MTARI ANGELIST

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

Vol. 2.

ERIN AND EVERTON, ONTARIO, JANUARY, 1888.

POETEY.

WINDING UP TIME

A wee brown maid on the door steps sat Her small face hid 'ne up a wide brimmed hat A broken clock on her buby 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 Listed to mine in great surprise. " I'se winding up to make him go For he's so dreadful poky and slow," Winding up time? Ah, baby mine, slow crawl these lengthened moments of thine How sadly stow goes the staid old mar 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 flect, 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. Ali, baby mine, some future day, You will the in that rusted key away And to Phobus' 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 Hor 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 morning and evening, and by this course some the reason that he was about to tell the convicted 730 chapters are read in one year; and of this tirely 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 companded, by their own traditions, teaching for doctrines the commandments of men!! We know of no appointment more solemnly suspicious or more distinctly designated by Heaven for the delivery, "once for all," of the faith which Christ in Sang was Prince of Siam and from a child the each of the faith which Christ is compared with the rich deficient, but with the commands is compared with the rich deficient, but with the commands is compared with the rich deficient, but with the commands is compared with the rich deficient, but with the commands is compared with the rich deficient, but with the commands is compared with the rich deficient, but with the commands of man list compared with the rich deficient, but with the commands is compared with the rich deficient, but with the commands of min so of man is compared with the rich deficient, but with the commands of min source of with the rich deficient, but with the commands is compared with the rich deficient, but with the commands of min source of with the rich deficient, but with the commands of min source of with the rich deficient, but with the commands of min source of sin all stores closed and the calcials very look as your poor has plenty. Just so! I would ask you what is the meaning of firing off numberless fire-crackers and all stores closed and the calcials very look as your poor has plenty. Just so! I would ask you what is the meaning of firing off numberless fire-crackers and alleys, all of last night. That is dismissing Ds. o Ve, the kitchen god, to report to Shang ti the God of heaven. According to our Chinese closed with the rich deficient, but with the calcials very look as your poor has plenty. Just so! I would ask you what is the meaning of firing off numberless fire-cr says, "Once for all, so that it continues thus for

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 caints; 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 forthousands, forgiving iniquity, transgression and So also Christ was glorified by the Holy Spirit announcing pardon by the agency of him who spoke as the Spirit gave him utterance, name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." If

Repent and be haptized every one of you in the this is not the deliverance of Christ's message to penitent sunners, "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,

happier, and to enjoy more largely reciprocaring 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.

Ridgetown.

to lead sinners to repentance, to stem the swelling tide of infidelity, to make society better and

BIBLE READING.

E. SHEPPARD

It is a fact much to be deploted, 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 approve ed unto God." Jesus himself said " Laun of With these strong and authorative 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 cupply the outward man (the body) with food? Why daily, of course; very well, if we attend to the physical wants that often, oh I 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 rest assured dear brethren that God's blessing

not only read but walk accordingly.

comb to them; with heaven at last to all who

had finished, than that made by the Saviour for believed in Buddha. He left his throne and the household light candles, burn incense and his disciples to tarry at Jerusalem until they country and came to China, entered a monastery before the kitchen stove bow with head to floor. were endued with power from on high; not to not far from Wuhu, and fifty or sixty miles from attempt the execution of the great commission Nankin, and died and entered into Buddhaship, until they were fully illuminated by the Holy and is now worshipped as a Puh Sah or Budd-Spirit and had the miraculous power of tongues hist god. His business is to protect or act as given unto them, in order that all men should advocate for souls going down to Purgatory. For a month before the main days of the festival beggars were lying or settling along the pat is leading to the shrine to allow worshippers a chance to gain a little merit by giving their 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, e.c., 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, mudmodelled, 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 arnest 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 telatives 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-clackers on her birthday. 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 cat 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 baving 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 great din. That poor man only wants to pay all will most decidedly follow those so engaged, His few extra clean and untorn cotton clothes, not word will be sweeter than honey or the honey- being able to afford satins and silks. If money is plentiful he buys extra catables, but if scarce he ought to be and is saving. This sort of man

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 an, nounce men's good deeds and returns to earth to protect and g nt 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" (N. ; 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 scolloped red and yellow papers with the character fuh, 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 36th eve they call chu sih or deduct eve, and the people lighting candles, incense and burning paper money, place catables before the ancestral hrine, 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 rejeicing assemble together and after supper chat away, not one deeping, watching the fire. This is called translating freely watching "old year out, new-year in." When the morn begins to been the next 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 horzes, mules and donkeys, the servants following beating the cards. Visitors enter and to an elder bow with hear 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 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, neartheasts inquiring about the profiles of heavy and congratulatory expressions, 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 This is called "wish you luck parect." If the master of the house is not at home and it is not 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

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JANUARY, 1888.

A SPECIAL OFFER.

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

We will send the paper free

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

Now is the time to give the paper a boom. Brethren, it is your paper, and we look to you to assist us in circulating it.

THE NEW YEAR.

The year 1887 is gone, and forever. We have hidden it an eternal farewell. Its history is written. Its deeds, whether good or bad, have been-faithfully-chronicled in the book of God's remembrance. We cannot, if we would, bring back any-of-its-pleasant hours :-neither-can we atone for those misspent. We can only look up to God and pray-for forgiveness for the past and for strength and wisdom for the future.

The light of many who entered upon it with cheer and gladness has gone out with it into the unseen. We bade adieu to it reluctantly in view of our partly-finished task, but are-thankful that we have been kindly placed upon the threshold of another.

The year 1888 has made its debut, and in its hands we see promises of peace and plenty. For this we should be grateful. We recognize, however, the demands it makes upon us, -upon our time, our means, our all,-yet we hall it with joy and enter upon it with gladness.

It is not becoming of us as Christians to dwell upon or-to be satisfied with the past, but to disregard those things which are behind and reach forth unto those things which are before: neither should those who have failed in their life-course thus far look back-to brood over the past. There is hope only in the future. If they are only willing to turn their backs upon the past and commence the new year aright, there-is forgiveness in Christ, plenty of work for the present and a joyous hope for the future.

What are our plans for the year upon which we have now entered? Are they selfish or benevolent? If carried out, will the world be any better and happier? Have we no plans for the future? Are we just drifting aimlessly down the stream? are pertinent questions which all should heed.

Very few have been so zealous during the past year that they need not now determine by divine help to be more zealous in the future : few have been so liberal that they should not set apart more than heretofore of their means, which God has placed in their hands, for the extension of the Redeemer's kingdom; few, in short, have been so faithful in the discharge of all their Christian duties that they need not each pray: - "Lord make me more faithful." Let us re Master during 1888 than during any past year. Let us pray-for grace and guidance, not forgetting the daily study of the word of life.

THE NEED OF WISDOM IN THE USE OF OUR MEANS.

Spalt has been ascertained that a large amount the fam money given every year in charity is lost; love kindled than lost. Much of it, instead of be- follo ed him in leaving the Union, preferring to

- purpose for which it is given, is > lusts of those who receive alleged heretics.

it. Since indulgence to sin is expensive, the desauchee will begin money from dong to dear one was cromone across or was summerous to open compact that a is he who is on the Gospel chance to take his breath; turn-over a new our tressing to fouch the sympathies and to call roundly assert that a is he who is on the Gospel chance to take his breath; turn-over a new our tressing to touch the sympathies and to can formuly assert that a is no made to on the say that and take a-fresh start. It would be dreadful forth a gift, which when received is used not for platform, one even going so far as to say that the necessaries of life, but to grantly deprayed

and not to support the vile in heentiousness. Yet it is a fact that a large amount of their benefactions is used for the latter purpose. Why is diaps to a schism, not in the Baptist Church (for such the case? It is because the give thoughtlessly and, as a result in many cases, inwisely into a curse and the Christian donor is municipal triest. We have known for some time that 600d many of the Episcopal churches of that tionally made a supporter of the saloon and the den of iniquity. Thoughtless giving do s good

not owners of the good things of this life, it be-, in ution of what we have heretofore declared that comes most apparent that wisdom should be the Regular Baptists are tar from having uniexercised in dealing them out in harmony with formity of opinion among them even in matters the mind of him whose they are Notwithstand usually regarded as important. The name seems ing this, there are among Christian people, those to be their bend of union. We do not think who endeavor to answer every call for aid and try to justify themselves upon the ground that, if they give something to every solicitor, some of it will do good. There are those also who, in one sense, are not unlike the "unjust judge" They give, not because they are convinced that it is right to do so, but because they have been importuned. The wrong in all this is obvious.

We will now call attention to another phase of this subject which we think is equally as important-the need of wisdom in the use of our means for the spread-of-the gospel. It should not be forgotten that it requires not only money, but wisdom to direct-it in the proper channel to ensure gospel success. While we have had glorious victories we have also had sad failures, through no fault of the gospel. Much-of-our means has been little better than wasted Preachers have been sent-into-new fields-again and again, but from a lawied amount of funds they were withdrawn after a temperary stay, only to see the work which was well begun decline under the management-of-zealous but incompe tent leaders. We have given our money to be used in some places where-there-was-no-reasonable prospect that the work would become permanent. We have-commenced in too-many places without first-counting the cost-and-have justly-merited-the derision accorded to the man who commenced to build and was unable to finish. All-this-is-folly and vexation of spirit.

It may be said that we cannot all see alike, that, that which is wisdom in the judgment of one man is folly in the judgment of another. We-should not forget that we profess to be a Bible people. We go to the New Testament for our faith and practice. Why should we not go there for instruction in this matter also. If we should do so we would learn,

- (1) That we should undertake great things
- (2) That we should, however, count the costs We should not commence the work in any place unless we have some reason to believe that it can be sustained.
- (3) That the apostles commenced at Jerusalem.
- (4) That, in regard to this matter as well as other things, we should be "perfectly joined-together in the same mind and in the same judgment."

"If any of you lack wisdom let him ask of God that giveth to all-men-liberally and upbraideth not rand it shall be given him."

(T. L. F.

TROUBLE AMONG THE ENGLISH BAPTISTS.

We presume our teaders are aware that Mr. Spurgeon has withdrawn from the Baptist Union. he reasons he gives for this action are that many members of the Union hold and teach views which amount to a virtual-repudiation of the Cospel, that no true Christian should have fellowship with such, and that inasmuch as the Union, as at present constituted, has no power to expel such, it having no doctrinal test save beconsecrate ourselves to the service of God. Let Hever's immersion, the only course for him to us resolve upon doing greater things for our pursue was to withdraw from the Union. When Mr. Spurgeon's withdrawal was first announced Christian Missionary Society. It will be issued many of the secular papers assumed that he had withdrawn from the Baptists. He, however, free of any cost. At the same time those desirplainly says that his denominational position is unchanged-that he is a Baptist still. The Baptist Union is a voluntary association, membership in which in no wise compromises the independence of churches or individuals.

So far it seems not many even of those who sympathize with Mr. Spurgeon's views have await the action of the Union in reference to

In the meaning these gentlemen are not sleat, neither do they adout the truth of V Christian men and women michel that there is a safetyed out, and that it is because he and for there is to be no night there, and set it is in gifts should be used to help the poor and needy others do not cling to that obsolescent "ism," be a very happy place. How different that will Mr. Spurgeon denounces them as heterodox, be Whereunto this will grow no man knows -perbut in the Baptist denomination in England

many of the Regular Baptists in Canada were city. The rubric of the Episcopal church calls not Calvansis, and now it appears that the for immersion, but it has been disobeyed for the only by chance. It is often a smand no charity 'I oglish Baptists are leavened with the lump of When we remember that we are only stewards, anti-Calvinism And so we find further confir-Mr Spurgeon himself could name another peculiarity-another item that differentiates them from all others professing to be Christians. They all hold to believer's immersion, but that is not a specialty of heirs alone, other bodies. hold to it also. They are not all Calvinists; if they were, that would not in itself distinguish them from Presbyterians. They do not all hold to "close communion;" at d so we might go on.

What then holds this numerous body of Christians together? We should like to have an answer to this question. We shall be thankful to any one wearing the name "Regular Baptist," who will furnish us with a clean cut definition of the expression. In a late number of the Canadian Baptist the importance of young-Baptists being well acquainted with their religious position, and being able to maintain and defend it, is-very properly and forcibly urged, but we venture to suggest the propriety-of-the Baptist clearly setting forth for the benefit of those who are admitted to be largely ignorant of them what Baptist principles really are. We venture to say, and that without any unkind-intent, that not one in a hundred of the Baptists in Ontario is able to give an intelligent account, and to make a respectable defence, of what the Baptist would call Baptist principles. And-we-would like to know how a person can declare himself to-be a-Regular-Baptist-when he does not know what a Regular Baptist is. If the Canadian Baptist sees fit-to-deal-with these-matters,-we shall be happy to lay its remarks before our G. M. readers.

NOTES.

The beginning-of the year is a good time to do-several things, and among-others to-pay for the Ontario Evangelist. Think while you read this whether or not you are in arrears, and if you find you are, please pay up.

The December number of the Kentucky University Tablet is on our table. We are glad to see that it is in a healthy condition, and to gather from its pages various indications that the University is prospering in its several depart-

The Denison Avenue brethren (or sisters, per. haps it is), in Toronto, are doing well and wisely in taking steps to secure a building lot for them selves. We understand quite a large sum has already been subscribed. A church, like a man, to do its best possible work, needs a home of its

After some months of searching, the church on Denison Avenue, Toronto, has found a preacher to labor with them, as may be learned from Bro. Barclay's statement in Church News. It gratifies us much to hear this-good-news. The Evangelist heartily welcomes Bro. Gaff to Ontario, and trusts that he may-be abundantly blessed in his-work for the Master.

quarterly and distributed among the churches ing to pay will only-need to send ten-cents a year. The number before us is filled with matter pertaining to foreign missions. Parties receiving bundles of them are earnestly requested to place one in each family. This paper cannot fail, where carefully read, to show how little is being done for missions in comparison with what Christians are able to do. We therefore wish the Intelligencer a long, prosperous-and useful

It all our readers, and to everybody else awish a Happy New Year. We like this "you Specion's charges. In fact some of them arrangement, it seems to give a poor fellow a Mr. Spingeon is fighting for Calvinism, and not there were no day and night, no weeks and 211. Spongroup is uguer g not Cattern and the months and years dreadful here, but not youder, to the pure Gospel of Jesus Christ, that Calvin months and years dreadful here, but not youder,

It is said that in the city of New York there there is no such thing as the Baptist Church), its a movement among the Episcopalians to It is will known that Mr. Spurgeon is a Calmost part by the Episcopalians "rectors." Canadian Baptist

> We heard with regret of the death of Bro Elizathan Noble, who died recently at his home in Dikota He lived, up to a few years ago, near St. Thomas, and was one of the most zealous supporters of the church there. The sad death of Mrs. Noble, who was instantly killed about four years ago by being run over with the cars, is still fresh in our unds. Our late brother was well named He was one of-earth's noblemen His remains were brought back to St. Thomas for interment. Bro. Sheppard was called down from Ridgetown to officiate at the funeral. A suitable notice of his life will no doubt be furnished us. May God bless the young family.

The following anecdote taken from an exchange is worth reproducing. But the trouble is that the most of those who should benefit by it do not take religious papers.

the most of those who should benefit by it do not take religious papers.

After removing from Virginia to Kentucky, Dr Broaddus received an invitation to preach one. Sunday at a certain pastorless church some eighteen miles from his home. He accepted the invitation. Immediately after the sermon, the church held a conference and called Mr. Broaddus to be their, pastor. He accepted on the spot. A brother then moved "that we now take a subscription for the pastor's salary, that we may decide what salary we can ofter." Another brother, somewhat of the brad-shell arose, and vigorouly opposed the notion-saying, "We ought not to treat our pastor as a hireling. Let every one give according as he purposes in his heart. That is the scripture rule, and I-and opposed to making-any-bargain about the amount of salary to be paid." The speaker was a man of some influence, so Mr. Braddus was appealed to and asked "if this would do." He replied: "Atrange it to suit yoursclees," and so it was 'colled not' to take subscriptions. Presently, another brother arose and said that it was now desirable to settle-the-question. "Whit Sundays Mr. Broaddus better, the change had better be made. Mr. Broaddus replied, "Well brethren, I had-not-decided upon-any particular Sundays. If I-get upon Sunday morning feeling fresh and lively, I would come down and preach; but, if Tect rather dull, I would stay at home. In-short, I-would come-whenever I-PURPOSPD in MY HEART to come." But, I was a said a brother, "how should we know when to come-to meeting?" "Just as I-would-know-when-to evect my salary," said Broaddus, with imperturbable gravity. "In short, the preaching would be; like the pay, a little uncertain." This somewhat altered-the-state of more-than-one mind, and the result was that. a regular subscription was at once made and the matter was settled upon that-basis. more-than-one subscription was upon that-basis.

CHURCH- NEWS.

RODNEY .- Three more baptisms here since my last.

Your Bro., Joseph Ash.

GUELPH.—There was one addition by baptism since last report.

GLENCAIRN. - Bro. C. Sinclair has been hold ing a series of meetings at Glencairn. When we heard there had been-seven additions.

ACTON.—Bro. Joseph-Fyfe, Reeve of Acton, has decided to move to Barrie, where he intends carrying on his business on a large scale. He will be much missed by the church, as his zeal, activity and liberality are manifest to all who know

GUFLEH.-The entertainment given by the children of the Sunday School at Zion Church last Monday was the most successful ever held by the school, the church being-crowded with children and friends. The proceedings commenced at six o'clock with an excellent tea, after which a very entertaining programme was We have received the first number of the rendered by the children. The first part con-Missionary Intelligencer, published by the Foreign sisted of school chouses, recitations, dialogues and motion songs, which were very nicely done. and the second part of a Christmas exercise, "When Shiloh Came," consisting of choruses interpersed with responsive-readings. Though the whole exercise went-off very well, the chorus-"Peace on Earth," with echo parts, was especially pleasing to the audience. Rev. T. L. Fowler. Everton, gave an instructive address, and Rev. Mr. Kilgour-also offered a few remarks during the evening. Ald. Kilgour, Superintendent of the School, discharged the duties of the chairman, and to him and to the teachers who worked hard to make the annual entertainment a success, every credit is due. - Guelph Mercury.

TORONTO,—The Church on Denison Ave, come to us to remain. He is highly recommend—the Housiers cently invited Bro. J. R. Gaff, of Philadelphia, ed by Bro H. McDiarmid and others. He stay—new sheds in recently invited Bro. J. R. Gaff, of Philadelphia, P.L. to come to Toronto and engage with them in-extending the Lord's work in this city -- Bio. Gaff has accepted the invition, 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 the evening's entertainment great victories of the cross, that many precious souls may be led to Jesus, and His children

STOUFFVILLE -I have visited the church at this place once a month since August last. The interest manifested. Several who worship here seren, and some as much as twelve miles to meet in the assembly of the saints. The church is effort, and are "setting in order the things which were wanting." At the time of my last appointing Bro. James Howitt, of Unbridge, to the Eldership, to assist Bro. Yake, the present Elder; Bro. Howitt is a talented and worth) 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 or 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 conse-I. Fyre.

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 Frin and gave us an interesting address. We were pleased to, see present, friends from Erin, Toronto, and a well filled cariole of S. S. workers from the Royal City. Much credit is 2.2 Bro. James Black, the leader of the choit, or the excellent music rendered on the occasion. An interesting inci-dent of the evening was the reading by Bro. John McKinnon of an address to Bro. Wni John McKinnon of an address to Bro. Wn. Tovell, 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 kere tonight." Sho 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 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 esult 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. Gaft 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 is in Indiana at the solicitation of some of the minister who says, "When I want a drink I take next write I hope to be able to say that he has churches there, and he will likely locate among it." For the soul of me I can't see anything

ed for a few days only and returned to his home.

During the visa 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 it his usual genial and destined to be a strong one. The author of happy manner presided. All felt the better for

edified and stimulated to undertake and expect last night and every night and every week the great things for the Redeemer's kingdom.

There were no present at the prayer needing edified and every night and every week the numbers increase. This is cause of thankfulness There were 40 present at the prayer meeting "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 meetings have been well attended, and a deep attended too. No church should deay itself the luxury and blessing of a prayer meeting reside some distance from the village, and come | country churches can meet from house to house and enjoy these seasons of refreshing. Try it brethren and sisters, begin with the New Year. anxious to engage in greater and more united. 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 visit-18th Dec.-they manifested wisdom in the younger move in the matter. Have the prayer meeting in any case. Its effect on the thurch is just what may be expected -increased life and power.

> A Mission church has been started in the extreme west of the city, and hids 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 motal reform and the proper education of public sentiment. 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. Gardener to speak for me last I found after he had been speak Sunday night. ing 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. Trible, 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. V. We shall be glad to retain him in the State. He is 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.

The brethren here are building new sheds in the rear of the church to accom modate the teams from the country Several of the prominent families of this church that former-Is fixed in the country are now fixing in town This greatly adds to the strength of the cause This town is still growing at a rapid rate, here. and if the church keeps pace with the town it is these items sends Christmas greetings to all the

Suspension Heidge

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 undience 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 tho 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 full-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 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. prosperity as a nation is unprecedented. God has not left himself without witness in that he has given us rain from beaven 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 bless ings 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 Ontarioto Foreign Missions since last report: Church Garafraxa, \$15.00 Church Owen Sound, \$5.00.

L'emperance.

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 TEMPT-

Rev. Hugh O. Pentecost, of Newark, is the

very remarkable in that, even in a preacher. would be a fool to take a drink when he did'nt wing it. But when he does want it, that's the time to take it. Even a dankey does that, and the donkey can't be compelled to drink when he dosn'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 don'tey, and take a drink when he wants it, or even refuse to take a drink-when he-dosn't want one. it takes a man, my boy, to refuse a drink when And when he has this control over he wants it himself he can practis louder and more in a day than the Rev. Pentecest can preach in a year. Burdett

THE CHURCH MOVES ALSO.

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 monng 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 timed 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 Malmsbury, Wiltshire, England, in the year 1826. He came to America in 1851 and settled near kochester 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 realous. 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.

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. 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 Bio. Benjamin Sherk, who was the father of a very affectionate family, noted for kindness, uprightness and devotion. The funeral was very large; the churchhouse 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 glotious resurrection. S. Keffer.

MARRIED.

CAMPREL.—MUNKO in Blenheim, Ont., December 21st, at the residence of the bride's aunt, Mrs. John Sinclair, by Elder E. Sheppard, Malcolm C. Camp-bell, of Harwich, Ont., and Robina Munro.

Selections.

NOT IMPOSSIBLE.

[The following question and answer we find in an old number of the Christian Standard.-

Will you please explain Acts ii. 41. Were the three thousand baptized in one day? Anti-immersionists ask us if we think the few apostles ould have immersed three thousand in one day. Being unable to answer satisfactorily, we will turn to you for instruction.

We think the fair construction is, that the 3,000 were immersed on that same day, for it was by baptism that these 3,000 penitent believers were added to the original 120 disciples. Supposing that none but the apostles baptized, there would be but 250 persons for each of them. It was the third hour of the day when Peter began his discourse (verse 15), that is, nine o'clock in the morning-for the Jews began to count the hours from the morning. Allowing three hours for the sermon, the inquiry, the response, and the preparation for baptizing, they would have from noon to sundown-6 hoursin which to attend to the baptizing, or about 42 each hour, less than one each minute. It is possible to immerse more rapidly than that, and without improper haste.

But there is no need to suppose that the apostles alone did the baptizing. See Acts x. 48; I. Cor. i. 14-17. There were 120 disciples present (Acts i. 15). From these the apostles could easily select a score or two to aid them in the work of baptizing. To keep it within bounds, say they selected only twelve assistants-that would make 24 baptists, and each one would have 125 to baptize, or 20 each hour for six hours. We have kept all these suppositions within bounds. The instance in Acts ii. is not the only instance in which 3,000 were baptized in one day. In the center of a remarkable fountain in the north of England, called, "The Lady's Well," there is said to stand to day a large crucifix, on the base of which is the following inscription: "In this place Paulinus, the bishop, baptized three thousand Northumbrians, Easter, DCXXVII." In Constantinople, A. D., 400, at Easter, Chrysostom's presbyters baptized "about 3,000" Catechumens. Only a year or two ago, 2,200 Teloogoos of Ongole, India, were baptized in one day-the immersions occupy ing only nine hours, and but two ministers officiating at a time.

"THE OLD-FASHIONED HYMNS"

Under the title of "The Old-Fashioned Hymns," the Christian Observer remarks:

Of late we have witnessed'the introduction, in our churches, of the lighter forms of music for the worship of God. Such books as Gospel Hymns, with their simple music, easy chords, and rapid movement, have become popular with a large class of the people. Is the tendency a happy one for the progress of the church?

Many of these tripping sentimental ditties sung in revival meetings, and by wandering soloists, and classed as revival music, may be said generally to operate upon the spiritual man as false stimulants do upon the physicial man; they may produce a temporary elevation of the circulation, but the final result will be far from beneficial. There is no doubt that these hymns constitute an immense attraction, and stir the enthusiasm of the masses, and minister to them a kind of piety of a highly emotional order, but when it comes to permanent impressions, and the spiritual invigoration of the soul, they are simply nowhere. The people have already too much, froth and nonsense, and certainly too much superficiality in their religion; they need more strength and real permanent life-force in their religious convictions, in order that they may sink deeper and rise higher in religious character, and be visibly effective upon the world for good. It is undoubtedly true that singing has considerable influence in shaping religious character; hence the class of songs sung should be such as to inspire the noblest consecration and the highest devotion in the Christian life. The present writer must be allowhis decided preference for the grand old chorals of our fathers set to such words and real poetic sentiment as to lift the soul into and real poetic sentiment as to int the sour into glad and joyful communion with God and Christ and saints, which to his mind has a great advant-age over the sentimental dittyism of modern re-vivalism. Our hymns, like our religion, are becoming rather thin, and one is about as transient in its effects as the other—Apostolic Guide.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to take care that he does not cheat his neighbor. Then all goes well. He has changed his market cart into a chariot of the sun. - Emer

BORDER CHRISTIANS.

"I am sick and tired of these border Christians, these church members who are always on the dividing lines between the church and the world. First on one side and then on the other. If they are going to be followers of Christ, let them come out squarely on one side, and if they are going to be nothing more than border Christians, let them stay on the other side until they get ready to identify themselves wholly with God's people." So said a good man recently. The great curse of the present age is the vast number of border Christians in our churches. They are the least useful and most unhappy people on the face of the earth. While nominally in the camp of Israel, they still long for the flesh pots of Egypt. They have a taste of religion, but not enough of it to brighten, beautify and elevate their lives. We have sometimes thought that a little decided persecution would do good among our churches, making each one "stand up for Jesus" boldly, or forcing him to go to the other side. Dear reader, are you a "border Christian?"-Central Baptist.

CHAPTERS AND VERSES.

THE present division of our Bible into chapters dates from the thirteenth century. There are two claimants for the honor; Hugo, of St. Cher, France, who was made a Cardinal in 1245, and died at Orvieto, Italy, in 1263; and Stephen Langton, Archbishop of Canterbury, who died in 1227. It is impossible to decide certainly between these two. The divisions were first made in the Latin Vulgate, and transferred within a century or two to the original Hebrew and Greek texts. They appeared in the printed Bibles from the first. The verse-divisions of the Old Testament were made much earlier, by Jewish scholars, in the Hebrew text. The points dividing the verses in Hebrew, are certainly as old as 800 or 900 A. D., and the divisions them-selves were known (transmitted orally or indicated by spacing) several centuries l'efore that. The verses in Hebrew Bibles were not numbered, in the present fashion, until the seventeenth century. The present verse divisions of the New Testament were made by Robert Stephens (Stephanus, Estienne), and first appeared in the fourth edition of his New Testament in Greek Geneva, 1551. He issued a text of the Vulgate (O. T. and N. T.) with verse-divisions, in 1555 10. 1. and IN. 1.) with verse-divisions, in 1555-58, and thus they passed into all the versions. In the English Bible the verse-divisions first appeared as we now have them in the Geneva New Testament (1557), and the Geneva Bible (1560.)—The Critio.

WHERE YOU SHOULD BE AND WHAT YOU SHOULD DO.

Every Christian ought to be where for the time being he belongs. He ought to be, at every moment of his life, just where he would be glad to be found if his Master were to come seeking him. Whether it be work or recreation that is his duty for the hour, that is the thing for him to attend to then. And as a man's duty never can be at two places at the same time, a Christian believer who is at the place where he belongs, can rest assured that his Master would not wish him to be at any other point in the universe than just there. This is a good test for a Christian in his deciding what he had better do for this evening, or for this morning. He ought to do that which he ought to do; and whatever he does should be that which he believes that his Master wishes him to do above anything and everything else.—S. S. Times.

GOOD PREACHING.

The best evidence of good preaching is found in the reformatory and elevating influence it exerts on the conduct of the heaters. Elegant discourse, which encourages people to live in their sins, is inferior to a coarser article which drives the sinner to repentance and reformation. I do not temember the text," said a trader, "but when I got home I burnt up my scant halfbushel." The gospel that does one good is always the gospel that drives us to burn our and conducts us forth in honest and reputable ways.

CANT.

In the missionary conference of the young men from College at Northfield, Professor Drummond had happened in an address to refer to cant. When the hour came for him to answer questions one of the students asked him what he meant by cant. "There is," said he in reply, "such a thing as the religion of a young man; and there is such a thing as the religion of an old woman: Now when a young man talks as if he had an old woman's region, that is cant." | brother?

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ISAIAH W. ROYCE,

Everton P. O.,

General Agent for the Townships of Erin, Caledon and Garafraxa, and all Towns and Villages therein.

RECONCILIATION.

I was struck with the story of two men who were used to give exhortations at meetings, who had fallen out with each other; and one of their brethren who, grieved to think two servants of God should be at difference with each other, went to reconcile them. He called upon the

"John, I am very sorry to find you and James have quarreled. It seems a great pity, and it brings much dishonour on the Church of God."

"Ah," said John, "I am very grieved, too, and what grieves me most is that I am the sole cause of it. It was only because I spoke so bitterly, that James took offence."

"Ah, ah," said the good man, "we will soon settle this difficulty then," and away he went to

"James, I am very sorry that you and John

cannot agree." "Yes," he said, "it is a sad thing we don't, we ought to do so, for we are brethren, but what troubles me most is that it is all my fault. If I had not taken notice of a little word. John said, there would have been an end of it."

The matter, as you may guess, was soon rectified. You see there was at the bottom a true friendship between them, so that the little difficulty was soon got over.—C. H. Spurgeon.

SECRET OF PULPIT SUCCESS.

The true secret of pulpit success, says an exchange, has been well said to lie, not in grace of manner, nor richness of voice, nor fullness of matter, nor even all these combined; but in that indescriable unction which is obtained by prayer, by a profound meditation upon divine truth, by a deep conviction of the overwhelming importa deep conviction of the overwhealing impor-ance of eternal things to speakers and hearers. This is the ineffable anointing of the Spirit, which no man can counterfeit, and which no people can mistake.—Millennial Harbinger, 1862.

BE CHARITABLE.

You see the faults and the failures of others while they see yours. Perhaps yours are as disagreeable to them as are theirs to you. Some have fallen very low, and the world despises them; don't imitate the world, but try to raise them. Do it with pity and kindness. You do not know how long and how hard they struggled before they fell, nor yet what peculiar temptations assailed them. Perhaps, had the same temptations met you, you would be as low as they have fallen. If God's merciful providence surrounded you with special protection, do not despise them because the same protection was not about them. Perhaps the Lord shielded you that you might rescue them; that may be a part of your mission in life. Never push another down when he is struggling to stand, and never disgrace yourself—that is what it will bo—by kicking another already down. Help him-up. No matter how he got there, it is for you to get him out of that ne got thete, it story out oget min out of the position and trouble; go to work at once to do it. Do it as to a brother whom you determine to save. If you save him for Christ, he will be your brother for heaven, if you are a Christian yourself.—Porward.

"I don't believe in his religion," said a critic regarding a well-to-do farmer who was an active church member. "He is too lazy to get ready for meeting in season Sunday mornings, always starts late, and then whips his horse pretty much all the two miles to get there in time. No, I don't believe in his religion." How is that,



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EDUCATION:

In the special is the golden key that and with certain qualifications the saying is undoubtedly true. But to the young, in this age, whose preparation for the arduous conflict of life is as yet unfinished, it is an important consideration in what direction they shall expand their energies,—along what line of action their efforts shall tend. The struggle for fortune, fame or even an independent competency is for various reasons more difficult at the present day than at any former time. The age it past when the spending of years in storing the mind with classical legend or metaphysical subfleties is likely to prove a prudent or profitable investment to the great majority of young men or women. The field for the exercise of such attainments is exceedingly limited, and at the same time crowded with competitors for the laural of success. It is to the wider fields of Agriculture, Manufactures and Commerce that attention must be directed in this comparatively new and prospectively great country of ours, with a view to having scope for the exercise of talent and ambition and coportunity for making life both useful and successful. It is showing the the clueation necessary for effective works in either of the latter spheres must be special, comprehensive and thoroughly practical. It is not intended here that the accumulation of wealth is, or ought to be the main object of human activity, but the acquisition of a certain annount of wealth, in some form, is not only a duty but also a necessity to every individual who would live honestly. The Geelph Business College, Guelph, Ont., is a popular Institution, designed to impart that practical education that prepares the individual for the successful management of financial affairs, the proper adjustment and comparison of losses and gains, and for the intelligent performance of the varied transsctions that the merchani, the manufacturer and farmer must meet in the regular course of business. To the young man or woman possessed of energy and ambition a course at this