

# ONTARIO EVANGELIST.

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

Vol. 2.

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No. 9

## POETRY.

### WINDING UP TIME

A wee brown maid on the door steps sat,  
Her small face hid beneath a wide brimmed hat,  
A broken clock on her busy knee  
She wound with an ancient, rusty key,  
"What are you doing, my pretty one?  
Playing in time?" I asked in fun.  
Large and wise were the soft, dark eyes  
Lifted to mine in great surprise.  
"I'm winding up to make him go,  
For he's so dreadful poky and slow."  
Winding up time? Ah, baby mine,  
How crawl these lengthened moments of thine,  
How sadly slow goes the staid old man,  
But he has not changed since the world began.  
He does not change, but in after years,  
When he mingles our cup of joy and tears,  
And duties are many, and pleasures are fleet,  
And the way grows rough 'neath our tired feet,  
When the day is too short for its crowd of cares,  
And at night surprises us unawares,  
We do not wish to hurry his feet,  
But find his going all too fleet.  
Ah, baby mine, some future day,  
You will throw that rusted key away  
And to Phœbus' car will madly cling,  
As it whirls along, like a winged thing,  
And wonder how, years and years ago,  
You could have ever thought that time was slow.

—The Current.

## ORIGINAL.

### "ONCE FOR ALL."

Jude, verse 3, N. V.

"To contend for the faith once for all delivered to the saints." Divine words, few in number, but rich in meaning. If rightly understood, and duly obeyed, these words would put an end to all modern controversies, and restore peace to the Church. Do we desire to know what the true faith is? St. Jude here tells us—that which was *once, and once for all, delivered to the saints.* Every doctrine, which can be shown to be posterior to that faith is *new*; and every doctrine that is *new* is *false*. [Casaubon]. Now while all this is strictly true and appropriate in regard to the innovations of Roman Catholicism, it is equally appropriate for the condemnation of every innovation of Protestant Sectarianism. These words written by the great scholar of Geneva three hundred years ago contain the germs of the great principles which we, as a people, are contending for in the present century—a full return to the faith "once for all" delivered to the saints, in order to put an end to all divisions and controversies.

Of course the word "faith" is used here objectively and is that system of truths which was delivered by God through the ministry of inspired apostles for the enlightenment and salvation of our race—"Which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven." And is it not marvellous that any man professing to be guided by the Holy Scriptures, professing to contend for the faith of the gospel, should omit the answer given, by the apostle who wrote these words, to enquiring sinners when anxiously seeking to know what they shall do to obey and honor the Saviour?

This omission of a sacred duty was made recently by a preacher of great popularity at a union revival meeting in this locality. He quoted the words of the convicted Jews, "What shall we do?" but had not the faithfulness or courage to give Peter's answer, or perhaps for the reason that he was about to tell the convicted of his hearers to do something entirely different. Was Peter's language delivered by direct and unmistakable inspiration of the Holy Spirit, "Once for all?" If, as a German writer justly says, "Once for all, so that it continues thus for ever, that it is liable to no changes and that no new revelation is to be looked for"—how dare men who pose as the servants of Christ omit the Divine teachings and apostolic sanctions, and presumptuously supersede what Christ has commanded, by their own traditions, teaching for doctrines the commandments of men! We know of no appointment more solemnly auspicious or more distinctly designated by Heaven for the delivery, "once for all," of the faith which Christ

had finished, than that made by the Saviour for his disciples to tarry at Jerusalem until they were endued with power from on high; not to attempt the execution of the great commission until they were fully illuminated by the Holy Spirit and had the miraculous power of tongues given unto them, in order that all men should know in after generations that what was spoken and done that day was most assuredly by Divine guidance, that then the Spirit took of the deep things of Christ and showed them unto his saints; that then Christ was glorified, not only by the attestation that he was made both Lord and Christ, but also glorified in the offer of pardon to his penitent enemies, for as the glory of God announced to Moses was, "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin." So also Christ was glorified by the Holy Spirit announcing pardon by the agency of him who spoke as the Spirit gave him utterance, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." If this is not the deliverance of Christ's message to penitent sinners, "once for all" where, in the whole scheme of "the faith," can we find any thing that is? Full well we know that it is unpopular with the great majority of the professed followers of Christ, and to quote it in a "union" revival meeting would be deemed unchristian and ungentlemanly, even if given without a single word of comment. With a heavy heart we write these last words, for it would be a source of unspeakable pleasure to unite in every effort to make known the unsearchable riches of Christ, to lead sinners to repentance, to stem the swelling tide of infidelity, to make society better and happier, and to enjoy more largely reciprocating love and confidence; but it is forbidden by loyalty to Christ, by faithfulness to his commandments, and by a determination to heed, without any compromise, the words of Jude, "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you, exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." N. V.

E. SHEPPARD.

Ridgetown.

### BIBLE READING.

It is a fact much to be deplored, that among the people who profess to be disciples of the great Teacher there prevails a dearth of careful and prayerful study of the Holy Oracles. Paul told Timothy "To study to show himself approved unto God." Jesus himself said "Learn of me." With these strong and authoritative injunctions before us, we should calmly and considerately ask ourselves the question, am I doing my duty to my never-dying soul in supplying it with that food, which it requires from the life-giving word of God? Are we saying with Paul "Though our outward man perish, our inward man (the soul) is renewed day by day." Let us contrast this matter, how often do we as a rule supply the outward man (the body) with food? Why daily, of course; very well, if we attend to the physical wants that often, oh! how absolutely necessary that we obtain food for that soul within us, which is of more value than the world with all its riches and splendor. We read that the Bereans "searched the Scriptures daily" to learn the truth, a grand example for the followers of the Lord Jesus Christ to-day. A daily reading of some portions of Scripture should be followed by all truth seekers, not less than a chapter morning and evening, and by this course some 730 chapters are read in one year; and of this rest assured dear brethren that God's blessing will most decidedly follow those so engaged, His word will be sweeter than honey or the honey-comb to them; with heaven at last to all who not only read but walk accordingly.

W. J. CANN.

Euphrasia, Nov. 14th, 1887.

### CHINA LETTER.

#### THE DI DSANG FESTIVAL.

The 14th, 15th and 16th of September were the great days of the Di Dsang Puh Sah Festival. Di Dsang was Prince of Siam and from a child

believed in Buddha. He left his throne and country and came to China, entered a monastery not far from Wuhu, and fifty or sixty miles from Nankin, and died and entered into Buddhahood, and is now worshipped as a Puh Sah or Buddhist god. His business is to protect or act as advocate for souls going down to Purgatory. For a month before the main days of the festival beggars were lying or settling along the path leading to the shrine to allow worshippers a chance to gain a little merit by giving them a little money. When the feast is fully started streams of people, mainly women, many of them well-dressed and intelligent looking, pass along to the shrine which is only a short walk from our house. They take with them bundles of incense and rest occasionally along the road in tea houses, which are decorated with flowers and pictures; opposite the door there is a picture of Di Dsang, before which devotees prostrate themselves, while the less serious minded drink tea, eat fruit, melon seeds, etc., and play cards, dominos, and gamble.

As the visitor passes on he sees stages erected on which actors (men and women) are playing and singing. At the hill on which is the shrine the crowd is dense and beggars plentiful. The visitor climbs the brick path leading up to the temple, which is a plain affair, enters with the crowd, and bides his turn to offer incense and prostrate himself before the mean-looking, mud-modelled, paint-bedaubed idol. The temple is suffocating with the fumes of burning incense. Servants of the temple are busy carrying away the half-burned incense to make room for that freshly offered. The priests are actively engaged directing the ceremonies and receiving the offerings of money and provisions.

Only a small portion of the people are in earnest in this matter; the others, if you ask them, say they are only out for pleasure. Some, however, are really sincere and going to the temple to pray for near relatives slowly pass along the road taking one step and then a prostration, or two, three, four or more steps between each prostration, according to their vow. For most of the crowd it is a day of pleasure and they have no more regard for the god than boys at home have for the Queen when they shoot off fire-crackers on her birthday. I went into a tea house and preached the gospel, and spoke against their idols of wood and mud without causing any offence. Indeed they seemed quite indifferent. I tried to sell some portions of Scripture near the shrine, but the crowd was too dense, and some roughs snatched the few books I had in my hand from me, not in rage however, but just in sport. I desisted, and came away feeling that on the day of a heathen festival the hearts of the people are not seriously enough inclined to listen to religious truth. Eating, drinking, gambling, etc., are the order of the day. "The people sat down to eat and drink and rose up to play."

W. E. MACKLIN.

Nankin, Sept. 28th, 1887.

### NEW YEAR'S CUSTOMS.

Friend! Where are you going? Oh! just going to the southern part of the city to buy a few things. Are your New Year's affairs all arranged? How can that be? Our rule here, New Year's time having arrived, every one must buy a few of the necessary things, which you call responding to the custom. That rich man is extravagant killing pigs, sheep, setting out lanterns, hanging out festoons, and inviting friends to rejoice with him. Gongs and drums make a great din. That poor man only wants to pay all his debts and adorn himself and family with a few extra clean and untorn cotton clothes, not being able to afford satins and silks. If money is plentiful he buys extra cabbages, but if scarce he ought to be and is saving. This sort of man is compared with the rich deficient, but with the very poor has plenty. Just so! I would ask you what is the meaning of firing off numberless fire-crackers at front and back doors, in the streets and alleys, all of last night. That is dismissing Dso Ye, the kitchen god, to report to Shang ti the God of heaven. According to our Chinese custom the kitchen god is the god of the house from the palace to the hut. On the arrival of the 23rd and 24th of the last month, at evening

the household light candles, burn incense and before the kitchen stove bow with head to floor. There is an excavation in the brick stove which is the shrine and in which is an image of the god painted on paper, but no wood-carved or mud-modelled one. At the sides of the shrine are pasted paper strips on which are characters meaning he (the god) ascends to heaven to announce men's good deeds and returns to earth to protect and give peace. Well! What month is it? It is no the twelfth month in common parlance "Lah Yueh" or sacrificial, also "happy and peaceful month." The end of the month is called the "30th evening" (New Year's Eve). The merchants on the streets and in the markets who have constantly sold on credit, at the end of the year desire to settle accounts. A few days before the end of the year those who have money immediately pay up and the account is struck off. Those who are slippery set to borrowing here and paying there, they have not the money early and compel the accounts to be discounted, the business men not being able to abuse them on the "30th evening." Accounts are collected from the dismissing the kitchen god up to the New Year's Eve. On the 30th evening crowds are on the streets carrying torches and lanterns and finishing up the accounts; usually very few people on the streets at night. Besides the collecting of accounts, rich people have their servants on the streets secretly giving the poor tickets which are orders for rice. Some others who have not changed the scrolls at the doors for new ones are doing so now. Above the door are being carved and scoloped red and yellow papers with the character *shih*, happiness, in gilt paper attached. The portico is also swept to welcome expected visitors. The scrolls at the door have lucky and congratulatory words, but some have not time to trouble with these and merely buy a pair of door gods painted on paper and paste them on the door. That is all right so far, but what do you do on New Year's Eve? The 30th eve they call *chu shih* or deduct eve, and the people lighting candles, incense and burning paper money, place cabbages before the ancestral shrine, and large and small bow with head to floor and worship. They call this worship, "burn the bundle", from the burning of paper money to supply their ancestors with money to use. After this ceremony they place a large iron or copper fire dish in the middle of the floor and build in it a little frame work, heap of charcoal, and light it. This they call "cage fire" or "lucky fire." The family rejoicing assemble together and after supper chat away, not one sleeping, watching the fire. This is called translating freely watching "old year out, new year in." When the morn begins to break the paterfamilias opens the front door and if he meets the right and left neighbors, says, "Gung hi, Gung hi," "Wish you a happy New Year." They call it the "first morning," and men and boys consult the almanac and in whatever direction the lucky god is, go that way to make calls, wearing fine clothes, fur if possible. Some go in Sedan chairs, some on horses, mules and donkeys, the servants following bearing the cards. Visitors enter and to an elder bow with head to floor, to an equal in age bow and clasping their own hands move them up and down. Afterwards they sit and a servant brings in tea and places the fruit box on the table, saying, "Happy New Year, sir," and the visitor says, "Same to you." Then mine host opens the fruit box and passes it and the tea around. The visitor sits and eats melon and squash seeds and converses using but lucky and congratulatory expressions, merchants inquiring about the profits of the year, etc. The visitor then leaves, after placing a few cash wrapped up in red paper for the servant. This is called "wish you luck parcel." If the master of the house is not at home and it is not the house of a relative, the wife (not mistress) dare not appear, but a card is left. Visiting lasts four, five or more days. The official business is stopped and all stores closed and the officials visit each other. There is a general festival right on till the 15th, which is the great day of the feast, and all is over by the 18th. This feast is called the lantern festival, and on the streets are sleight-of-hand actors, playing monkeys, theatricals, balancing of poles and ladders, lanterns of all kinds, tops, toys and fire-crackers, for the children. Common talk says, "at the end of the month every body seeks out." This is about the greatest feast in China. December is believed New Year's calling *Chun* aunt, Mrs. John through the Dutch who got and, Malcolm C. Campbell and Robina Munro.



TORONTO.—The Church on Denison Ave. recently invited Bro. J. R. Gaff, of Philadelphia, Pa., to come to Toronto and engage with them in extending the Lord's work in this city—Bro. Gaff has accepted the invitation, and expects to be here about the middle of January 1888. He visited us and preached on Lord's day the 11th of Dec., to good audiences, who appeared to enjoy his clear and earnest discourses very much. We earnestly pray that his coming to this field of labor may—by the divine blessing—result in great victories of the cross, that many precious souls may be led to Jesus, and His children edified and stimulated to undertake and expect great things for the Redeemer's kingdom.

STOUFFVILLE.—I have visited the church at this place once a month since August last. The meetings have been well attended, and a deep interest manifested. Several who worship here reside some distance from the village, and come seven, and some as much as twelve miles to meet in the assembly of the saints. The church is anxious to engage in greater and more united effort, and are "setting in order the things which were wanting." At the time of my last visit—18th Dec.—they manifested wisdom in appointing Bro. James Howitt, of Uxbridge, to the Eldership, to assist Bro. Yake, the present Elder; Bro. Howitt is a talented and worthy Christian, and will prove of much strength and help to the church, "The grace of our Lord Jesus Christ be with these churches, Amen."  
Toronto, Dec. 26th, 1887. G. J. BARCLAY.

ACRON.—The season for entertainments is just about over, and among the many in this neighborhood, none passed off more pleasantly and satisfactorily than the one in connection with our Sunday School, on the evening of the 23rd of December. A large and appreciative audience turned out on that occasion. The entertainment was all that could be desired, and consisted of recitations and music by the children, rendered in such a manner as to reflect credit on their instructor, sister Mary Morton. A recitation given by Miss Miller, of Everton, deserves special mention, for the effective manner in which it was delivered. Short and appropriate addresses were delivered by Bro. Fowler, Rev. Rae and Phillips, all of which were exceptionally good. We are deeply indebted to the Everton choir for the very efficient aid contributed by them in the line of music. The tree was tastefully dressed with numerous presents for the children and teachers, which were distributed at the close. All appeared heartily pleased, and we believe a fresh impetus will be given to our Sunday School in consequence.  
J. FYFE.

EVERTON.—Our S. S. entertainment was held on Tuesday evening, 27th ult. The deep interest taken by the community in our school was manifest by the immense number present. Upward of 600 people were in the house and many were turned away. The interest shown by the crowded audience during the entire evening testified to the appreciation of the performances. Bro. Munro, in company with Bro. Donald Sinclair, of Toronto, came over from Erin and gave us an interesting address. We were pleased to see present, friends from Erin, Toronto, and a well filled carole of S. S. workers from the Royal City. Much credit is due Bro. James Black, the leader of the choir, for the excellent music rendered on the occasion. An interesting incident of the evening was the reading by Bro. John McKinnon of an address to Bro. Wm. Towell, assistant superintendent of the school, followed by a presentation to him of a teacher's Bible and a well filled purse. The most pleasing feature of the entertainment was the sailing in of the beautiful "Christmas Ship" while the school sang lustily "ship ahoy!" "There's a ship upon the sea loaded down for you and me, and there's hope that we may see her here to-night." She arrived in port on schedule time in first-class condition, and was truly loaded down with a cargo which made the heart of the Sunday school scholar to rejoice.

CO-OPERATION NOTES.

TORONTO.—Since my last writing I have been with the church in this city, at all times a pleasant field of labor. All the meetings are now largely attended, and the interest and activity of all the members is greatly on the increase. The church here is enjoying the blessings of *Work*. They are up and doing and the result is increased delight in the service of the Lord. May we all seek to be co-workers with our Father in heaven.

Bro. J. R. Gaff of Philadelphia, spent last Lord's day with us. He is a man of age, and experience, in the work of the Lord, and when I next write I hope to be able to say that he has

come to us to remain. He is highly recommended by Bro. H. McDiarmid and others. He stayed for a few days only and returned to his home.

During the visit of Bro. Gaff we held a social gathering of the church. It was a time of thorough Christian enjoyment. Tea was served and the evening was spent in songs and brief addresses. Bro. Barclay in his usual genial and happy manner presided. All felt the better for the evening's entertainment.

There were 40 present at the prayer meeting last night and every night and every week the numbers increase. This is cause of thankfulness "For as is the prayer meeting, so also is the church." If the prayer meeting is well attended and enjoyed, the Lord's day services will be well attended too. No church should deny itself the luxury and blessing of a prayer meeting. Even country churches can meet from house to house and enjoy these seasons of refreshing. Try it brethren and sisters, begin with the New Year. Let the elders be the first to propose such a movement all through the churches where no such meeting exists, and if they cannot then let the younger move in the matter. Have the prayer meeting in any case. Its effect on the church is just what may be expected—increased life and power.

A Mission church has been started in the extreme west of the city, and bids fair to be a source of strength and blessing. A meeting is held every Lord's day afternoon. "The table of the Lord is spread" and the brethren of that section of the city worship there. Brethren from Denison Avenue visit them regularly and conduct these services. There is room for a work also in the east of the city, and we trust an opening may yet be found there to establish the cause in all its simplicity and power.

We shall soon enter upon the New Year. How much have we done for Christ this year? How much do we desire to do this coming year? There is much to be done, much of faithful service, much of self-sacrifice, much of painstaking labor. Brethren the reward is sure. Let our motto for 1888 be, "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."  
J. LEDIARD

NEW YORK ITEMS.

BY O. G. HERTZOG.

We have taken a lease of the new Opera House for our future work in Rochester, and find our audiences have nearly doubled as a result. A new series of Gospel Temperance Meetings has been inaugurated under the auspices of the churches and various Temperance organizations of the city. The work to be accomplished is on the line of moral reform and the proper education of public sentiment. The pastors of the various churches do the speaking; the Corn Hill Quartette has charge of the singing; the author of these items has been chosen president of the association. The meetings are held every Sunday at three o'clock. They are largely attended and are proving very popular with the masses of the people. I was induced by some of the *Friends* in Rochester to allow Sunderland P. Gardner to speak for me last Sunday night. I found after he had been speaking a while that I had caught a Tartar, as he proved to be a veritable Hicksite; I presumed from representations made to me that he was a regular old-fashioned orthodox Quaker. He is a man of wonderful activity to be eighty-five years old. It is said that he has attended three thousand funerals. As an antidote to his teaching, I propose to deliver Christmas morning a discourse on "the incarnation." We have planned for a very active campaign in Rochester from the first of January. Bro. B. B. Tyler, en route to Buffalo to attend the opening of their new house of worship, stopped off and gave us two excellent sermons that did us all good. The Buffalo church has now one of the finest places of worship among us in the State. They have cleared it of all debt, save a mortgage of five thousand dollars. This will be paid within five years. Bro. Tribble, who left under the protest of the church, has agreed to return the first of January. Bro. Gault has done an excellent work there in every department of labor. He carries with him the love and esteem of the whole church to his field of labor, which is likely to be Syracuse, N. Y. We shall be glad to retain him in the State. He is a scholarly and very agreeable in every way. He is an excellent teacher and very efficient in all departments of church work. Bro. E. A. Pardee of this place, is in Indiana at the solicitation of some of the churches there, and he will likely locate among

the Hoosiers. The brethren here are building new sheds in the rear of the church to accommodate the teams from the country. Several of the prominent families of this church that formerly lived in the country are now living in town. This greatly adds to the strength of the cause here. This town is still growing at a rapid rate, and if the church keeps pace with the town it is destined to be a strong one. The author of these items sends Christmas greetings to all the brethren.

Suspension Bridge

FOREIGN MISSIONARY NOTES.

The beginning of the year is a good time to subscribe to the work of the world's evangelization. Collections are a very poor and precarious support for an enterprise of such moment and magnitude. A stormy day cuts down the audience and receipts fifty per cent. A few of those who are kept at home will send in their contributions, but the great majority will not. The collections ought not to be emphasized less than they are, but they ought to be supplemented with subscriptions. A neat and convenient Record for 1888 has been prepared, and will be sent to any one that is willing to try what he can do. It is hoped that a thousand young persons will apply for a Record. There are multitudes who give nothing who would give regularly and largely if their attention was called to the matter.

THE receipts are smaller at this time of year than any other. From September to March there is no collection for Foreign Missions. After the Convention there is always a lull. This year began with only \$891 in the treasury. That is not enough to pay the men in the field for a single week. Those who owe anything on pledges ought to pay now if possible. It would be well if the payments on pledges were not deferred until the end of the year. Those who have not been at the conventions and have made no pledges should contribute as they are able. The Society will need \$10,000 before the time for the March collection. It would be an easy thing for the brethren to contribute twice this sum for this work. The Lord needs this amount for his own work from the stewards with whom he has entrusted his silver and gold. He wants \$1,000 from some; \$100 from some; \$10.00 from some; and \$5 from a great many.

THE close of the year is a suitable time to make an offering to the Lord. We have had peace within all our borders. We have been preserved from famine and pestilence. Our prosperity as a nation is unprecedented. God has not left himself without witness in that he has given us rain from heaven and fruitful seasons, filling our hearts with food and gladness. He has given us in addition the hope of immortality and eternal life. How can we best show our gratitude for all these temporal and spiritual blessings? By seeking to spread abroad the glory of his name. Two thirds of the race are perishing in ignorance and in sin. They know nothing of the salvation which has been provided for them. At this season of the year when we rejoice over the birth of Christ, and the blessings which he has brought to the race, we ought to do what we can to cause all others to share in our blessings and joys.  
A. McLEAN, Cor. Sec'y.

Contributions from Ontario to Foreign Missions since last report: Church Garafaxa, \$15.00; Church Owen Sound, \$5.00.

TEMPERANCE.

DOES REGULATION REGULATE?

Senator Frye says of his recent trip abroad: "I was charmed with Edinburgh, but when I saw women drunk, fighting in her beautiful streets, the modern Athens lost her charms. I cannot convey to you the picture of the degradation and want throughout Great Britain caused by drink." And yet Great Britain has tried license laws for 400 years! This is the result of four centuries of effort in trying to get rid of the "evils of intemperance" by legalizing the saloon. Maybe some of our virtuous friends like Dr. Beacon and Robert Graham, who prate about "impracticable fanatics," will be content with 300 years more of effort along the same line in this country, and maybe they'll not.—*The Voice*.

HE FALLS ONLY WHEN HE IS TEMPTED.

Rev. Hugh O. Pentecost, of Newark, is the minister who says, "When I want a drink I take it." For the soul of me I can't see anything

very remarkable in that, even in a preacher. He would be a fool to take a drink when he didn't want it. But when he does want it, that's the time to take it. Even a donkey does that—and the donkey can't be compelled to drink when he doesn't want to. So you see, my son, there is the difference between the man and the donkey. Any man, parson or layman, can do as the donkey, and take a drink when he wants it, or even refuse to take a drink when he doesn't want one. But it takes a man, my boy, to refuse a drink when he wants it. And when he has this control over himself he can practise louder and more in a day than the Rev. Pentecost can preach in a year.—*Burdett*

THE CHURCH MOVES A.L.O.

Here is a straw that shows the educational effect upon the public mind that the present tremendous agitation of the temperance question is having. The Grand Lodge of Masons in Missouri, the highest authority among Masons in that State, confirmed, on Oct. 13, the decree of the Grand Master that all members of any Lodge who are in any way connected with the liquor traffic shall be expelled. The political agitation of the liquor question means education all along the line. Our timid friends who talked of a setback are beginning to open their eyes. And there are the Knights of Labor, also, expelling liquor men from their ranks! But is it not odd that there are churches, and many of them, which haven't as much conscience on this subject as have the Knights of Labor and the Free Masons? It will be the blunder of the age if the Church waits to be led in this moral and religious reform by secular organizations. Ministers of the religion of the holy Christ you cannot afford to wait.—*The Voice*.

OBITUARIES.

PLAYER.

The subject of this notice, Bro. Wm. Player, was born at Malmesbury, Wiltshire, England, in the year 1826. He came to America in 1851 and settled near Rochester at a place called Pine Hill. He spent about five years at this place, working the most of his time at tailoring. Although somewhat advanced in life, he very wisely took advantage of an opportunity to improve his education by spending a session at the Rochester University. He then moved to Canada and settled in Nassagaweya, where he spent the remainder of his days. He united in youth with the Moravian church, but became a member of the Baptist church after coming to America. When the truth, as taught by the Disciples, was preached in Nassagaweya he was one of the first to discard sectarianism and take his stand upon the Bible. From that time to the day of his death he was a zealous advocate of simple, apostolic Christianity. He saw and deeply deplored the divisions which exist among the people of God. He was an elder of the church in Nassagaweya, and was always active and zealous. He espoused the temperance cause in his boyhood, and during all his days was its ardent friend and sympathizer. He gave sanction and support to every benevolent enterprise. He was one of earth's noblemen. Our brother had been in a delicate state of health for several years. In the evening of the 22nd Nov. he breathed his last, surrounded by family and friends. The circle of one of the happiest of families has been broken. He leaves a wife and two children to mourn his departure. His presence will be sadly missed, not only by the family, but by the church and community. God doeth all things well, and blessed be his name.  
F.

SHERK.

"How blest the righteous when he dies," are words beautifully applicable to the departure of our loved, loving Bro. John L. Sherk, who was called home, September 16th, 1887, in the 41st year of his age. He leaves a wife (a daughter of Bro. Matt. Gilbert), and two children. They deeply deplore the loss of a kind and affectionate husband and father. Their loss truly is great. He was the oldest son of our late Bro. Benjamin Sherk, who was the father of a very affectionate family, noted for kindness, uprightness and devotion. The funeral was very large; the church-house in Dorchester had not sufficient capacity to admit all, though it was densely crowded. The remains of our dear brother were interred in the St. Thomas cemetery, there to await a glorious resurrection.  
S. KEFFER.

MARRIED.

CAMPBELL.—MUNRO in Blenheim, Ont., December 21st, at the residence of the bride's aunt, Mrs. John Sinclair, by Elder E. Sheppard, Malcolm C. Campbell, of Hawick, Ont., and Robina Munro.

