Jesus, Lover of my Soul," was sung by the quartette and then Dr. Pendleton delivered a short funeral address that was a series of beautifully worded tributes to President Woolery's worth as a man, as an educator, a

husband and a father, and a thinker. The departed could well have said, "I have fought a good fight, I have finished the course, I have kept the faith." Dr. Pendleton spoke of the high esteem in which President Woolery was held throughout Christian circles in this country as a lecturer and writer, of the growing demand for his services and of the general loss sustained. His references to the loss sustained by the family and the college were particularly touching, and brought tears to the eyes of all. The blow Mrs. Woolery has sustained is made doubly hard by the fact that two of her three children are dangerously ill with typhoid fever.

At the conclusion of Dr. Pendleton's address Miss Campbell sang as a solo—the hymn commencing

"Fallen on Zion's battle field,
A soldier of renown;
Armed in the panoply of God,
In conflict stricken down."

It was sung with a sweetness and expression that affected nearly every one in the gathering, which, considering that it was both vacation and harvest time, was quite large.

An opportunity was given to view the remains, and as the people slowly filed up and across the platform for a last look at the noble form of the dead President, the quartette sang "Rock of Ages" and "Abide with Me."

At the cemetery "Asleep in Jesus" was sung, and the benediction was pronounced by Dr. Pendleton.—*Wheeler Intelligencer, Aug. 2nd.*

COLLEGE STUDENTS' CONFERENCE AT NORTHFIELD, MASS.

Three years ago this summer Mr. D. I. Moody invited the students of the colleges in the United States and Canada to send delegates to a conference to be held at his home, Northfield, Mass. The object of the conference was to arouse a more active interest in religious work in the colleges and to enlist the hearty support of all our educated young men in one grand united effort to build up the Master's kingdom at home, and to extend it to all lands. This invitation was gladly accepted; a large number of colleges sent delegates. The conference extended over a number of days and the interest developed was such that it was determined to hold a similar conference yearly.

The fourth conference was held this year—June 29—July 11—and there was an attendance of about 500 students, representing 126 colleges. Toronto University Young Men's Christian Association has sent delegates every year, its representatives this year being W. H. Graham and the undersigned. Northfield is a quiet country village in the northern part of Massachusetts, on the Connecticut River, surrounded by hills which nature has so richly adorned that it seemed a most fitting place in which to worship the Creator and work for the Master.

The following is the programme:
8.15—9.05 A.M. Conference for the discussion of methods of work in colleges.
9.05—10.00 A.M. Two Bible Classes held concurrently in two large tents.
10.15—12.00 A.M. Addresses by eminent men.
The afternoon was devoted to recreation, although there was usually some special meeting which engaged the attention of many.
6.50 P.M. Missionary Meeting, or meeting on Association Work.

8.00 P.M. Addresses.
One of the Bible Classes was a training class. The three subjects which occupied the time in it were, (1) The person who is not a Christian; (2) How to become a Christian; (3) The person who is a Christian. Each member of the class was to come prepared with Bible and nothing but direct Bible answers, and should any one attempt an off-hand answer, or express his own opinion, he was at once silenced. In this way all those questions received correct and full Bible answers. The other class took up the study of the Bible inductively.

Some conception of the nature and quality of the addresses delivered may be formed from these quotations:—

"The Bible has more power in the hands of the Young Men's Christian Association than in the hands of any other organized body in the world. Reasons: (1) Because it is accepted in its entirety; (2) It is taken as its own best interpreter."
"What we want is not a belief in a creed, but a faith in a person—Christ."
"Theology without the spirit is poison."
"Only what God says is doctrine; what men say is dogma."
"Christ did not found salvation on any formula of Faith, but on Himself."
"Don't go into the ministry unless you can accept the Bible in its entirety."

Question: "Would you advise us to spend three years in a theological school after we complete our literary course?"

Dr. Dyer (Methodist). "No; in a theological school you get the opinions of other men and become sectarian and narrow minded. You can profitably spend three years with your English, Greek and Hebrew Bibles and then you will have opinions of your own."

Dr. Pierson:—"The book which every missionary volunteer must read if he wishes to be a successful missionary, and the one that is worth all the other missionary books put together, is the Acts of the Apostles."

Mr. Moody:—"Don't take a church where there are no Sunday evening meetings. Why are people deserting evening meetings? Because the Gospel is not preached at them. Some churches give no chance from one end of the year to the other for sinners to be converted."

No place was provided for Mr. Moody himself on the programme, but the boys were so anxious to hear him that they were not satisfied until he consented to lecture to them each morning at six o'clock, when 200 or 300 students would attend.

On the closing day Mr. Moody called for short testimonies from the students on what had impressed them most during the conference. This one thing all had to say:—"I have been impressed as never before with the value and importance of considering the Bible as God's revelation. I am going home to use my Bible as its own interpreter and to do personal work."

Some of the good results of these conferences may be noted:—

1. At the first convention twelve young men met and pledged themselves to go to the foreign field. Before the close of that convention no less than one hundred had volunteered, and now the number has increased to over 3,900. Of these 110 are already in foreign lands. When we find that there are only 6,000 ordained missionaries in heathen lands, and two-thirds of that number of our college young men are ready to go, does it not mean something?

2. Instead of Christian young men doing as they too frequently did a few years ago upon entering our institutions of learning, leaving their good lives behind them and becoming infidels or sceptics, they are now being used for good and being instrumental in bringing those who come to college without Christ to Mark. The extent and success of this work was marked during the past year. Under the Northfield workers 1,000 young men in American colleges were brought to Christ.

3. Several colleges have foreign missionaries supported by the students. Toronto University supports one.

4. College Association buildings are being erected, and General Secretaries are being employed to devote their whole time to Christian work among the students.

5. Some Associations are now doing mission work in the towns where the colleges are located, and others are preparing to do likewise.

Now, fellow-students, would not such a conference do us good? I was sorry to find on looking over the register that I was the only representative of the people known as Disciples of Christ, not one of our Colleges in the States having sent a delegate. Surely another year will not go by without many of our Colleges being represented. You can receive valuable suggestions on methods of work, and take part in a movement that has for its object the evangelization of the world in this generation. All you are asked to take with you is Christ and your Bible, and if you have not Christ come with your Bible. As the Association is composed of young men of all schools none of us can take in our peculiar opinions, but we can all take in our Bible, and talk on Bible subjects in Bible language, ask Bible questions in Bible language, answer Bible questions in Bible language, and we can all work and pray that Christ's people may be one.

D. MUNRO.

Toronto University, Aug. 3, '89.

Children's Work.

MRS. JAMES LEDIARD, Poplar Hill, SUPT.,
To whom all communications for this department should be addressed.

CHILDREN'S MISSION BANDS.

The children of to-day are the church of the future. Just in proportion as we are impressed with this fact so shall we be in earnest in dealing with it. The subject has two aspects, both equally important: First, the necessity of keeping the church pure, strong and harmonious for the children's sake; and secondly, to so educate and encourage the children in every possible way that they may be ready to take their places early in life, as useful, intelligent members of the church of Christ.

The church for the children, and the children for the church, should be a strong incentive to watchful, careful effort for both. The Sunday School has done wonders in the past, and will do greater yet, with this important development growing out of it the desire for the welfare of others. It has been affirmed on good authority that the church which enjoys the most prosperity and peace among the members is the one most keenly alive to the Saviour's parting commission. If this be correct, the church is doubly blessed where the children are educated from their earliest youth to think of, and for their less highly favored than themselves. The acts of self-denial which may be needed in their work of love will be of untold value in the life of any child.

Another important feature is that of learning to work systematically. What better school for training efficient, zealous officers for the church can be found than in the Children's Mission Band, where they learn to do the duties (on a small scale it is true), at a time in their lives when everything comes easy. Young Christians who have been in the habit of leading the children in prayer will find it comparatively easy to do so among their older brothers and sisters, where otherwise diffidence might keep them silent; and their talent be thus lost to the church. Would it not be possible for every church of Disciples of Christ to commence this important work without delay? A Superintendent was chosen at St. Thomas, who will render any assistance in the formation of Children's Mission Bands, supply information, answer questions and receive reports in reference to this special form of work.

All Children's Mission Bands who may organize, and those already in existence will please report to

MRS. JAMES LEDIARD,
Superintendent for Ontario.

Poplar Hill P.O.

A Children's Mission Band has been organized in Kilsyth since the Annual Meeting, and seems to be in a prosperous condition. An encouraging report may be expected from them in due time.

An interesting report will be forth-coming from the Toronto Band at the proper time. They organized at the beginning of the year, and seem to be putting the same kind of earnest effort and honest work into its management which characterizes all they do.

Will the friends who receive the circular letter and Constitution please give it all the attention they can. The work is important and needs the help of every Christian man and woman.

OBITUARY.

THOMPSON.—Mrs. Sarah Thompson was born in the Township of Huron, Wellington Co., Ontario, March 11th, 1829. She was the youngest daughter of the late Donald McMillan, one of the earliest settlers in the township and one of the first Disciples in the West. She became a Christian while quite young, and throughout her life remained true to the faith. On January 21st, 1848, she was married to John Thompson who is well known to many of our readers as one of the most intelligent and most liberal Disciples in Ontario. Four children were born to them, all of whom she reared in the Christian faith. One daughter is the wife of Mr. M. McKinnon, Innis, the other of Mr. John McPhedran, Nascogaweya. The elder son, Mr. D. E. Thompson, is a leading lawyer in Toronto, and one of the most prominent Regular Baptists in Canada. The younger son, Mr. Levi Thompson, now resides at Ellsboro, N. W. T., and is engaged in agricultural pursuits. Mrs. Thompson was a model mother, and was evidently the friend of her sons and daughters, and was happy in retaining their affection and their confidence to the last. This blessed is the mother of whom this is true.

Those who knew Mrs. Thompson will not think it an exaggeration of mere friendly partiality to say that she was a superior woman of this woman—strong-minded, clear headed, kind-hearted; one of the truly faithful of her kind. Being witty, cheerful and intelligent, she was an excellent company. She had a sound knowledge of the scriptures, and was not ignorant of other literature. Her religious convictions were of a robust and healthy type—let us say, therefore, of a truly Christian type—pure, but not pietistic; free, but not licentious; a devout believer in the Word of God, but in a critical and practical sense; not afraid of the world, but in a true sense, a true Christian type. Her life was a life of prayer; fervent in heart; resting in the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of sinners; giving to the poor; and to the needy. Her was one of the houses in which the angels of heaven found a home. Many of them when weary of their journey and comfort there and left refreshed and encouraged.

It was on the morning of June 13th, 1889, that her saintly spirit left the mortal body. On the 15th many of her near and dear friends and neighbors and a large number of old ones assembled at her house after which a large company followed the remains to the cemetery on the fifth line of "in." There was gathered another concourse of her old friends who came to pay tribute of respect to her. The dear old friend who had been so long a part of our lives, and who had so tenderly cared for the relatives and friends dispersed to resume the regular routine of life's labors and let us trust, with renewed resolve to so order the lives that they too may "have hope in their death."

MARRIED.

ALLINGHAM—McMILLAN. In Erin July 25th, by George Munro, T. D., Allingham of Mornington, Perth Co., to Flora A. McMillan, daughter of Hugh McMillan Esq.

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"in all things charity." If so, we will do well to add to the light which has been shed by this movement on his memorable saying, the warmth, the courtesy, and the affectionate bearing contained in the word "charity." Because this motto of Baxter, interpreted by the light of that Reformation of which it was the fore-gleaming, fitly expresses the purpose of this journal, and the spirit in which it has sought to realize that purpose, we have emblazoned it on our banner as our motto and watch word of reform. Unity, Liberty, Charity: these divine elements must characterize the church of the future, and redeem it from the weakness of division, the bondage of creeds, and the blight of sectarian bigotry.—*Christian-Evangelist.*

JUSTIFICATION BY WORKS.

We have long thought that the prevailing disposition in all Protestant Churches to magnify the doctrine of justification by faith only, in opposition to Romish theories of soteriology, has led to the obscuring of the relation of works to the final justification of men before God. This has produced a kind of antinomianism, even among those who would repudiate what ordinarily goes by that name. Now, we believe fully the truth that sinners who penitently trust in Christ are forgiven and accepted by the free grace of God, and not on account of any righteousness of their own, with which they purchase forgiveness. We hold nothing inconsistent with this.

But is there not a prominence given in the Bible to good works, or to what we may call justification by works, that we do not find duly recognized in the popular evangelistic theology of the day. The declarations of St. James respecting justification by works is explained by many merely to mean that works are the outward evidence of inward grace; in the same way, good works after conversion are regarded simply as the external outcome of the new inner life; but not as having any direct relation to ultimate salvation.

It seems as if there was no place in a great deal of the current revival theology for the teaching of Holy Scriptures respecting works of righteousness, and their relation to the rewards of eternity. There is a great number of passages of Scripture which give much greater prominence to right living than it receives in the popular theology of the day. The great Teacher compares those who here his sayings and do them not, to a foolish man who built his house upon the sand; but he that heareth and doeth them is like a wise man who built his house upon a rock. St. Peter declares that Christians are "created in Christ Jesus unto good works." Our Lord says: "By thy words shalt thou be justified; and by thy works shalt thou be condemned." St. Paul tells us that God "will render unto every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doeth evil."

A recent English writer maintains that whether we regard man as a Nature-being, or as the offspring of God, he is sent into life to do something—to work. This certainly is true of man in the latter sense. He is constantly appealed to as a being with power of choice and action, which makes him a responsible being. When God calls upon man to repent, turn away from sin, and obey his commandments, these calls would be a mockery if man had neither natural nor gracious strength to do the things which he is required to do. In studying the teaching of the New Testament, we get the idea clearly that those who have wasted life's opportunities in selfishness and sin are condemned, because they failed to do the work that God called them to do. Those who have believed in Christ and did in life the things which were according to God's will are approved at last.

Our great Master himself says: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." The same idea is vividly presented in our Lord's picture of the last judgment in the 25th chapter of Matthew. Those who have done the deeds of unselfish benevolence to others shall hear the words, "Come ye blessed." Those who have selfishly neglected to aid the needy shall have to hear the awful, "Depart ye cursed." John Fletcher calls the justification by faith initial justification, and maintains that the final justification at the last day will be by the evidence of works.

What are the causes which lead so many teachers to obscure and ignore the prominence given

to works of righteousness? Some are afraid of robbing God of his glory by admitting that man can obtain eternal life. Some are afraid of taking into the older part of teaching salvation by works. Others confuse justification by faith, the beginning of the new life, with eternal salvation in heaven and take everything which applies to the former as applying equally to the latter. There is also a wide-spread theory that before the coming of Christ men were under the covenant of works, and that since his coming they are under the covenant of grace. As if God had experimented with man to see if he could save himself by obeying the law, and finding that he could not, provided salvation by grace. We cannot accept this theory. We believe that those who "died in faith" before the coming of Christ were not saved in a different way from those who have been saved under the Christian dispensation. The great truths of man-guilt and God's mercy are set forth in the Old Testament as well as in the New Testament. While we hold that no man can give an acceptable service to God without having faith in Christ, we also hold, it is true, now as in the time of the prophet Micah, that what the Lord requires of anyone is "to do justly, to love mercy, and to walk humbly with his God."—*Christian Guardian.*

THE CHURCH FARM LOTTERY.

"Now I tell you this lottery business in the church-fairs is all wrong, every bit of it," said a business man to-day.

"I'm not straight-laced, as the saying goes, but I know its bad. It commenced, the rage here did, through the desire of our citizens to help a certain church. Then all the churches and societies held fairs, and it was 'chances' and 'books' and 'grabs' here, there and all over. What will the man do who drew the \$1,000 prize the other day? Put it in a bank? Not much. He'll go and have a big blow-off, and be poorer in a month's time than he is to-day. I consider it would be a great misfortune for one of my boys to take a prize at a church fair. I'd far sooner give him five dollars and tell him to buy gimcracks with it like a little man than to have him gamble it away on chances; even if he got the biggest prize of the lot, for that would unsettle him completely."—*Albany Journal.*

THE PLACE AND POWER OF PRAYER MISUNDERSTOOD.

Dr. Halsey Moore in the *Religious Herald*, writes in condemnation of the much misunderstood place and power of prayer. He severely censures those fanatics who claim that there are no limitations to its power, that whatever human caprice may see fit to ask for, however unauthorized of God or violative of natural law, it has a right to expect. He instances the case of a woman, who, being of the "faith-cure" order and believing it wrong to resort to a dentist for the replacement of her lost teeth, began to pray to the Lord for a new set! And he tells of a man in Maine who built a grist mill on the top of a hill to convince the world that God answers prayer; it being his belief that whenever he prays for rain God will send it in sufficient quantities to fill and keep full a large tank he has constructed on the roof of the mill, so that it can run by water! It is foolish like these that tend to bring the precious privilege of prayer into contempt, and to destroy faith in its real power. We are glad to see the *Herald's* approval of Dr. Moore's position. If it will but go a step further along the same path, and condemn the common practice of teaching alien sinners to pray for the forgiveness of sins, while they remain in wilful disobedience to the gospel of Christ, we shall be still better pleased with it.—*Geo. Darsie in Apostolic Guide.*

GOOD SAYINGS OF HENRY DRUMMOND.

A correspondent states that the gem of all Prof. Henry Drummond's utterances at Northfield was a five minutes' talk—how it did clear the air!—in which he emphasized the thought that the end of Christian living is not to be good, or to get good, or get good, but simply to do the will of God. In another striking address Mr. Drummond gave an informal but significant and impressive development of the idea that "the Bible grew out of religion, and not religion out of the Bible; and that the men who gave us this Christian library were authors and not pens." We have seen no sentence spoken by the Glasgow professor at Northfield that we like better than this: "Christ's time was largely taken up in making people happy."

One afternoon in an island in China, reading a book on the despair, I was reading a Greek text, and in the sixth chapter of St. John's Gospel, reading in course, I came across a verse which struck me as it had never done before. It was the verse from the fifty-second verse onward, and it was just turned to that passage, I caught the train of thought that was such a help to me, may help some one else here.

In the fifty-sixth verse—He that catch my flesh, and drinketh my blood, abideth in me, and I in him. I had read the verse in the Authorized Version, which in me and in him, a beautiful and never connected it in my mind with the fifth chapter, where the word happened to be rendered in that version, "abide in me." But, of course, reading in the original, the word was carried on by the verb in the sixth chapter, and I saw at once why there is a little light on this great and difficult problem. I have evidently been making a mistake about this subject of "abiding in Christ."

I had thought that abiding in Christ meant keeping our hearts so fixed upon Christ, so constantly meditating upon and dwelling in him, that we never lost the consciousness of his presence. I thought we were continually, so to speak, to realize his presence, and continually to look to him for blessing and help and guidance. Now, what I thought was abiding I have since seen was feeding upon Christ. Feeding is a voluntary act. We go to the table and sit down, and partake of what is there. That is a voluntary act. But the man who wanted to feed all the day and wanted to feed all the night, too, wouldn't be a desirable member of any community. That was what I was trying to do, and because I couldn't manage it, I would get into a sort of almost religious dyspepsia.

I had a little hospital and dispensary work that kept me busy. Perhaps a man would be brought into the place with an artery cut and in imminent danger, within half an hour the question whether he would live or die would be settled, and one's whole attention would be wrapped up in the patient, and one wouldn't think of a thing else until the result was known; and then the thought would steal over me, "Why, for two hours I haven't thought about Jesus," and I would go off into my closet almost in despair and confess this sin. I was in very great distress, indeed. I wanted to be feeding at the table all the time. Now, if a man has two or three square meals every day, and perhaps a lunch or two between, he ought to be able to go to work.

Abiding in Jesus isn't fixing our attention on Christ, but it is being one with him. And it doesn't make any difference what we are doing, or whether we are asleep or awake. A man is abiding just as much when he is sleeping for Jesus as when he is awake and working for Jesus. O, it is a very sweet thing to have one's mind just resting there!—*Rev. J. HUDSON TAYLOR.*

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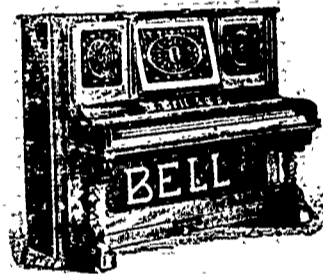
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