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THE

ONTARIO EVANGELIST.

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

Vol. 3.

ERIN AND EVERTON, ONTARIO, JANUARY, 1889.

No. 9.

POETRY.

A BAPTISMAL SCENE.

On a beautiful summer's day,
A little group of Christians stood,
Where Erie's waters calmly lay,
A sparkling, lucid flood;
These spacious waters were their quest
To honor Jesus' high behest,—
To glorify our God.

Three maidens still in early youth,
Had owned the Saviour they adored,
And to obey the sacred truth,
In faith and full accord,
With placid men and hearts so brave,
Were laid in the baptismal grave,—
Were "buried" with the Lord.

By faith we sought to realize
That angels from the realms of light
Were looking on with joyful eyes
To view the sacred sight;
That He who in the Jordan's wave,
His own Divine example gave,
Would bless the holy rite.

Delightful as the ambient air,
With odors from the sweetest flowers,
Is piety in early youth,
Refreshed with heavenly showers;
Thus fragrant may their virtues prove,
To serve the Saviour whom they love
With all their ransomed powers.

Ridgetown. E. SHEPPARD.

THE NEW YEAR.

Behold! the new year beckons like a flower
Hid in its roots among the untrodden hills:
God show thee how its sweetness every hour
Grows only as His breath thy spirit fills!

Behold! The new year beckons like a star—
A splendid mystery of the unfathomed skies:
God guide thee through His mystic spaces far
Till all His stars as suns within thee rise!

The new year beckons. He, too, beckoning nears:
Forger not thou that all His gifts are His;
Take from His hand all blessings of the years
And of the blossoming, starred eternities!

Lucy Larcom.

DUTY.

I held a flower in my hand;
'Twas night, I could not see;
And judging from the perfume, thought
The flower must ugly be.
But when the morning came, and light
With its transforming power,
I did forget all else, except
The beauty of the flower.

God placed a duty in my hand,
Before mine eyes could see
Its rightful form, that duty seemed
A bitter thing to me.
The Sun of Glory rose and shone;
Then duty I forgot,
And thought with what a privilege
The Lord has blessed my lot.

Sunday School Times.

ORIGINAL.

LETTER FROM CHINA.

In September we had the great triennial examinations for the second literary degree, and took advantage of the students being here to distribute scriptures and tracts to them. The orthodox manner of producing officials for China is through sifting out the talent of the country by means of literary examinations. The subjects of examination are the ancient classics and history and other literature of China. There are four main degrees to be attained. The first is called "Sice Tsai," or "budding talent," and is often compared to our bachelor of arts, and the examinations for this are local, in districts equal, perhaps, to our townships. The second examination is for a degree called "Gei Rin," translated "promoted man," and is held at the provincial capitals. That far Nankin includes two provinces, and selects the literary talent out of about 60,000,000 of people. About 20,000 men compete in this literary contest, and somewhat more than one hundred attain the degree;

and, unfortunately, some of these few gain the honor by bribes or influence; but many fairly win their laurels. The examinations are held in a large enclosure in the heart of the city, and not far from my dispensary. In this enclosure are long rows of cells with passages in front for the scrutineers to promenade and keep watch against cheating. Each cell holds a student, and in his little brick apartment with its tiled roof he has a seat and a table in front of him, and a shelf above. There are other buildings for the examiners, the head ones being men specially appointed from Peking. The students all over the Empire enter on the evening of September 8th and stay in their cramped cell till the night of September 9th and write essays on questions given them. Those who send in fair papers this first time are admitted again on the morning of the 11th, while the poor men are rejected. They are dismissed on the 12th. On the 15th, much diminished in numbers, they enter again and write the final essays, and by noon of the 16th all must have left the hall. The papers must have no names affixed on presentation, and are copied in red ink by special copyists before being examined. We, representatives of the Nankin missions, six foreigners and several natives, took thirteen large cases of books and tracts and waited at the doors of the hall, or on passages and streets leading from the doors, and taking arm loads of books from our boxes, dodged through the crowds who tried to snatch, and gave bundles of books to the students, whom we knew by their bags for pens hung from their necks and a servant carrying their baggage used in the cell. We succeeded, without any row, in distributing all our books, and thus we gave copies of scriptures, tracts and works on civilization which go to the literati of two large provinces. Under the blessing of God no one can compute the good that will be done.

The successful candidates, for further honors must go to Peking, and there receive the third degree, called "Ysin Sz," or "entered scholar," and the fourth degree, "Han Sin," if successful for the third. Some of the second degree become officials, but the third and fourth degrees are greater honors. By this series of examinations officials are taken from among the learned, though offices are often purchased where money is plentiful and brains scarce. Though it must necessarily be weak on account of the cramped learning of China; yet there are a great many things to admire in the literary system of China. We do not make special efforts to gain the learned and wealthy for Christ as a rule, yet this is a special occasion and we must take advantage of it. There were Pharisees and priests who turned to Christ, and there may be some Paul among those who received books, and a great truth may shine on him from the perusal of his gift of books.

Yours sincerely,

W. E. MACKLIN.

Nankin, Oct. 29th, '88.

SELECTIONS.

THE TEMPERANCE REFORM.

A great duty rests with increasing force of obligation on this nation—with the weight of mountains; we mean upon all those who have a conscience, who believe in God and fear him; on all who understand and care for their own best interests, and who have a real sympathetic regard for the welfare of their fellow beings. This duty is, to labor incessantly, and with all the power that is in them, for the suppression of the liquor crime.

The preoccupation of the public mind for months with the absorbing issues of the political campaign that has just closed, has for the time being checked the full activity of the host of true men and women in the mighty controversy with this huge and vast iniquity. We recognize the great importance of the political questions which have so powerfully agitated the entire people and so deeply absorb the attention of our statesmen. It would be fanatical extravagance to deny the momentous consequence to our nation of the prominent questions of controversy between the great political parties. Still we hold that these national conflicts, so far

as the parties who rule the nation are concerned, have in a singular, we feel like saying in a criminal manner, almost totally ignored one of the chief questions of national concern, if not the chiefest. Now, however, as the great political battle is for the present decided, it becomes all good men to address themselves with renewed zeal to the holy warfare for the salvation of the individual, the home, society, the nation, from the terribly destructive influence of strong drink. We can not say that the political campaign through which we have passed has taught us anything new concerning the evil power of the Liquor Traffic; but it has powerfully confirmed all our previous convictions and fears concerning it. This fell Satanic Power, has now once again everywhere made itself felt as a most potent, dreaded element in politics, and therefore in the destiny-controlling influences of this nation. The election result in the greatest State in the Union now demonstrates to us, with awful reality, the character, the purpose, and power of this Prince of Darkness, of this apocalyptic Apollyon, in our land. When it has come to this—as it has—that the most eminent gubernatorial magistracy of this Christian nation has been staked and won in the express interest of the saloon, with all its Satanic iniquities and horrors, we may well pause to reflect, and to realize the gravity of the situation. Such victories as these—leaving out of regard altogether their political, party character—are a challenge to the good people of our nation to more serious reflections and to more determined action. We desire to have it distinctly understood, and sincerely so, that in our discussion of this subject, and in our concern in this great cause of humanity, we have no regard whatever to the political party divisions in our land. We are not speaking for one or against the other, but are looking only at this monstrous, portentous iniquity itself, and considering only the great

What the American people have now to do—those among them who care to do anything—is to get her, apart from all party concern or prejudice, to look at this vast evil in all the reality of its destructive power, of its horrible hideousness, its utterly cruel, brutal inhumanity, and determine with holiest purpose and firmest resolution to war, for God and man, a righteous warfare against it. Let now every good man, whatever his party affiliations—especially since the great political contest is over—give his heart to a cause that is pure and holy, about which there can be no reasonable controversy among Christians and philanthropists.

No right minded man can any longer, in the presence of the light which illuminates the whole question, justify even for a moment the sale and consumption of intoxicating liquors as beverages. The day when good men—Christians—could do this has gone by, and forever. There is but one course, but one duty, now left for us, and that is, to do all in our power to banish this sale and consumption from the land.

The destructive spirit of the Liquor Sin has not become weakened, its awful horrors not lessened, where it yet rules. We have before us a three days' record—only three days—of the work of the saloons in Cincinnati, and this record embraces several cruel murders, with other horrible bloody affrays. This in a single city! and what a world of untold crimes, brutalities and sufferings behind these awful deeds of blood! The leading journals of our land, with every recurring day, are dark and red with the details of the history of the Liquor Crime. Daily, from all parts of the land, come these tidings of murders, or of other violent deaths, and of bloody scenes, all eternally coupled with the saloons. No, friends, there is no possible mitigation of this saloon business; the sale and consumption of intoxicating drink is evil, necessarily and only and terribly evil, continually. In the extermination of this awful double sin alone is our hope. This truth we have now learned so well that it can no longer be a question of dispute. And to this conviction all good men everywhere must come.

But we feel that some things must now be insisted on in the good cause of temperance reform, and with special emphasis. And to these things we desire to call attention in another paper.—C. L. L., in *Christian Standard*.

THE NEW CREED TYPE.

The creed has fallen in our time upon evil days. Once occupying a majestic and terrible throne in each ecclesiastical organization, the church was to it a kingdom and every member, lay or cleric, a submissive vassal. Opposition to its decrees meant inevitable revolution. Sacred as the ark of God, the creed must not be touched under penalty of death.

"But yesterday the word of Caesar might
Have stood against the world—
Now none so poor as to do him reverence!"

It is becoming a somewhat difficult matter to find the creed of some of our creed churches and when you have found it, you must hunt up the sexton who carries the key. When you have at last discovered the creed and the sexton has brought it forth from its dim and cobwebbed seclusion, you see an antiquated, crazy, barbaric looking structure, a confused intricacy of crow-bars and braces, with cleats nailed on awkwardly here, and broken joints mended with twine there.

The fact is there is such a rushing to and fro in the busy religious life of to day, such crowding of the courts with workmen, such haste and vigor in the work that the creed is always getting in the way and some big priest stumbles over it and gives it a kick, which is sure to break some of its brittle and intricate machinery, or some reckless young acolyte breaks up a lot of it to make kindling wood for a revival fire.

Now, the nineteenth century is a business and practical century, and will not long tolerate anything that is *in the way*. Consequently the creed being found to be very much in the way, the most appalling and sacrilegious propositions are being made in regard to it, "Saw out this piece! Cut away that cable! Knock that brace off! Overboard with the whole business!" Such are the cries that fill the air at every conference, association, church, congress and general assembly.

The first expedient to meet the difficulty was the ingenious but dangerous one of "Substantial Interpretation." "Do you believe in and subscribe to this creed?" says the stern examiner to the young candidate for ministerial orders. "Substantially, I do!" answers the young man who is in reality prepared to make deadly war upon the most essential dogmas of that very creed.

Professors in theological colleges subscribe to the creed "substantially," and teach it "substantially," and in this manner manage to teach whatever they please. The great lights of the pulpit ride over the creed whenever it gets in the way, break through it, or deliberately drag it forth to be baited and trampled on before their audience, leaving it broken and mangled at the end of an elegant discourse.

"Butchered to make a Roman holiday!" But this will never do! This is anarchy. This substantially annihilates the poor creed, and the creed must not be destroyed. Men and brethren, what shall we do?

Perhaps an answer to this question may be found in a recent deliverance from the committee of the London Baptist Association which met in September last, to see what could be done to reconcile Mr. Spurgeon with some of his brethren who had, according to that great man, been altogether too "substantial" in their interpretation of Baptist standards—and there are not lacking Baptists in this country who will bring the same charge against Mr. Spurgeon. One of the crucial points in question was the dogma of future punishment of the wicked.

After long deliberation and debate, the committee put forth unanimously the following declaration on this point: "The unbelieving and wicked, being condemned, shall suffer the punishment due to their sins, according to the Scriptures!"

Here, now, is a declaration which includes all three doctrines of future retribution, eternal punishment, future probation and annihilation. You pay your money and take your choice. The real meaning and outcome of this declaration is to relegate the whole question to the Scriptures. But at the same time the form of a creed is preserved.

Surely in this little formula is the type of a creed which will exactly meet the wants of our

(SEE FOURTH PAGE)

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JANUARY, 1889.

ISAAC ERRETT.

The sad news of the death of Isaac Errett which occurred on Wednesday, 19th ult., in the 69th year of his age, has been heard, no doubt, by the most of our readers ere this.

A great and good man has fallen. A noble life has gone out into the unseen. No one among the Disciples has been more widely known since the death of Alexander Campbell, and we are safe in saying that the labors of no one since have been so beneficial in the work of religious reform.

His sudden and unexpected departure is deeply deplored and seems to us like a calamity, but we should remember, raised up as he was by the Lord to assist the reformed hosts of Israel over a most critical period in their history, and having nobly and faithfully accomplished the work committed to him, that it was fitting for him to enter into rest. He will be sadly missed, but his work was done. The Lord said "It is enough, come up higher." It is for us to rejoice in and profit by the rich heritage left us in the noble lessons of his life. We give the following concerning him from the pen of J. H. Garrison, Editor of the *Christian Evangelist*:

Brother Errett was of English descent on his mother's side, and of Irish descent on his father's side. He was born in the city of New York, on the second day of January, 1820. At the age of five years his father died, and his widowed mother moved to Pittsburg. In 1832 he yielded himself to Christ, and became a Christian at the age of twelve. At twenty he began preaching and soon rose to eminence. He had only the advantages of a common school education, but by dint of hard study in after years he became master of a fine style of English, and was well informed in the various departments of knowledge. After serving as pastor at various places, as an evangelist in northern Ohio, as Corresponding Secretary of the Ohio Missionary Society, then of the American Christian Missionary Society, in all of which positions he showed eminent ability, he began, in 1866, what was to be the great work of his life—the editing of the *Christian Standard*, which he continued until disabled by disease a few months prior to his decease.

Isaac Errett was far more than an ordinary man. Nature cast him in a large mould. Physically, intellectually and morally, he had been richly endowed by nature, and he had industriously developed these powers by the most assiduous application. He was a many-sided, all-around, evenly developed man. This made him the great editor that he was. No man capable of seeing only one side of a subject can ever succeed in that calling. No hobby-rider has any business in an editorial chair. Brother Errett's versatility of talent was one of his most prominent intellectual characteristics. It was at the same time a constant temptation to overwork. A man who is a popular preacher, and lecturer, and writer, all in one, is certain to have extraordinary demands on his time and strength. It was eminently so in the case of our lamented brother. He literally offered himself upon the altar of Christ's service, and was glad to spend and be spent in the interest of the cause we plead.

And this leads me to say, that in my judgment, no man in all our ranks, from the beginning of this movement until the present, not excepting the illustrious Campbell himself, had clearer conceptions of the aim and guiding principles of the reformation we plead, was more heartily devoted to them, and could state them more forcibly, than Isaac Errett. He grasped with his keen,

strong intellect its cardinal features, its fundamental ground, and its ultimate purpose, with a masterful grip, and his heart went with his intellect. He loved the grand plea we make for the restoration of New Testament Christianity and the unity of God's children. No man has done more, with pen and voice, to rescue our movement from the narrow and false tendencies of professed friends or to defend it from the misconceptions and misrepresentations of its enemies.

God has his man or men ready for every stage and crisis of his work. The first stage of our movement as of that of all reforms was one of conflict with existing errors, in which the lines of battle are drawn, and the ground to be defended is selected. In this inaugural stage of the reformation there can be no question of the supremacy of Alexander Campbell as a guiding spirit. But this was followed by the secondary stage, to which every reformation must come if it is to exert a permanent influence on the world—a period of organization, of training of the disciples in personal piety, and in laying the foundation of educational, benevolent and missionary work, and in the enlistment of the forces in all these various activities. To this period also belongs the adjustment and application of general principles to practical ends—a work that requires the most discriminating wisdom and the largest amount of patience and tact. In this secondary stage of our work, it is not too high praise, in my own judgment, to say that we are more largely indebted to Isaac Errett than to any other one man. He had many helpers, of course, and a lost who stood by him, but among them all he was easily chief, by virtue of his level-headedness, his clearness of thought and statement, and his peerless power of advocacy. Here was his great work. True, he was not a stranger to the sound of battle. In his younger manhood he was in intimate association with Alexander Campbell, Walter Scott, and other great heroes of the early days and shared with them in the conflicts and triumphs of those heroic times, when men gave up all for the truth's sake. He was himself a dialectician of no ordinary ability, when occasion demanded. But his name and fame will be associated with the enlistment and discipline of our forces in organized activity in mission work, and with the eloquent protest which he ever made against any conception of our great movement which made such organized efforts unlawful.

REVIEW OF 1888.

The time has again arrived when we meet on the flight of time, lost opportunities, neglected duties, and so forth, and when we turn over a new leaf—if only in our minds and for a moment—and resolve to do better in the future. And, having done so, we seem strongly inclined to console ourselves with the reflection that we have atoned for all the evil done, and all the good left undone, by us in the past. The Christian, however, upon further consideration knows better and thankfully reaches out to Him who alone can wash him from all sin.

It is not our purpose to pursue such thoughts further at present; we rather propose to take a hasty review of the work of the Disciples in Ontario during the year just closed. And in doing so we are glad to note much that is cheering and that furnishes ground of hoping for larger prosperity in the year 1889. The following items are here set down:—

1. The greater number of additions to the churches; judging by the reports published in this paper, there were about fifty more added during 1888 than in 1887.
2. The number of meeting houses built and repaired. The new houses are not many—the only two that we think of are those at Marsville and Huntsville; but quite a number have been repaired. We know of the following: at Ridgetown, St. Thomas, Everton, Erin Village, Grand Valley, West Lake, and the brethren at Welland have a better house than they had at the beginning of the year.
3. The increasing number of preachers employed by the churches and devoting their whole time to the ministry of the Word.
4. The large number of young men now preparing for the ministry—perhaps a greater number than ever before in our history in this country.
5. The settlement of Bro. Gaff in Toronto and the very remarkable progress made under his leadership during the year.
6. The increased contributions to Foreign Missions.
7. The growth of the work carried on by Bro. Crewson in Muskoka.
8. The enlargement of the Woman's work.
9. The continued prosperity of the Co-operation notwithstanding the largely increased expenditure for the home work of the churches.
10. The constantly growing aversion among our brethren to the nasty kind of religious papers,

11. The greater circulation and influence of the ONTARIO EVANGELIST.

12. A generally more hopeful feeling among the churches in the Province.

These points occur to us as we write. We are sure our readers will be gratified to know, or to be reminded, that there is so much ground for thankfulness, and encouragement and so much reason to hope that during the year now entered upon still greater results may be attained. It is a noble work in which we are engaged—it is the Lord's work—let us be faithful. The Lord is blessing us. He will bless us still more if we will labor more. These are wonderful days in which we are permitted to live—we have grand opportunities of sounding out the word of the Lord. Among the various religious bodies around us there is, we believe, much uncertainty, much uneasiness, much groping in the dark, much longing for a clearer and more consistent view of the truth as it is in Jesus. Shall we not then in the name of the Lord constantly, clearly, simply and tenderly declare unto the people "the whole counsel of God?"

Let us have for our song this year the stirring words of this beautiful hymn:

We are living, we are dwelling
In a grand and awful time,
In an age, on ages telling;
To be living is sublime.

Hark the onset! will you fold your
Faith-clad arms in lazy lock?
Up! O up! thou drowsy soldier?
World's are charging to the shock.

World's are charging, heaven beholding;
Thou hast but an hour to fight;
Now, the blazoned cross unfolding,
On! right onward for the right.

On! let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages—tell for God!

GENERAL, NOT LOCAL.

We are requested by a brother to call attention to the fact that the work now being done by the Co-operation is of a general and not of a local character. He says that many are prejudiced against the Co-operation because they think it is carried on for the particular benefit of a certain part of the Province, viz: that wherein the executive committee of the Board resides. Let it be observed therefore that not a single cent of the money collected is spent in Wellington Co. At the Annual Meeting preference was given to Toronto, Markham, Collingwood, and if more money is raised than is needed for those points, it will not likely be spent in Wellington Co. Let it be further observed that the churches in which the brethren of the executive committee have their membership are among the most liberal contributors to the funds of the Co-operation. Those brethren as well, of course, as the entire Board, are merely acting for the churches and brethren throughout the Province who support this Co-operative work, and in the interval between the Annual Meetings carry on the necessary business of the Co-operation. And further let it be noted that the Board were chosen from no one locality, but are pretty well distributed over the Province—St. Thomas, Guelph, Everton, Erin, Toronto, Meaford and Owen Sound.

The above considerations we think will be sufficient to show that the work now being carried on by the Co-operation is such as should appeal to every Disciple in Ontario. And it is gratifying to know that the brethren generally are interested. It is true that there are still a few churches and some brethren who do not see their way clear to unite in this work. We hope they will soon see reason to change their minds on this matter. In the meantime we trust that all will see to it that they are doing constantly some work for the Master. In our discussion about means, let us not forget the great end. And let those who do believe in our present method of Co-operation contribute liberally and promptly, that a great work may be done this year.

UNIVERSITY COLLEGE AGAIN.

ITS ADVANTAGES FOR OUR YOUNG MEN.

In our last issue we promised to set forth in this number our reasons for thinking that our young men preparing for the ministry should be educated in our Provincial University rather than in one of the Colleges conducted by our brethren in the States. The chief advantage claimed on behalf of these last named institutions is that in attending them young men are, during their College career, under the influence and instruction of eminent men in our own brotherhood. No doubt this is the most weighty consideration with those who have gone to Bethany or to Lexington or to Hiram to be educated. Our young men, would never think of preferring to our own University, Colleges in the States of the grade of Bethany, Kentucky University, and

Hiram College, were they not conducted by Disciples. And so the simple question a young man wishing to go to College has to consider is, whether that one advantage is sufficient to outweigh all the advantages of attending University College, Toronto, which we here set down, and which we invite our young brethren who may be contemplating a College course, and our readers generally, to consider.

1.—In University College we have a much better equipped institution than any one of the Colleges of the Disciples in the United States—better equipped as to the number of Professors and Lecturers, as to the extent of the course taught, and as to the appliances for pursuing the various departments of a University course. This is a consideration of the first-class.

2.—A young man educated in our Public and High Schools can continue his studies to far greater advantage in University College than in any institution in the United States. The reason for this will be apparent to any one who reflects that the University is the topmost round in the ladder of our excellent educational system. In passing from the High School to the College the student is not required to waste time in adjusting himself to a new system as would be the case in going to an American College, but without loss of time, and receiving full value and credit for all his previous work and attainments he takes his place among the undergraduates of a first-class University.

3.—The location of our Provincial University in the great and growing city of Toronto; none of the Colleges of the Disciples in the States are so well situated in this respect, and for ministerial, as for medical students, it is of the highest importance that they should be in or near to a large city.

4.—In Toronto the student will become better acquainted with his own country and its institutions, instead of probably being weaned away from them if he were to go to the States.

5.—He will also have an opportunity of getting acquainted with many of the rising generation of preachers of the different religious bodies of the Province; and will therefore learn from them as to their views and practices and be able to inform them of his own. In this way a large amount of good seed might be sown from year to year.

6.—His travelling expenses will be less.

7.—And during his vacations he will spend his time assisting our churches at home rather than in the States, as he most likely would were he to attend College there, and so would be getting introduced to the brethren of the Province and would be well known to them by the time his studies were completed, instead of being almost, if not altogether, a stranger to them as has been the case with some who have attended Colleges on the other side.

8.—He could help in Sunday School work, in Mission work, and in general church work in the city and suburbs, while pursuing his studies, to the advantage of the cause and to his own.

9.—When he had gained sufficient ability and experience as a speaker he could visit during the Session churches within convenient distance of Toronto that might need help in the way of preaching on the Lord's Day, leaving the city on Saturday and returning on Monday, as is done in similar circumstances by many of our young brethren attending College in the States. No doubt it will be said that right here is one special reason for going to the States—that there a young preacher will find many more such opportunities of developing his talents and helping himself while he is acquiring a collegiate training. We reply there ought to be in Ontario as much consideration for young preachers as in West Virginia, or Kentucky, or Ohio or Indiana. And we are very much inclined to believe that there is—and that the great majority of the Disciples in this country are anxious to see worthy and capable young men devote themselves to the ministry of the Word, here at home, and are prepared to receive such kindly, to treat them with that consideration which is due to, and which is so precious to young preachers, and to support them liberally.

We think we have now made out our case, yet there is still more to be said upon our side and other points to be examined; but time and space compel us to pause here for the present.

NOTICE TO SUNDAY SCHOOL SUPERINTENDENTS.

Superintendents of Sunday Schools are specially requested to send their names and addresses to C. Sinclair, Collingwood, or to C. A. Fleming, Owen Sound.

Remember our Home Mission points on the second Sunday in this month.

NOTES.

- A HAPPY NEW YEAR.
- A USEFUL NEW YEAR.
- A BUSY NEW YEAR.

In the *Standard* of Dec. 15th 2,111 additions were reported; and in that of Dec. 22nd 1,712.

We ask our readers to give a careful reading to our selections in this number. They are all on important subjects by able writers.

Bro. Robert McMillan, of Hillsburg, leaves on the 8th inst. for California. He goes in quest of better health than he has in Ontario. We trust he will find it, and that in all his journeyings he may be preserved from all harm. We indulge the hope that he will favor us with some account of his travels and observations for publication in these columns.

We have received and examined a copy of the *Standard Eclectic Commentary* on the International S. S. Lessons for 1889, prepared by A. N. Gilbert and S. M. Jefferson with Geographical notes by Prof. McGarvey, also The Zöllars Lesson Question System, Maps, Journeys of Jesus, Harmony of the Gospels, etc. It has been prepared for the S. S. teacher. It is just what the teacher needs, and what every teacher should have. Address the *Standard Pub. Co.*, 22 East Ninth St. Cincinnati, Ohio.

The price of *Literature*, Alden's Illustrated Weekly Magazine, has been reduced from \$1.00 to 50 cents a year. It was cheap at a dollar. In the number for Dec. 8th, there is an interesting sketch of Bayard Taylor with two portraits. Young men and women with a literary turn of mind could not invest 50 cents to better advantage than by subscribing for *Literature*. J. B. Alden, Publisher, 393 Pearl St., New York.

Not a few churches in Ontario refuse to give anything for foreign missions. They think we have plenty to do at home. Well, we are now appealing to the churches in behalf of the work at home. Will they contribute? Oh, we don't approve, they say, of the way it is done. What do they approve? They approve of the obstructive plan which affords ample opportunity for talking without disturbing the money in their pockets. Men who do not want to give can always find some excuse, and can reason themselves into the conviction that they are consistent and sincere.

Don't forget nor neglect to lift a collection on Lord's Day Jan. 13th, in aid of the work of the gospel in Ontario.

Don't say:—"We have use for all the money we can raise at home and are unable to give anything for others."

Don't talk that way nor act that way;—because (1). It is contrary to the spirit of the gospel. (2) The light of the churches which have talked and acted that way has gone or is going out. (3). It is a sure indication of a lack of faith in God who has committed unto us the gospel of His Son.

If all would say as some do, "We can't," the workers would be called out of their respective fields and the mission points given up. Please remember that it is a special collection and that every church is requested to generously remember the work in the hands of the Board on that day or as soon after as possible.

If all would contribute according to their ability there would be no necessity of asking a special collection from those churches which made pledges at the beginning of the Co-operation year. Let us remember that this is the work of the Master and that the reward is sure.

It will be noticed that our St. Thomas correspondent says that Mr. Munro the Baptist minister of that city thinks that the Baptists and Disciples are nearer alike than any other two religious bodies. But even if that be true, if the Rev. Mr. Guy, Baptist minister of Meaford, is right in thinking that the Disciples preach "the gospel of the devil," the Baptists and Disciples are not very much alike after all. But Mr. Guy is not right, and so if Mr. Munro be right, the Baptists and Disciples may be quite near together, and we presume Mr. Munro wished to be so understood. It would give us great pleasure to be able to present to our readers an article or two from Mr. Munro's pen setting forth his conception of the respective positions of the Baptists and Disciples. We want to understand the Baptists, we want to think according to truth concerning them, we want to speak the truth about them, we want to unite with them if possible. We have repeatedly requested the *Canadian Baptist* to enlighten us, but in vain. We do desire so much to know what it is that distinguishes the Baptist denomination from all other bodies claiming to be Christians. Will Mr. Munro kindly tell us?

NINTH VOLUME OF ALDEN'S MANIFOLD CYCLOPEDIA.

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handy and even elegant books is increased. There can be no doubt that the completed set will form one of the standard works of the generation. The small handy volumes are so much more convenient for consultation than the big unwieldy octavos or quartos of rival cyclopedias that one naturally refers to them much more often, and is gratified to find that except in rare cases the information afforded is fully as satisfactory as found in Appleton's, Johnson's, Chamber's, or the Britannica. The price is low beyond all precedent, placing it within popular reach—50 cents a volume for cloth binding, 65 cents for half morocco; postage 10c. A specimen volume may be ordered and returned if not wanted. JOHN B. ALDEN Publisher, New York, Chicago, Atlanta, and San Francisco.

CHURCH NEWS.

OWEN SOUND.—Two additions at Owen Sound lately by primitive obedience. Dec. 7th, 1888. C. A. FLEMING.

MEXICO, MO., Dec. 10.—I am on my way to Hopkinsville, Ky., after three weeks here, resulting in 80 additions to the church—4 to be baptized to-night by Bro. Higbee.—A. P. COBB, in *Standard*.

MARSHVILLE.—The new meeting house at Marshville, is to be opened Jan. 6th. There will be three services on that day—at 11 a. m., 3 p. m., and 7 p. m. Jas. Lediard is to speak in the morning, Mr. Armstrong, the Presbyterian minister at Hillsburg, in the afternoon, and George Munro in the evening. Collections in aid of the building fund will be taken up at the close of each service. Brethren and friends are invited to attend.

ERIN VILLAGE.—The brethren at this place have recently very much improved the appearance of the interior of their meeting house. The ceiling is now a pure white and the walls a delicate blue, with a deep and beautiful paper border next the ceiling. A chandelier now graces the centre of the house, an extension lamp is suspended over the pulpit, and new brackets and reflectors have been provided for the side lamps. The Sunday School gave a very pleasant entertainment on the evening of Dec. 24th, which was well attended, and at which Miss Mary Currie of the Erin Centre Church delighted the audience by her recitation of a thrilling temperance piece.

PORTAGE LA PRAIRIE, MAN., Dec. 27, 1888.—On Dec. 12th inst., two young men made the "good confession," and were baptized. We wish the EVANGELIST and our many other eastern friends—their readers, "A happy New Year." And that it may be assured, we herewith send a never failing recipe for happiness: "He that will love live and see good days, let him refrain his tongue from evil and his lips that they speak no guile; let him eschew evil, and do good, let him seek peace, and pursue it. For the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil."—1 Peter, 3:10-12. A. H. F.

BOWMANVILLE, ONT., Dec. 18TH, 1888.—I send two paragraphs of church news from this place.

On the evening of the 21st of Nov., Brother J. R. Gaff, of Toronto, formerly of Phila., Penn., began a series of special services in connection with our church. These meetings continued with unabated interest until their close on the second Lord's Day in December. The visible results of the meeting were the addition of 18 persons, by faith and obedience, to the church (two of this number were heads of a family; the rest from our Sunday School.) The members were strengthened, encouraged, and our eyes were opened to the necessity of more organized and aggressive work for our Master. A good impression was made on the outside community. In fact, all the departments of church life and work received an impetus, and the members are more than pleased with the work done by Brother Gaff.

There are several things essential to ministerial success. I will mention two because I observed them in Brother Gaff; and they made a deep impression on me from the beginning of the meeting. (1) Ability to adapt himself to the old and the young, quickly discovering the shell of excuses in which so many reside, and just as quickly breaking them before he departs leaving them with nothing but Jesus and His Commandments. To the young he is their brother, to the old he is their friend who seeks their highest good. (2) Method of presenting the Truth, plain, kind, forcible, earnest, making point follow point with ease and power, hence, he rivets the attention from the first and memory retains the thoughts presented. Brother Gaff is a man who preaches what he believes to be the gospel; and with him the gospel is everything. May the Lord spare his useful life that he may turn many to the Lord Jesus. Brethren pray for him and uphold him in his good work in Toronto.

The financial fruit of his work here, he gives to build up the cause in Toronto. M. GUNN.

TORONTO, JAN. 1ST, 1889.—Since last report the EVANGELIST one has been baptized here and eight others have taken fellowship with us. During the year just closed sixty-five names have been added to the acknowledged roll of membership—nineteen of them by baptism. We have dismissed two by letter, and the Master has taken two to the upper congregation. The names now on the roll are one hundred and sixty-one, and of these eight or ten are away without letters. We know where they all are; some likely may return to us.

I would suggest that our preachers and elders in every church in their teaching emphasize the duty of acknowledged membership so that all Disciples will own responsibility to some local congregation, and in moving away that letters be asked for and when location is again made that they are put in at once.

Our congregations are good and there is a healthy spiritual tone in our work and worship. The peace and love of the congregation grow and there is a ready response in all the congregation to all good works. Our elders and deacons are men who fear God and love the cause and seek its prosperity. Trusting in God we believe Denison Avenue, will in good time be a great power for the truth.

I recently held a meeting with the brethren in Bowmanville with eighteen baptisms.

Fraternally,
J. R. GAFF.

ST. THOMAS, ONT., DEC. 26TH, 1888.—I send you herewith a copy of the *Times* of Dec. 18th, containing an account of our Sunday School entertainment. As you did not receive the account of our church opening sent you I will do my best to give you one now.

To begin with: We have tried to give the interior of the church an appearance worthy of the cause which we advocate, and the strangers who visited it on the evening of Nov. — were surprised at the beauty which the little place had taken on. Proceedings opened in the basement at six o'clock and from that till nine things down there were pretty busy. At nine o'clock Brother Knowles took the chair, and opened the proceedings upstairs. It seemed as if every available foot of space was occupied. The committee had prepared a very nice programme of sacred songs, speeches, recitations, etc., and all things passed off very nicely. Miss Nettie (Sheppard, we presume,—Editors) favored us with two very fine recitations. During the evening Mr. James A. Coyne was called on for a speech and undertook to give a short history of the Church of Christ, stating at the outset that the idea with which it was founded was the union of all Protestant churches, and going on to express great praise of the union movement which is now becoming so widespread. Shortly after the Rev. A. H. Munro, pastor of the Baptist Church here, rose to speak and immediately took issue with Mr. Coyne on this union question. He said that while he would very much like to see all the Protestant Churches under one banner he did not believe there could be any real union excepting union of belief. He also claimed that the Baptists and Disciples are nearer alike than any other two religious bodies. Brother Knowles showed rare tact and fine dignity in his reply to these gentlemen, explaining our movement for union, and quoting the words of Thomas Campbell, "Where the Scriptures speak we speak, where the Scriptures are silent we are silent." One noticeable and good feature of the Churches of St. Thomas, is that they are not afraid of discussion. The proceeds of the entertainment amounted to about \$80.

At the close of the Sunday morning service Brother Knowles called for subscriptions towards the debt on the improved building and the responses amounted to nearly \$300.

Things have been moving along steadily ever since. Two baptisms—both young men.

A McM.

THE CHRISTMAS PIE.

The scholars and teachers of the Church of Christ Sunday School are justly proud this morning of the success of last evening's entertainment. Only one week was spent in preparation and consequently nothing very difficult was attempted and in that fact really lay the charm, for what the scholars did was done well. The basement of the church was crowded. The programme opened with the singing of "Antioch" by the audience, after which Rev. Mr. Knowles led in prayer. Then came a Scripture reading, Matthew ii, 1-10, the chairman and the School reading alternate verses, and Luke, ii, 8-14, the chairman and the teachers reading alternate verses. The rest of the programme was as follows:—"Hail, all Hail," by the choir and the school; words of welcome, by the pastor, class exercise; "The Crown of the Year," and "Chiming Christmas Bells," by the choir; recitation, "The Lighthouse and its Keeper," by Paul

Knowles; trio and chorus, "Glory to God"; recitation, "The Children's Crusade," by George Clark; recitation, "A Boy's Confession to Boys," by Almon Knowles; recitation, "Christ and the Basket," by Mary Noble, song, "The Kingdom Shall Stand," by the school; and last but by no means least, the cutting of the Christmas pie. This was simply a very large pie with a paste-board crust and filled with small bags of candy and raisins, each little one sticking in his thumb and pulling out his plumb from a pieful of bran. The exercise was immensely enjoyed. The entertainment closed at 9.15 o'clock with the singing of the doxology and pronouncing of the benediction by Mr. Knowles. The collections amounted to \$9 11.—*St. Thomas Times*, Dec. 18th.

The second Lord's Day in this month all our churches in the Province are requested to take up a collection for *Home Missions*. It would be cheering to hear from all though the amount contributed by some may not be large.

MARSHVILLE DISCIPLES' CHURCH.

(From our Correspondent)

The church of Disciples at Erin Centre is the parent stem from which some three or four congregations have been planted in different localities. Of these none show greater spiritual and material prosperity, all things considered, than the Church at Marshville. The congregation was organized in the year 1861 with a membership of 25, and had erected a little roughcast house of about 18x24 in which to worship, using the furniture out of the old frame church at Erin Centre. Prosperity shone upon them in the meantime, chiefly through the labors of Brother S. Woolner, and the people thought they required more room and a better house, their numbers had risen to 85, and only 6 charter members remain to-day. Having this object in view, a new lot was purchased which fronts on the Ferguson and Orangeville road, and is about 300 yards north of the old church. Brick, stone, sand, lime, etc., were procured by the members and delivered on the ground during the past winter. Plans and specifications were prepared by Mr. C. Hemming, of Orton, for the new church. Last February tenders were invited for the erection of a brick church, and Buchanan & McCullough's tender at \$390 for the whole work, was accepted. Sub-contracts were let to Geo. Bunt for the carpentering, Robert Irvine painting and glazing, J. Robinson tinsmithing, B. & C. did the masonry, bricklaying and plastering themselves. Looking at the finished building, it is very solid, neat and tasty in all its parts. It is 32x48 with buttressed walls 14 feet high, lighted from double Gothic windows. A snug porch guards the entrance, and over the porch, carved in the everlasting rock is the inscription, "Disciples of Christ, 1888." Within the auditory the floor is of hard wood, no skirting is of black ash. At the rear are two dressing rooms, a baptistry, and a speaker's platform and desk, the ceiling is arched and 17 feet high. The pews are quite comfortable, with the arms and backs finished in a tasty manner. The whole business when complete being valued at \$1500.

The brethren expect to have a grand opening day on Sunday, January 6th, 1889, when some able speakers are expected to take part in the various services that day.

Hillsburg, Dec. 18th.—*Guelph Mercury*.

RESOLUTIONS OF THE LOBO C. W. B. M. IN MEMORIAM

Of Sister Christena Sinclair, widow of the late Elder Dugald Sinclair, in her case she was an earnest member of this society, a charter member of the Church, moreover a woman whose uprightness and guileless character, won the respect of all, while her genial nature and kind heart, endeared her to those who knew her best.

Resolved that by her death this Society has lost a counsellor whose wisdom and prudence were of inestimable value, the Church has lost a member whose modest faithfulness and pure and holy life were an example and help to many, and that the community at large has lost one whose life was on the side of right and whose heart was on the side of mercy.

Resolved that we tender to the family left so sad and lonely, our heart-felt sympathy and our prayer for their continuance in doing well until God shall call them higher.

Resolved, that these resolutions be presented to the family, published in the ONTARIO EVANGELIST, and *Missionary Tidings*, and spread on the records of this Society.

Submitted by
MRS. JOHN MCKELLAR,
MISS LIZZIE GRA.,
MRS. E. McCLURG,
Com.

MARRIED.

BROWN.—FLEMING.—At the residence of the bride's father Dec. 18th, 1888, by C. J. Lister, S. H. Brown to Jessie M. Fleming.

Bible studying, independently thinking day, a creed that will be in nobody's way, and which may stand upon its pedestal, unmolested and majestic in any ecclesiastical temple.

We should rejoice to see a creed in full constructed upon this type.

For instance:
"We believe that it is the duty of every one to be baptized, according to the Scriptures."

"We believe that the Holy Spirit is God's agent in the work of regeneration, according to the Scriptures."

"We believe that the Lord's Supper should be celebrated by the church, according to the Scriptures"—and so on

There is no reason why such a creed should not stand inoffensive and unmolested until the blowing of the final trumpet.

And the fact is, this is what the creed is coming to and must come to.

The history of creeds is a history of change, modification and amendment in the direction of greater freedom, liberality and love. The current has been setting in more and more swiftly as this century is wearing to its close, and the religious world is ripening for the grand experiment of government and inspiration direct from heaven through the divine, sufficient creed.

Then will come true Christian union and the conquest of the world for Jesus.—*Apostolic Guide.*

THE ATTACK ON THE BOSTON PUBLIC SCHOOLS.

In the *Review* of August 2nd last we gave particulars of the manner in which the Roman Catholic majority of the Boston School Board, Massachusetts, instigated by Father Metcalf, had succeeded in ousting, first, Principal Travis, of the High School, because of his teaching regarding the sale of indulgences in the days of Luther; and secondly, Swinton's Outlines of the World's History—the authorized text-book from which Principal Travis, on being brought to task, had justified his class instructions. It was also mentioned that this high-handed action on the part of the Jesuits had roused intense indignation among all the Protestant population, and that at overflowing meetings in Faneuil Hall and Tremont Temple, at which some of the leading men of the city spoke, resolutions were adopted with great enthusiasm expressing detestation of the machinations of the Jesuits, and calling for the restoration of the book and the teacher dismissed from the schools. But, as might have been expected, neither the book nor the teacher has been restored. The Jesuit having once got a grip never lets go. Interest in the question has not, however, died out. In fact, for the past few months the most intense excitement has prevailed, and preparations have been made for changing, at the polls, the complexion of the School Board. As to how the matter now stands we are able to-day to present a statement from a Presbyterian clergyman, a resident of Boston, who, at our request, gives his views on the situation. It merits the careful consideration of our readers:—

The conflict on the school question still rages. Meetings multiply and enthusiasm increases. Boston is stirred as never before on the subject of education, and is now really awake to the danger which threatens her public schools. She is conscious that an open and violent attack has been made upon one of her noblest institutions by the Catholic hierarchy, and that she must resent it quickly and powerfully, or prove untrue to the spirit and temper of her Puritan forefathers.

There can be no doubt that the Romish Church is hostile to a broad and liberal education. She is afraid of the development of the intellectual qualities of the human mind and of the supremacy of reason. Hence her priests declare the common schools to be nurseries of atheism, and their flocks are constantly and bitterly warned against their evils. Moreover, wherever it is possible to do so, parochial schools are established and large numbers of Catholic children are compelled to enter them. And in many cases Catholic servants are instructed to demand from their employers fifty cents a week beyond their present rate of wages, which sum is to be sacredly consecrated to Catholic, and therefore sectarian, education. But this demand has given rise to a practical difficulty unforeseen, probably, by those who suggested it. There are not so many Catholic servants required just now in Protestant families, and ladies are much more often than formerly heard saying to the keepers of intelligence offices, "We want Protestant help, and will not take any other."

A great many women will vote at our next election for school officers. Whether we shall obtain any relief in this direction is very uncertain. It is supposed that the number of Catholic

women who have registered as voters is at present greater than that of their Protestant sisters. The have come in troops to the various registrar-offices with their papers filled out by the priest—and have shown an eagerness for the coming fight both surprising and startling. And they are sure to be at the polls when the day for voting arrives, and will deposit their votes at the bidding of the Church to which they belong. Our only hope for the continuance of unsectarian education lies in a greater registration of Protestant women and in a closer union of the different evangelical denominations of our city. With these two advantages we can gain a victory without them we must fail.

Some excellent work is now being done towards these results. Meetings for ladies are held regularly and ringing appeals are made to their Christianity and patriotism by some of the finest and most cultivated women in our midst. They are asked to avail themselves of the suffrage granted them by the commonwealth, and urged to rally to the support of their free and fondly cherished institutions. And in Tremont Temple immense audiences of both sexes are addressed every Sunday afternoon by reputed and distinguished clergymen, who point out the perils by which the public schools are menaced. If earnestness, eloquence and real hard work can arouse the people of Boston to check the aggressive and intolerant spirit of the Church of Rome, of these we certainly have no lack. We have an opulence of brilliant talent arrayed in defence of an unpartisan and unsectarian education which augurs well, we believe, for the success of the object we all have dearly at heart. In the pending election we hope to reduce the number of those who, on our school committees, have been trying to shape the policy of our public schools, in obedience to the voice, not of the citizens, but of the priests.

The Catholics are becoming, however, somewhat alarmed. A few of their ablest laymen are raising the cry of liberty. "We only want liberty," they say, "the same liberty that you extend to the Jew and Greek." But the word liberty sounds rather ominous in Protestant ears coming from such a source. And Protestants must be pardoned if they turn a deaf ear to this siren cry, and endeavour to maintain the principles of liberty in educational matters as handed down to them by the noblest of the fathers and sanctioned by the Constitution of their country.

It is sincerely to be hoped that the machinations of the Jesuits, in their assaults upon the Public School System, will be brought to naught, and that the spirit of their Puritan forefathers will so animate the Protestants of Boston that the Jesuits will need no further instruction after polling day that they must keep their hands off the public schools. It is exceedingly encouraging to see the better classes of American citizens awakening to the dangers that threaten one of their most cherished institutions. Their example cannot but prove helpful to the friends of the Public School System in Canada in dealing with the same common foe.—*Presbyterian Review.*

Hard work is better than easy work in almost any line of effort; yet many a man shrinks from the task assigned to him in his special sphere of duty because he finds it doing to be hard instead of easy. "How do you like your new place?" asked an elder man of a younger one. "Oh! it's a pretty good place, only it's all up hill work there," was the reply. "Well, most good work is up-hill work in this world," rejoined the elder. "Down-hill work doesn't amount to much in the long run. It seldom is work that is worth one's doing." Down-hill work is easy, and up-hill work is hard. In fact, it is because a man can go down hill with his work without any need of his working, that makes down hill work so attractive to the average man as he is.—*Sunday School Times.*

Many good stories have been told of the beadle of the Scottish Churches. The latest is as good as any. One Sabbath morning when a minister of an Ayrshire Established Church was about to enter the pulpit he found that John, the precentor had not arrived. He instructed the beadle, who was also bellman, to ring the bell for five minutes longer, while they waited to see if John came. When he returned, the minister inquired: "Has John come yet?" "No, sir," answered the beadle. "Most extraordinary! What are we to do? I see no help for it but you must take John's place yourself for a day." "Ah, no, sir," replied the beadle, "I couldna' dae that. Aiblins I could tak' your place, but I couldna' tak' John's."

By shaking the magnetic needle, you may move it from its place; but it returns to it the moment it is left to itself. In like manner, believers may fall into sin; but no sooner do they wake to reflection, than they repent, and endeavor to mend their ways, and resume a life of godliness.

—*Gotthold.*

"When a religion ceases to be evangelistic, it ceases to be evangelist."

He who waits to do a great deal of good at once, will never do anything.—*Samuel Johnson.*

It is better to keep sarcasms pocketed, if we cannot use them without wounding friends.

"There is no blasphemy so blasphemous as that a man should discuss theology in an unchristian temper."—*Dr. Joseph Parker.*

If the internal griefs of every man could be read, written on his forehead, how many who excite envy would appear to be the objects of pity!—*Central Baptist.*

"Nor deem the irrecoverable past As wholly wasted, wholly vain, If, rising on its wrecks at last, To something nobler we attain."

—*Longfellow.*

If God gives me work to do, I will thank Him that He has bestowed on me a strong arm; if He gives me danger to brave, I will bless Him that He has not made me without courage; but I will go down on my knees and beseech Him humbly to make me fit for my task, if He tells me it is only to stand and wait.—*Fran Ingelow.*

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes! Yet some who are doing what God will think a great deal more of at last, never saw their names in print.

What a sad world this would be to a thoughtful man if there were nothing beyond this world! Nor for himself, perhaps, but for others, there is need of another life to make this life tolerable to one who observes and reflects. On every side there are deserving ones who suffer far more than the undeserving. And there are saints whose lives are lives of toil and trial and seeming failure. Here, often, if not always, the fittest die and the unfittest survive. If there were nothing to live for beyond the life that now is, the helps to true character-making cost more than their apparent worth.—*Sunday School Times.*

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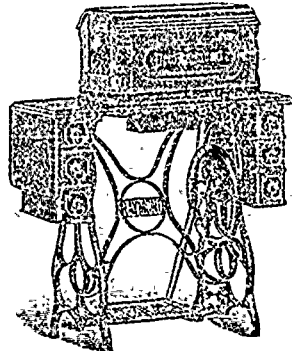
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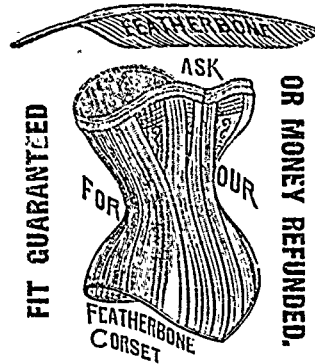
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