

# ONTARIO EVANGELIST.

T H E

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VOL. 3.

ERIN AND EVERTON, ONTARIO, OCTOBER, 1888.

No. 6.

## POETRY.

### SAVED BY GRACE.

When my unworthiness I see,  
I wonder,—can it ever be  
That I, Oh Lord, shall dwell with Thee;  
With holy angels live;  
But when I view Thee whom I love,  
My representative above,  
Thy love and GRACE my fears remove,  
And full assurance give.

How sad and painful is the thought,  
That all my life's with weakness fraught;  
That so much time is run to naught;  
And so much done in vain;

By GRACE alone I am restored,  
My heart is brought in sweet accord  
With Him who doth His help afford,  
That I new strength may gain.

Alas!—my soul would stand in awe;  
Too oft have I transgressed God's law;  
Ne'er done a deed without a flaw;

For sin in me obtains;  
But Christ in mercy shed His blood,  
When in the sinner's place He stood,  
To bring me to a pardoning God;  
Where GRACE in triumph reigns.

I know, I know what is my doom,  
That I am destined to the tomb,  
And soon shall be in death's dark gloom,  
For I'm condemned to die;

But Christ eternal life will give;  
Through His abounding GRACE I'll live;  
And full, immortal bliss receive;  
For God will justify.

Ridgetown. E. SHEPPARD.

## ORIGINAL.

"CLEANSE FIRST THAT WITHIN THE  
CUP AND PLATTER, THAT THE OUT-  
SIDE OF THEM MAY BE CLEAN ALSO."  
—Matt. 23: 26.

Do you see those men away down there in the valley? What are they doing? Do you see that dark stream before them? They are trying to cleanse it—dipping, dipping, straining and filtering; still the stream is dark and filthy, and it will be filthy still as long as they keep at that. Halloo there! Go up to the fountain, get down to the bottom, and cleanse the inside. You never can cleanse the stream unless the fountain is pure. They won't heed, but filter on day by day. The stream is getting worse; 'tis filthy still. In vain they try to make clean the outside. The heart is the fountain; let the heart be clean and our lives will be pure. "From within, out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, deceit, blasphemy and pride." See to the fountain. "Cleanse that which is within." Look after the character—the fountain of the soul—let that be pure. The reputation (stream) will require no filtering. "Let this mind be in you which was also in Christ Jesus." Christ's reputation never cost Him a thought. "Some said He is a good man; others said he hath a devil." But they could not touch the pure character of Jesus; and that perennial fountain of purity will continue to send forth its cleansing streams till the whole earth shall be bathed in the great ocean of the shekinah of the Paradise of God in Christ reconciling the world unto Himself. Man must, if he would be happy, be pure in heart. "Blessed are the pure in heart, for they shall see God." Look down into your heart. How would you like to have a photograph of all the objectionable things you have said or done? Would you hand it around among your friends? Would you like to grace the inside of a ten-dollar album with one? No; you say, "I would deal them out very sparingly." Would you sell one? No; you would not even sell one at any price? You say, "I guess I won't have it taken; I will not sit for the painting." Listen! The great Photographer of the human heart, the Master Painter of the universe, the omniscient eye, the great camera of God's omnipresence, is upon you. Will you have the photograph? You say, "Let me go, I don't want the picture." "Let the wicked forsake his way and the unrighteous man his thoughts." Purify the heart; get up to the fountain. How much have you got covered? "Well," you say, "a good deal." "I have been covering and hiding all my life—sewing figleaves.

Well, all you have hid must be revealed. Will you reveal it? will you come to the light? or will you wait for the photograph? When you see it you won't like it; you won't want it. Hark! "Let him that is filthy be filthy still." You have the photograph; it is not nice, but it is just as like you as it can be—filthy still. Eternity cannot obliterate the outlines of such a picture—sin. O! the exceeding sinful of sin. If God's antagonism to sin is measured by His purity, what must the penalty be? His abhorrence of sin can only be measured by the penalty attached to a broken law. Punishment is the result of sin. "The way of the transgressor is hard." "The wages of sin is death." Sin is degrading; it must produce a dark picture at the judgment; it is injurious to man, mentally and physically, for time and for eternity. The things God has commanded and enjoined, if faithfully observed, will elevate man, ally him to the angels in purity, and finally restore him to the image of God. But the things God has prohibited, if indulged in, are fatal, even here and now. The photograph of sin, when brought under the camera of God's purity, would be horrid indeed. You would not want to see it. You would almost be startled even now to see a face in which you could at once trace "all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, without natural affections, unmerciful, haters of God, inventors of evil things, whisperers." Rom. 7. Imagine a man—whose throat is an open sepulchre, with the poison of asps on his lips, a mouth full of cursing and bitterness, a man whose feet is swift to shed blood, a man in whose way lies destruction and misery, one who has never known the way of peace—having no fear of God before his eyes. You exclaim, "Horrid!" "Let me flee from the presence of such a monster." O! sinner, sinner, "thou art the man." Such is the picture you will present at the great judgment day if you continue in your sins. "Whatsoever a man soweth that shall he also reap." If you would be saved, your heart, your life must be pure. "Whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are pure, if there be any virtue, if there be any praise, think on these things." "Consider the Apostle and High Priest of our profession, Christ Jesus." There is no other way to purify the heart, to cleanse the fountain of the soul, but to think upon the pure and spotless life of Him who did no sin. He is the fountain of purity; and by a steady allegiance to His government, being "imitators of Him as dear children," we are made "partakers of the Divine nature," we assimilate His pure character. The deeper the devotion the greater the assimilation, for we must grow into the image of the object worshipped, hence the necessity of perfection in the object of our adoration. Jesus, through His suffering and perfection, has become the author of eternal salvation to all them that obey Him. There must be a faithful continuance in well-doing in order to a purification of the heart and a final and abundant entrance into the everlasting kingdom. The heart is purified by the obedience of faith. You have purified your souls, says Peter, in "obeying the truth." Let us labor, therefore, to keep the fountain pure, that the clear streams may flow on only to enrich the waste places through which they pass on their onward course to that sea without a shore, where the pure in heart shall bathe in the transcendent light of God's eternal love in Christ Jesus.

Winger, Sept., '88.

H. BROWN.

## SELECTIONS.

### EXCOMMUNICATION.

Most churches have at times members whose ungodly lives clearly show that their profession of religion is only a pretense. Shall these be tolerated, or shall the church rid itself of them by a solemn act of excommunication, which means that the persons so dealt with are not to be treated as members of the Church of Jesus Christ? This is a question that is frequently raised, and sometimes even thoughtful men have

been led to hesitate as to their answer by reason of specious reasonings against the right of excommunication in any case. Without opening the New Testament just now, let us reason together for a moment.

It is sometimes said that no body of people can cut off a soul from fellowship with Christ; that this can be done only by the sinner brother himself, and it is inferred from this that a church, in excluding a bad man from its membership, is undertaking something beyond its right or power. The premises are granted, but the conclusion is denied. When a church reaches the conclusion that the persistent evil course of one of its members proves that he has no spiritual fellowship with Christ, and that he is injuring the church by making the impression that its members do not seriously condemn an ungodly life, and so in self-defense, as well as to bring him to his senses, expels him from church fellowship, it is not supposed that such action changes his relation to Jesus Christ. His own conduct settles that relationship. It is preposterous to suppose that a church has no such right of self-defense. It is well known that in a decent community the toleration of a member whose life is known as one of constant uncleanness, will bring a whole church into such bad odor that anything like prosperity is morally impossible. Experience has proved that prompt action in the exclusion of such offenders relieves a church from the charge of having a low standard of morality and compels citizens of character to feel that its fellowship means something. Even in a community where the standard of morality is low, a church that hopes to prosper must not tolerate in its communion men of bad lives. An institution called a church may seem to prosper, and may, so far as numbers go, while taking in and holding in its membership all that may be born of flesh and blood within the range of its influence, but a church worthy of the teachings of the New Testament can be maintained and made to prosper as a spiritual body only by a new life of faith in Christ Jesus on the part of its members. Christians must continue to crucify the old man with his deeds, and, by a constant seeking after that which is lovely and virtuous, be helpers in the great work of regenerating the world. It is not to be believed without the strongest testimony that a church having in view such a high end must submit to have its influence for good annihilated and its candle put out by the malodorous atmosphere generated in pits of perdition, by confessing either its lack of right or desire to put away evil doers. Instead of being taught looser views on this subject our churches need to have pressed upon them the stern lessons of experience and the direct words of inspiration. It may be that we have not suffered more from evil men than have our religious neighbors, but we ought not to be satisfied with losing nothing in such a comparison. If we are succeeding in reproducing, in any good degree, the faith and life that the New Testament reveals, our record should be found more than ordinarily clean. The standard of life in every congregation should be so high that every one seeking church fellowship should feel a heavy weight of responsibility resting upon him in assuming the obligation of membership in such a body. While this high standard is to be kept up mainly by persistent Scripture teaching, reproving and rebuking with all longsuffering, it can not be maintained while incorrigible sinners are treated as members of the church and worthy of full fellowship.

But it may be well to quote some Scripture on the subject of excommunication:

"And if thy brother sin against thee, go, show him his fault between him and thee alone: if he hear thee thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." (Matt. xviii: 15-17).

It may be truthfully said of this passage that it does not directly authorize the church to withdraw its fellowship from the brother who refuses to hear its voice in condemnation of his wrongdoing, but only tells the complaining brother how he is to treat the offender—"Let him be to thee as a Gentile and a publican." But it is not

reasonable to suppose that the church which he refuses to hear should treat the offender as if he had done no wrong while one brother alone should turn his back on him as indicated. But, be this as it may, Paul, in I. Cor. v, does not leave us in doubt as to the right of the church to exclude an unworthy member. Read: "To deliver such an one unto Satan," "Purge out the old leaven," "A little leaven leaveneth the whole lump," "Not to company with fornicators," "With such an one no not to eat." The conclusion of the chapter and of the whole matter is: "Therefore put away from among yourselves that wicked person." If this is not excommunication total and complete it would be difficult to express such a thought in intelligible language. But against this conclusion the words of the Saviour are quoted: "Let both grow together until the harvest," (Matt. xiii: 30). But when it is observed that "the field" in which they are to be allowed to grow together is "the world," and not the church, the lack of relevancy in this passage to the matter before us will appear. The passage smites the Inquisition.—H. M., in *Christian Standard*.

### CIGARETTE SMOKING.

The boy who buys cigarettes is sure to injure himself.

Now I will take the most favorable case of all, and the rarest. Suppose a boy has a lot of good cigarettes, and smokes a few of them every day. Is there any injury in that?

I can tell you, for I have had such boys for patients. Such smoking, even in so-called moderation—as if there were any such thing as moderation in stimulants for the young!—will do three things for him: 1, it will run his pulse up to one hundred or more per minute; 2, it will reduce his weight below the healthy standard; and 3, it will reduce his strength and general vitality, as will appear in his pale complexion and his diminished appetite.

If this is true of boys' smoking under the least injurious conditions, how much truer is it in the more frequent case where bad and adulterated tobacco and excessive smoking combine in their attack upon the delicate tissues of the growing lad? The physiologist will tell you that the effect of stimulants in general is to check the changes in tissue. In a growing animal of any kind this means to check the growth. The dog-fancier is said to give whiskey to the puppy when he wishes to stunt its growth. I do not know whether he has taught puppies to smoke, but it would be a good way to keep them from growing.

It is of no use, of course, to point out the trials and troubles of learning to smoke. No youngster but is cheerfully willing to brave them, for nothing gives him so much a sense of "manliness," as he imagines it, as the mastery of this accomplishment.

In conclusion: Cigarette smoking is one of the worst of habits, physically, that a boy can form. It injures the heart and the digestion, and it tends to check the growth. It gives a lad false and silly notions, and it does not bring him into good company. I am not of those who think that severe measures are often necessary in the management of children that receive a careful and affectionate training. But if, in some cases, nothing else will do, it is well to consider that a switch in time saves nine.—Dr. Coan, in *Harper's Young People*.

### A SCIENTIST'S FAITH.

Nothing is more beautiful than a great scientist's belief in a Divine Creator. When a man has spent his life in studying into the infinite wonders of earth and heavens, his testimony concerning the Maker and Ruler of them all is more conclusive than the arguments of a host of skeptics. Such are the following words of Prof. Agassiz, one of the greatest scientists of modern times:

I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself, I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them.

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OCTOBER, 1888.

WHAT'S THE ODDS?

What's the odds what church a man belongs to? is a question often asked, and the answer, of course, implied in the question is, "There is no odds;" "It makes no difference." And yet the questioner would limit his statement to Protestant churches, and even among these he would reject some as not being fit to join. He would most likely explain that his remark held good in regard to the leading Protestant bodies in this country, and that among them it is a matter of indifference, or nothing more than a question of taste or convenience, or old time association, as to which a believer in the Lord Jesus should connect himself with. And a man who holds such views is often counted broad-minded and charitable, while a person holding and expressing contrary views is frequently considered narrow and un-Christian. But strange, and yet not very strange, to say, few, if any, who hold such views are thoroughly consistent with themselves. Seldom will you find a man equally anxious for the prosperity of other churches and his own; nor often will you find one who rejoices as much when people join other churches as when they join his own. The so-called union revival meetings are a conspicuous illustration of this. During the progress of the meetings all seems harmonious, but towards the close and at the close, the great question is not, "Are the people being saved?" but, "Will they join our church?" And very unseemly is the strife as to which church shall get the most new members.

Sometimes we hear of, or meet with, a Disciple who thinks it does not matter what church a person belongs to. Generally speaking, the Disciples hold that it does matter what church is joined—what creed is adopted—and that the New Testament should be called in to decide the question. And further, that only so far as the New Testament speaks are we authorized to speak on matters of fellowship and conditions of salvation, and where it speaks we are bound to speak—we have no option in the matter. And that therefore the believer in the Lord Jesus Christ is required to enquire, before associating himself with any religious people, whether their teaching and their practices are in accordance with the Scriptures. If he finds them to be so, it is his duty to unite with that people; if he finds them to be not so, it is his duty not to unite with that people.

But it may be asked what is a man to do who lives where there is no congregation holding to what he believes to be the Scriptural order. Shall he temporarily or permanently cast in his lot with that body which seems to him to be nearest the truth? A common answer to this question is, "Yes, certainly." But is that the correct answer? Should a man who believes that believer's immersion is the only Christian baptism unite with a church that practices infant sprinkling? Can he do so and be faithful to the Master? Can he do so without being understood to hold that men may make the word of the Lord of none effect by their tradition? We maintain he can not, and therefore he can not become a member of a Pædo-baptist church and remain a Christian. In other words, by associating himself with such a church he, in effect, declares that there is no use in being a Christian, that a person need not serve and honor Jesus Christ unless he deems it for his own present comfort and convenience.

It does matter what church a man belongs to. A Christian may not join a church that does not follow the teaching of the Saviour and His apostles, or that teaches or practices that which

is contrary to the Word of God. It is not enough that a man should identify himself with some church calling itself a church of Christ, and be known as one who is on the side of Christianity in a general way. He must be where he can be with a good conscience, where his influence exalts the word of the Lord, and not where he must logically be held to believe and to endorse that which he knows to be contrary to the truth of the gospel. In regard to untaught questions, a man may exercise his liberty of opinion and action, but in regard to that which the Lord requires, His disciple is free only when he obeys Him. There is much need of careful thinking on this subject, and conscientious scrutiny of what the Scriptures teach. For it can never be a matter of indifference, when the Lord has a way for us, whether we walk in that way or not. It is not a trifling matter then what church one joins, it may be a matter of salvation; the Saviour says: "For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he cometh in His own glory and the glory of the Father and of the holy angels."

NOTES.

Bro. Crewson's address is changed from Baysville to Huntsville, Ontario.

Have you sent a contribution to aid in supporting the foreign missionaries this year?

Contributions from Ontario to Foreign Missions since last report:—F. W. Baughman, Guelph, 50c.; J. A. Gaff, Toronto, \$5.00.

The selected article, headed "The Kentucky Work," is worthy of careful reading and consideration.

The Board of the Wellington Co-operation met at Everton on the afternoon of the 30th ult. It was decided to use this year's proceeds of the bequest made by the late Sister Scott, to assist the church in Guelph to retain the services of a laborer. We have not been informed of the amount of the bequest.

Superintendents of Sunday Schools are particularly requested to send their names and addresses to Bro. C. Sinclair, Collingwood, or to Bro. C. A. Fleming, Owen Sound, that blanks may be sent them to report the work of the year on and be ready for the next Annual Meeting. If your S. S. Superintendent does not read the EVANGELIST, please call his attention to this note.

We notice that the question whether a church has a scriptural warrant for excluding persons guilty of certain offences is receiving considerable attention at present. One of the ablest treatments of the subject we have seen is that by "H. M." in the *Christian Standard*, and which we re-publish on the first page of this number. For clear thinking, cogent reasoning, honest treatment of the Scriptures, fair treatment of opponents, thorough mastery of his subject, commend us to "H. M."

THE OLD TESTAMENT STUDENT enters upon a new volume with the September number. Some new and striking features in its attractive table of contents call for special mention.

A "New Testament Supplement" contains the first four of a series of forty Inductive Studies on the Life and Times of the Christ based on the Book of Mark. They will attract the attention of all Bible students, covering as they do the Sunday School Lessons of the coming year. These studies are broad in scope, clear in method, stimulating in treatment, adapted to all who desire to study. Henceforth not only those who wish to keep up with O. T. investigation but also all who are interested in the New Testament will find this periodical suited to their needs. We predict for this series of studies wide popularity.

Two series of articles helpful to students are begun in this number. Dr. Nordell contributes the first of several studies of O. T. words, discussing the terms for "man" and "woman." The most valuable parts of Dr. Weber's great work on the Eschatology of the Talmud are presented in a condensed translation by Dr. Stevens of Yale. The new commentary on the Psalms by Cheyne is made the subject of a critical review by Dr. Curtis of Chicago. An eloquent article on the Literary Study of the Bible illustrated by a criticism of the book of Amos, will be found stimulating.

The other departments, editorial notes, book-reviews, current O. T. literature, etc., afford helpful information. The subscription price of this increasingly valuable journal has been placed at \$1.50 a year (ten numbers). THE OLD TESTAMENT STUDENT, New Haven, Ct. William R. Harper, Editor.

We have another stirring letter from Manitoba this month. We would be glad to have such every month. We trust our brethren scattered throughout Manitoba and the North-west will not let us Ontario Disciples alone until we have done all we ought to do for those regions. Thus far we have fallen very far short of our duty. We would be obliged to Bro. "G. A." if he would send us the names and addresses of those nine or ten school teachers, as well as of any other scattered Disciples he knows of in the North-west.

The Disciples in the State of New York have had no Evangelist in the general field during the past year. Bro. O. G. Hertzog is Cor.-Sec'y of the State Board, and is engaged building up the cause in the City of Rochester. The following from the MISSIONARY WEEKLY informs us that Pennsylvania has done likewise: "The State Evangelist resigned, and his resignation was accepted, and the office will be discontinued, and in lieu of it will place a man in the City of Erie." The brethren in those States, after long experience, have come to this conclusion. The most of the denominations came to the same conclusion years ago. Let churches and individuals send in their contributions, and one hundred cents of every dollar will go to the mission-points.

"You will please find enclosed One Dollar—our subscription for 1888 and 1889. We are sorry it was not sent sooner; we would miss the paper very much. Hoping soon to see it grow into a weekly and that God's blessing may rest both on you and the EVANGELIST, I remain your brother in Christ, ———." Such is another evidence that our labors as publishers are appreciated. We thank the brother for his remittance and for his kind words. Those of our friends who think we should stop the paper at once when the time for which it is paid expires will see by reading the above that such a plan would not work. The rule we have adopted is the best known to us; it is fair to us and our readers.

It is often asked why so few of our churches contribute for mission purposes. More than one-half give nothing for missions—either home or foreign. Why is it? The fault we believe lies almost altogether at the door of the preacher who ministers to the flock. We believe the churches would all contribute for missions if taught that it was their duty to do so. Let it be remembered that a church which is destitute of a missionary spirit is destitute of a Christian spirit. An anti-missionary church is an anti-Christian church. The spirit of Christ if possessed by his professed followers prompts them to do as he did and as he commanded, "Preach the gospel to every creature."

The Sixth volume of Alden's *Manifold Cyclopaedia* extends from Bravo to Calville, its 635 nicely printed pages including 120 illustrations. Along with its manifold number of words and topics treated briefly, there are many extended articles, as for instance, Brazil, seven pages; Breach-loading Guns, eleven pages; Bridge, eleven pages; British Museum, ten pages; Brooklyn, five pages; Buddhism, fifteen pages; and California, sixteen pages. The Cyclopaedia well deserves the enthusiastic commendation it is receiving from all sides; it is certainly THE Cyclopaedia for popular use. Rev. Dr. Wright of Milwaukee, evidently voices the thought of many when he says: "I may in all truth and soberness quote its first word as expressive of my sentiments in regard to your wonderful work; its comprehensiveness, its cheapness, etc.—'Bravo, yea, Bravissimo!'" Its small handy volume, contrasting so greatly with the usual bulky, unwieldy volumes adopted by publishers of Cyclopedias, is a very pleasant characteristic, and undoubtedly adds greatly to the usefulness of the work, as stated by Dr. Hasty of Indianapolis, who says: "I have the American Cyclopaedia, but reference is made to the *Manifold* so far as I have it, ten times to once to the former. It is a marvel of compactness and completeness." The publisher sends specimen pages free to any applicant, or specimen volumes, which may be returned if not wanted, for 60 cents for cloth binding, 75 cents for half morocco, post-paid; the better binding is particularly commended. JOHN B. ALDEN, Publisher, 393 Pearl Street, New York, 218 Clark Street, Chicago.

The readers of the *Ontario Evangelist* will remember that some time ago there were in that paper two articles on the church on Plum Street, Detroit. They were written by Daniel Sommer, the publisher of the *Review*, and they contained a glowing description of the church and its work. This note is not written to find fault because of any praise given to the Plum Street church; we do not find it necessary to discredit the work of that church; we do not hold it impossible for good to be done through the system adopted by it. We write to call attention to the untruthful statements made in the articles referred to concerning the church on Washington Avenue,

Detroit. The reader having faith in the knowledge and veracity of the writer would conclude that the last named church was almost, if not altogether, dead. Let any reader of the *Ontario Evangelist* turn up the paper containing the first of the articles in question and he will find that the impression sought to be made is, that the work carried on by the church on Washington Avenue is a failure. We are in a position to say that it is far otherwise; that the statements made by the publisher of the *Review* are untrue. A church that has a membership of over three hundred, a flourishing Sunday-school, and two missions in the city is not a very conspicuous failure. A church which, in addition to supporting its own particular work, also contributes liberally to Home and Foreign Missions is hardly in a dying condition. Moreover, a church where the saints are faithfully edified and the gospel faithfully preached, so that the Christians are more and more abounding in love and in good works, and sinners are confessing the Saviour almost every week in the year is, we should say, scarcely ready to have its funeral sermon preached. If the writer of this note simply wished to make a point against a church that chooses to follow what is known as the self-edification system, he might tell of what he saw and heard in Detroit a few weeks ago. Dropping in to the church on Washington Avenue at a regular Lord's day meeting he saw a good congregation, heard a good sermon, and good congregational singing aided by an instrument. On the same day dropping into the church on Plum Street at a regular service, he saw a very small congregation, heard a very indifferent sermon, and listened to good congregational singing aided by an instrument. And if he were disposed to form an opinion upon what he saw and heard on that occasion, he might publish to the brotherhood at the Plum Street church is about dead, and hold it up as a conclusive proof that self-edification is a failure. But since he knows how unfair it would be to form and publish a conclusion without knowing all the facts, he prefers not to follow the example of Daniel Sommer. He possibly formed his conclusions from what was told him by others; if so, he is not thereby excused. And further, we should be sorry to think that there is in the Plum Street church one member mean enough, and untruthful enough to say such things about the church on Washington Avenue as Daniel Sommer has written. Let the readers of the *Ontario Evangelist* be on their guard and be slow to receive what Daniel Sommer has to say concerning brethren and churches who do not choose to follow him. Daniel Sommer is evidently determined to make an impression—he is succeeding—there are several kinds of impressions—he is making impressions. If he sincerely wishes to further the cause of Christ, he should bear in mind every time he takes up his pen, that only truth can advance the truth.

CHURCH NEWS.

DORCHESTER.—Good news comes from Dorchester. Since Bro. W. D. Campbell began work there, Sept. 1st, quite a number have been baptized.

ERIN CENTRE.—At the regular meeting in Hillsburg Lord's Day evening, Sept. 16th, a young man made the good confession, and was baptized the following day.

WAINFLEET.—The church here was made to rejoice last Lord's Day morning at the unexpected restoration of Bro. Middleton to the fold. This good Bro. has, for reasons best known to himself, stood aloof from the church for some time—maintaining, however, a character above reproach. Bro. Middleton is a young man of considerable talent. May the Lord bless him and make him useful among the people.

Sept., 1888. I. BROWN.  
I go home this week. My address for some time will be Warton, Ont. I will hold some meetings among the weak churches if an opportunity presents itself. H. J.

TONAWANDA.—Some changes have taken place in the church here lately. In the early part of the summer the members living in North Tonawanda withdrew from the church here and organized one there; shortly afterwards they engaged Bro. Robbins, of Illinois, to preach for them. Though many have considered this movement to have been somewhat premature, and therefore unwise, and have been trying to reunite the churches again, yet we believe they will succeed in their enterprise, for their pastor is a worker, and the members, generally, are not afraid to put their shoulders to the wheel. Bro. Talmage (who has been preaching here for nearly three years, and added very many to the church) left last week for New Castle, Pa., where he commences work immediately. Bro. Humphrey succeeds him.

Sept. 7th, '88. D. S.

GUELPH, ONT., Sept. 14.—Hitherto we have sent no notice to the readers of the *Standard* of work in Guelph. The congregation is not strong in numbers, but the desire to work seems to prevail. Since beginning work here in July, 3 have been baptized. It will require a struggle to establish ourselves well in this place. The same is true of all Ontario. Yet I do not look upon this fact as a source of discouragement, but an incentive to greater effort. Our congregation numbers about sixty-four, and we have a good Sunday-school with one hundred on roll. On the whole we are all very hopeful.—FRAVIER BAUGHMAN in *Christian Standard*.

ST. THOMAS.—The improvements being made to the meeting-house in St. Thomas will add greatly to the capacity of the church for doing successful work. The improvements are those spoken of in the May number of this paper. The brick veneering has been taken down, the frame raised so as to furnish ample space for a good basement adapted to Sunday-school and other purposes, the brick veneering replaced, and two modern furnaces placed in the basement. It will be a capital place to hold the Annual Meeting next year. St. Thomas is central to a larger number of Disciples than perhaps any other point in Ontario. There will, no doubt, be a large gathering there next year.

WALKERTON.—In looking over your paper I see nothing from Walkerton. I had hoped some brother having more time and ability would discharge this duty. We had a very pleasant visit last July from our esteemed Brother and Sister Scott, Suspension Bridge, N. Y. Bro. Scott preached five discourses, results, four accepted Christ and obeyed the commands; and the brethren here, and angels in heaven rejoice in the triumphs of the gospel. Bro. Scott improves his holidays by constantly working for the Master. We learn with pleasure of his success at the Bridge and Pekin. May God continue to bless and strengthen him to the end of life's journey is our sincere prayer and desire. Our aged and highly esteemed father in Israel, Bro. Alexander Anderson, of Hamilton, Ont., was here this month to see his daughter, Sister Hamilton, who had been a great sufferer for many months. Bro. Anderson preached on Sept. 10th to a good audience with much acceptance; his discourse was one full of interest, deep, thoughtful and clear. We hope and pray that Bro. Anderson may be spared to come again, not to soothe his suffering child, but to enjoy her society and preach the glorious gospel of Jesus our Saviour.

Sept. 20th, '88. T. WHITEHEAD.

TORONTO.—

On Friday Morning, August 10th, Sister Margaret Malcolm fell asleep in Jesus, in her 81st year. Numbers of her old friends who had known and loved her for years attended, tearfully, her burial. All her life, time she had walked humbly before God, allowing the deeds of a quiet and gentle life to testify of the faith and love she bore to the Lord whom she obeyed. Though she died under the weight of years, her faith remained as her strong confidence, and she fell asleep as gently.

"As one who draws the drapery of her couch About her, and lies down to pleasant dreams." Her son, W. B. Malcolm, was in Europe, and this added grief to him, no doubt, and to us, that in her death he should be so far away from her, at whose side he has always been.

We had eight additions to our membership since last report—two of them by baptism. Our meetings and work have kept up well through the summer, considering the number away. Our prayer meetings are nearly always well attended and very enjoyable.

We had the pleasure a few nights ago of a visit from Bro. Lediard, who was warmly greeted by the brethren. He gave us a stirring exhortation.

Bro. Gillfillan, of Bowmanville, recently gave us the pleasure of his presence, and the benefit of an exhortation. Bro. Wishart, of Marion, Kansas, also spent a Lord's Day with us, and spoke once and remembered us by a gift for our fund. I had the pleasure a few days ago of taking Bro. T. D. Butler, of Pittsburg, by the hand as he passed through the city. Sorry he could not stop longer.

Brethren from out of the city are always welcome in the congregation, and I will be glad to see them if only passing through. Our place of worship is on Denison Avenue, near Queen. If brethren visiting Toronto will put this in their pocket they can easily find us. Besides our meetings in the church Lord's Day and Wednesday night, we have a Bible meeting at Bro. Malcolm's, 39 Church Street, on Thursday evening at 8 o'clock, at which everybody is welcome.

Those who have been away are gathering home.

Bro. Malcolm arrived a few days ago safe and well from Scotland. The students will soon be here eager for work. We expect to prosecute a vigorous winter campaign. J. R. GAFF, 250 St. Patrick Street, Sept. 3.

PORTAGE LA PRAIRIE, MAN.—Not Poplar Hill seven miles from Brandon as my last would indicate, but Brandon itself is the home of Brother and Sister Mitchell. Bro. Duncan Campbell, of Blenheim, remained with us over three weeks, helping us much, both on Lord's Day and at prayer meeting. Bro. Jas. Fleming, of Kilsyth, was with us part of a week, over one prayer-meeting. The latch string hangs out for you, brethren. Lord's Day, Sept. 16, two estimable young sisters took membership with us, after thoroughly investigating our plea for scriptural Christianity. They had formerly been Baptists, one in England and one in this Province. Last Lord's Day, Sept. 23, a young man made the good confession to be baptized next Lord's Day. It might be interesting to the brethren to know our growth, strength and condition here in Portage la Prairie. On our arrival, April 1, '87, there were twenty-nine members, only twenty-three resident, the other six scattered "out West." Since then there have been twenty-one additions, counting the one to be baptized next Lord's Day; fourteen baptized, two from the Baptists, and five by letter or commendation—Disciples from other parts. Of the former membership, one has been removed by death, leaving us now a membership of forty-nine, and a net increase on resident membership of eighty-seven per cent. Our Wednesday evening prayer-meeting is well attended. Our Sunday-school is a union one half a mile out, in the west end, of which the writer is superintendent and Bible-class teacher; during the present quarter there has been an enrollment of forty-six in the Bible-class alone. John Wesley I think it was who said, "The world is my parish." Mine extends from Sault St. Marie to the Pacific Ocean, and from the forty-ninth parallel to the pole. I have not visited it all yet. As we cannot induce preachers to come here, we have commenced to manufacture a young brother who was baptized here Aug. 1, '87, will probably leave for Drake University, to prepare for the Master's work, before your next issue. Of which more anon. Bro. Neil Sinclair, son of Bro. Colin Sinclair, Collingwood, leaves for the East this week. Sept. 24, '88. A. H. FINCH.

MUSKOKA MISSION MATTERS.

W. M. CREWSON.

Our cause is still moving on in Brunel; four baptisms there since last report, one an old lady, who a few days before was thought to be dying. I went to see her, and about the first words spoken by her were, "Do you think it would be possible for me to be baptized?" I believe on Christ, and I love Him with all my heart, and I desire so much to follow Him. I told her it could be done, so we got a carpenter and made a box, or bath, and baptized her the same evening. I saw her the next morning, she appeared to be better in health, and O! so happy. She has been better most of the time since, and may linger on for a while, but consumption is doing its work. That, with age (she is 75 years old) and a weak body, will soon take her to that home beyond the tide. Brunel is now one of our strongholds—22 members, and all but 2 are heads of families, and a few others are "not far from the kingdom of Heaven." Strenuous efforts have been at times put forth, and not the least of which is being carried on now, to lead the brethren away from the truth, but with the exception of one who leans to the Salvation Army, they have stood firm through it all, and are now as firm and zealous as ever, and more intelligent than their opponents. Brethren Baker, Lister and Palmer are all away from Muskoka now, and I am left alone with but few to help me. Brethren, pray for us, that the word of the Lord may prosper and souls be saved. The sisters in Ern Centre were the first to respond to our appeal for help in last ONTARIO EVANGELIST. They sent me, through the Secretary of the Mission Band there, ten dollars. Letters of approval and encouragement from several quarters. Thank you, brethren and sisters, for words of sympathy, but more for substantial help.

Huntsville offers inducements for nearly all classes of mechanics, laborers, farmers and merchants. It is surrounded by good farming lands, nearer to the uncut timber than any other village of importance, in the centre of greater business facilities and growing faster than any other place in the district. We would invite any person wishing to make a change of location to give us

a call before going further, or drop me a card for further information. I shall be very glad if Disciples who intend coming this way, either to settle, or only to spend a vacation, would let me hear from them, or call on me. Huntsville, Sept. 27th, '88.

RECEIPTS.

The following sums have been received since the June Meeting for mission work in the Province:—

Archibald Sinclair, Lobo.....	\$20 00
Gilbert McArthur's estate.....	5 00
S. ., Walkerton.....	5 00
J. W. Kluck, Victoria Square	5 00
Church, Dorchester.....	90 00
" Acton.....	25
" Glencara .....	10 00
" Ern Village .....	16 00
" Ern Centre .....	20 00
" Collingwood.....	11 25
" Walkerton.....	15 00
" Garatraxa .....	10 00
" Kilsyth .....	5 00
" Rodney.....	26 50
" St. Thomas.....	10 00
" Owen Sound.....	4 00
Archibald McDiarmid, Ridgeway	5 00

Let it be borne in mind that Bro. Crewson is laboring faithfully in Muskoka, Bro. Sinclair in Collingwood and Bro. Gaff in Toronto. To carry on the work already undertaken requires increased liberality.

Every Disciple in the Province should be interested in this work and should contribute something to help carry it on. May we hear from many during this month. Those churches which have not sent in their pledges are requested to do so as soon as possible that the work may not be hindered.

T. L. FOWLER, Cor.-Sec.,  
Everton, Ont.

MANITOBA.

NEGLECTED BY THE DISCIPLES.

No doubt the many friends in Ontario would like to hear how the cause of the Disciples is prospering on the Western Prairies. In general it is not prospering. Having had occasion to travel through different parts of the Province, I think I am justified in saying that there are comparatively few who have ever heard the plea for primitive Christianity. On telling with what "church" I was associated, the questions generally put were, "What? The Disciples? Oh! I never heard of them."

But you must not think from this that there are no Disciples in this country. In Portage la Prairie there is a thriving congregation in which the greatest harmony prevails. Of this church Mr. Finch is the minister. His many friends in Ontario will doubtless be pleased to hear that he is giving entire satisfaction both in and out of the pulpit. As a speaker he has improved since first I heard him, and he retains unchanged his sociable and amiable disposition.

Both in Winnipeg and in Brandon there are sufficient members to justify the keeping of a minister in each place. Throughout the Province there are scattered brethren. In all, I met nine or ten school teachers who, being Disciples, had for the time united with some one of the denominations; but all were longing for the opportunity of meeting with their own people. Are these things as they should be? Emphatically, no! Why are they so? Are we not zealous enough? Having heard a Toronto brother twice while in this country, I would answer, "We are zealous enough." But I fear that the zeal of the most of us is to promote our own pet theories, and not to win souls to Christ.

Who is to be held accountable for the state of affairs described above? Will our brethren rolling in their luxuries kindly answer?

Your brother in Christ,  
Winnipeg, Sept. 20, '88. G. A.

FOREIGN MISSIONARY NOTES.

William Carey said: "I will go down into the mine, but you must hold the rope." Those who hold the rope may have as great a reward as the man who goes down into the mine. In ancient times those who tarried by the stuff shared equally with those who went out to battle. Let us be sure we are doing our duty wherever we may be.

The Annual Convention will be held this year in Springfield, Ill. Pres. Woolery, of Bethany College, will make one address; E. L. Powell will make the other. Those who can contribute to the success of this gathering should be present.

We started out to raise \$100,000 this year. This is a very modest sum for us to attempt to raise. The converts in connection with the London Missionary Society gave \$8,000 last year for Foreign Missions. We are able to raise \$100,000. We ought to do it.

Miss Sue A. Robinson, of St. Louis, Missouri, expects to sail for India on the 22nd. She will be associated with Miss Levermore in school and in Zenana work.

The missionary year closes October 15th. Those who owe anything on pledges should remit before that date, if they want their offerings included in the receipts of the current year. Those who have given nothing this year should send in their offerings soon.

Several bequests have been received this year. There are many who are able to make a bequest to the Society. They ought to do this, and thus help to carry on the work after their decease.

A. McLEAN.

OBITUARIES.

SINCLAIR.

Sister Christina Sinclair, widow of the late Elder Dugald Sinclair, of Lobo, Ontario, fell asleep in Jesus on the 9th of August last, being 85 years and 3 months old. On the 11th the funeral took place, and was attended by a large number of friends and neighbors.

Sister Sinclair, who was the youngest daughter of Malcolm and May Sinclair, was born in Argyleshire, Scotland, on the 3rd day of May, 1803. She was educated and trained in the Presbyterian faith during early life, but when comparatively young she became acquainted with the teachings of the Scotch Baptists. This led to a careful study of the word of God, and upon her removing to Glasgow in 1820 she attended the ministrations of the pious and God-fearing pastor, Alex. McLeod, a Scotch Baptist. She was shortly afterwards immersed, and became a member of the church presided over by the above-named preacher. Sister Sinclair was in the year 1825 united in marriage to Dugald Sinclair, pastor of the Scotch Baptist Church in Lochgilphead, Argyleshire, Scotland. In the summer of 1831 they sailed for Canada, and took up their abode in the township of Lobo, Middlesex Co., Ontario. This part of the country at that time was an almost unbroken forest.

Sister Sinclair was the mother of six sons and two daughters; of whom only three sons and one daughter survive. The whole family, including father and mother, identified themselves with the Disciples of Christ. Two of the sons are preachers of the gospel.

This beloved sister being the wife of a pioneer preacher, who visited many of the counties of Ontario, was subjected to many trials and privations unknown to the partners of modern preachers. She was an intelligent woman, a faithful co-worker in the gospel with her husband, and a pious, praying mother with her children, training them up in the nurture and fear of the Lord. She was perhaps one of the most benevolent, self-sacrificing, and uncomplaining Christians to be met with anywhere. She was beloved and highly esteemed by all her neighbors and Christian acquaintances.

JAS. KILGOUR.

PSYSCHER.

At her residence, in Gainsboro', Sep. 17th, '88, Sister Ida Psyscher, wife of Bro. Peter Psyscher. Our dear departed sister was born in the County of Lincoln, Ontario; and died aged 69 years and 16 days. For thirty years she had been an active member of the Christian church, ever ready to every good work. Many were heard to say, "We will miss Sister Psyscher more than almost anybody else in the church, she was so kind in sickness, often visiting the sick when she was not well herself." She did not suffer long, only a few hours and all was over. She was in her usual health the day before she died. It was sudden; it is sad. The family and relatives, however, do not mourn as those who have no hope. "Blessed are the dead who die in the Lord." The writer addressed an unusually large gathering on the subject of the resurrection and exaltation of Christ, also calling attention to the great and precious promises that when He shall appear we shall also appear with Him in glory. Spring—eternal spring—shall visit the mouldering urn, day shall surely dawn on the night of the grave. Her remains lie in the little cemetery in Pelham, awaiting the resurrection of the just.

H. BROWN.

MARRIED.

COLLER—ENGLAND—At Huntsville, Sept. 12th, by W. M. Crewson, A. E. Colter, of Sinclair, to A. M. England, of Chaffey.

CAMERON—TROUT—In Toronto, on the 3rd of October, at 33 Cecil street, the residence of the bride's mother, Mrs. E. J. Trout, by Geo. Munro, Jas. K. Cameron, of The Monetary Times, to Rose H. Trout, niece of Edward Trout, publisher of above-named journal.



**SELECTIONS.**

**INFANT MORALITY**

POINTS FREQUENTLY OVERLOOKED IN THE TRAINING OF CHILDREN.

Surprising as it seems, I believe it to be true, that not a little positively false morality is taught children by respectable and educated persons—not consciously, of course, but through want of thought as to the impression made upon the child's mind by the words and actions of its elders. It is not only ignorant and irresponsible nurses, but too commonly the child's own mother, who confuses its sense of right and wrong by putting the expedient before it in the place of the right. This happens every time a child is bribed to obey by the promise of some reward. He learns that he is to do right, not because he knows it is such, or because simple obedience is imperative, but because the doing the right thing is to bring him some advantage. Conversely, therefore, if to do it brought some disadvantage, or even if it brought nothing with it to gratify the child's wishes, it would no longer be right. Motives to right-doing are too often urged which, if not actually bad, are certainly not the best; as when children are told that their friends will not love them unless they behave in a certain prescribed manner. The appeal to affection is no doubt legitimate in its place and degree, but the parents' affection ought not to be held up as a prize for right conduct. A father may properly tell his children that he is pleased when they do right and grieved when they do wrong, but a child should never be allowed to believe that, whether pleased or grieved, his father had ceased or could cease to love him.

The root-truth about the matter seems to me to be this: that a child's parents stand to it, while it is young in the place of God himself. All its conceptions of truth and goodness come to it through this channel, and justice, love, faith, and all the virtues dawn upon the child's soul as they are embodied in its parents' speech and action toward itself and its brothers and sisters. When a father or mother does an injustice to one child in favor of another, it is not the one child alone that is harmed, but both. Justice in the abstract children know little of, and to preach about it to them would be of slight use; but every little one understands that when a mother and many a child's heart has swelled with an indignation against injustice that was not wholly nor mostly selfish, but a righteous instinct asserting itself against a villain.

A truthful child is generally strictly veracious and does not comprehend any deviation from the letter of truth; so that it is often necessary, to save it from moral confusion, to explain what may seem to it like untruth. If it become impossible to keep a promise made to a child, the hindering circumstances ought to be mentioned, or at least it should be explained that there are such. Again, the Bible command, Parents, provoke not your children to wrath, is often forgotten, while the corresponding one, Children, obey your parents, is quoted and enforced. A great deal of injustice is often done, moreover, in settling disputes among children, by not allowing for provocation received.

A most obvious practical rule in the training of children is, Always take for granted that they mean to be good. If, to give a dog or a child a bad name, is an excellent recipe for making him deserve it, to let it be a matter of course that he is to behave properly is to go a considerable way toward having him behave so. I have seen mothers actually put it into a child's head to be naughty, when it had never occurred to the little one to be so. In this connection I would utter a protest against a kind of infant literature, usually illustrated, in which greedy Tom and slovenly Jane, cruel Peter and vain Polly, are vividly described in the act of making themselves unpleasant.

Manners and morals are closely connected, though parents attentive to their children's training in the one are strangely negligent with regard to the other.

Example goes a mile where precept goes an inch, with children, and I believe that the irreverence toward their elders which is justly blamed in children of the present age (and perhaps justly also, in especial among Americans) is largely owing to the greater freedom of companionship with their elders nowadays allowed to children. Few people will restrain themselves in speech on account of the presence of the little ones, and these, consequently, hear an immense deal of personal comment and criticism which they ought not to hear, if they are to keep that respect for their elders in general which surely it is desirable they should retain, so long as it is possible. To the same cause is due the sophistication of children, so noticeable and, to my

mind, so deplorable. A boy need not be a baby because he does not know at ten what his grandfather did not know till he was twenty. The modest simplicity and the fresh and tender bloom of girlhood—no, it has not all disappeared yet! I believe that a child who, without being coddled and "babied," yet is kept a child so long as, according to its years, it is called one, has a physical advantage over the child too early initiated into the knowledge of manhood or womanhood. Parents do not realize the physical wear and tear that accompany premature development of the brain; and the undue tax upon the nervous and vital forces, when a child engages in the occupations and amusements of a grown person, leaves it, in maturer years, low in physical resources, just when it has most call upon them.—*Atlantic Monthly.*

**THE KENTUCKY WORK.**

One year ago the Kentucky Convention began what was practically a new departure in our mission work—noting less than determining a certain amount to be raised, and (here is the innovation) naming to each church a definite amount which it was requested to raise. In other words, the Board was instructed to make an apportionment of \$10,000 among the churches that could be reasonably expected to contribute. There was some little complaint that the Convention had exceeded its legitimate power; that it bore the appearance, at least, of *assessing* the churches. But it has been generally received, as it was intended, merely as a cordial invitation to join in the good work of raising the \$10,000 fund, and as affording a definite aim in each case to which to work.

The result has been laid before our readers. The money was raised, and \$400 more, and all the collateral work of the Board stimulated in proportion. Undoubtedly, it has been the most successful year's work in the history of the Convention, and has led to higher aims and enlarged plans for the year to come.

As to the working of the plan in detail, we are afforded some very useful light in the report of the proceedings of the Convention, received at this office through the politeness of Bro. B. F. Clay, the State Evangelist.

1. The total number of churches figuring in the report is 236.
2. Of this number twenty-five were not apportioned at all. That is, they appear to have joined in voluntarily, so far as we can gather from the report. The total contributed by them was \$255.54—an average of a trifle more than \$10 each.
3. Of churches contributing more than requested, there were forty-nine. The aggregate apportionment was \$3,228—an average of about \$66. Their contributions amounted to \$4,163.01—an average of about \$85 each.
4. Of those contributing exactly the amount asked, there were twenty-nine. Their aggregate apportionment was \$1,301—an average of about \$45.
5. Of churches paying, but less than the amount called for, there were eighty-five. Their aggregate apportionment was \$4,916—an average of \$57.83. They paid \$4,683.71—an average of \$55.10.
6. Of churches to which sums were apportioned, and nothing paid, there were forty-eight. The sum apportioned was \$555—an average of \$11.56.

From these figures it appears that the forty-nine churches paying more than requested gave a surplus amounting to nearly double the deficiency of the forty-eight that paid nothing.

Furthermore, the twenty-five churches volunteering paid more than the deficiency of the eighty-five churches that fell short.

This result cannot but be regarded as highly gratifying, and fully justifies the confidence with which the Board have gone to work this year to raise at least \$2,000 more. Indeed, this advance must be regarded as extremely moderate, when we consider that this year's work has established that confidence in the work and the system, on which all such work depends. We do not hesitate to predict that, without unforeseen catastrophes, they will far surpass their expectations.

But while the apparent results are thus gratifying, we question if the substantial advantages gained are not far greater. We have not the means of comparing this report with those of former years, but in the nature of the case the work of enlisting the churches in missionary work must have been greater than ever before. We venture that never before in our history in Kentucky have so many churches joined in the work. If this be the case, then, in addition to the amount raised this year, the Board have laid a basis for future operations that is of the first importance, and in the end will far surpass the results that appear in this report.—*Christian Standard.*

**SELF-DEFENSE.**

How queer it is that those who learn to fight as means of self-defense generally have more need for it than those who let it alone altogether. Here is another system of self-defense, which, though centuries old, is still an unknown art to many:

"Do you think it would be wrong for me to learn the noble art of self-defense?" a religiously-inclined youth inquired of his pastor.

"Certainly not," answered the minister; "I learnt it in youth myself, and I have found it of great value during my life."

"Indeed, sir! did you learn the old English system, or Sullivan's system?"

"Neither. I learned Solomon's system."

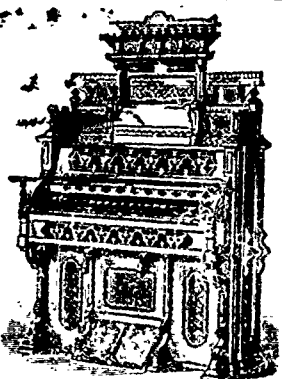
"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fiftieth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I know."

Let us beware of the religion that is all heart, as we would the religion that is all head.—*G. W. Cable.*



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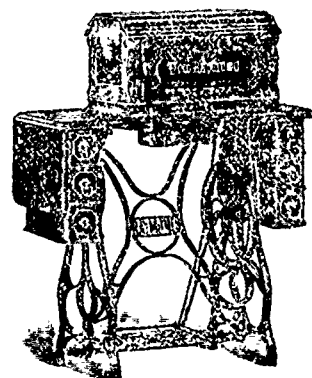
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THE most perfect and complete Washer and Wringer in the Dominion. It takes the load wherever introduced; it washes easily; it washes quickly; it washes clean. With a dozen articles of average size can be washed and wrung out within five minutes. This Machine is so easily operated and does its work so perfectly and so quickly, that wherever introduced it is soon recognized as an article of necessity. It washes upon the same principle as hand-rubbing, yet so gently that it does not injure even the finest fabrics. It is self-adjusting, and washes even the finest linen or the largest blanket with equal ease. It does not partially wash the clothes, leaving them to be finished by hand, but does its work perfectly and completely, doing away with the washboard and hand-rubbing altogether. It washes a dozen or more articles at once, thereby accomplishing, in an hour or so, as much work as would otherwise occupy the whole day. A. L. Burke, of Stratford, Ont., the patentee of this Machine, offers \$500 of a challenge competition by any other Washing Machine ever invented that will accomplish its work equally as well, as quickly, as easily and with as little injury to the clothes. Every Machine guaranteed to give satisfaction.

Sold separate or combined. Price of Machine complete with Wringer, \$13; without Wringer, \$8. Orders attended to as soon as possible. Correspondence solicited.

**ISAIAH W. ROYCE,**  
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General Agent for the Townships of Erin, Calodon and Garafraxa, and all Towns and Villages therein.



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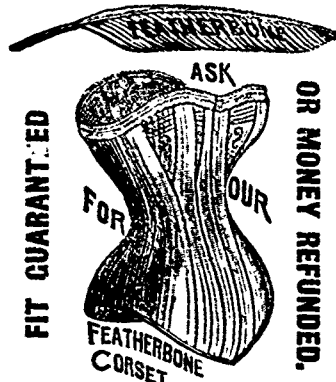
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Highest Cash Price Paid for Quills.

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