

THE ONTARIO EVANGELIST.

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

Vol. 4.

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No. 9.

Poetry.

THE FIRST PSALM IN SCOTCH.

Blest is the man that tak's nau stock,
In what the godless say;
Wha wadna trock wi' stuid' folk
Nor walk within their way;
Wha sits nao in the big, bow chair
The scornfu' like to fill;
But tak's his cair' aye mair and mair
To work the Maister's will;
Wha never times it frae his sicht
At hame or far awa;
But in daylight an' in midnight
Keeps thinkin' on God's Law.

That man shall flourish like the tree
That grows beside a burn,
Whaur fruit we see aye blingin' frae
As summer days return;
Whase em'vest leaf shall no'er be lost
Tho'ither trees lae nao;
An' blytho may boast thro' sun an' frost
A glos-y robe o' green.
That man may gang to sell or buy
And still guld lusk comman';
Yea may rely whate'er he try
Shall prosper in his han'.

But nao the men that hellwards leat—
Wi' Satau's rules conform;
They'll stotter roun' till they gang doon
Like stooks afore the storm;
Nor will ae meal be alloo'd
In Parable to dwell;
For God hith wou'd name but the good
Shall sit beside Hisself.

James D. Law.

Selections.

"PEACE ON EARTH."

The Prince of Peace came on earth with a drawn sword. The "peace on earth" of which the angel hosts sang on the hills of Bethlehem was to come as the culmination of a life and death struggle with the powers of evil. The Son of God was made manifest that He might destroy the works of the devil.

"My peace I give unto you," said the Immortal One, but he hastened to explain that His peace was "not such as the world giveth." The world will give a man a certain kind of peace if he will let it alone and conform himself to its standards. That is not the kind of peace that Christ brought to men. That is the peace of compromise. His is the peace of conquest.

For nearly 19 centuries this campaign has been in progress. Battles have been fought in millions of hearts and lives, and the peace of God that passeth all understanding established over the grave of crucified selfish ambitions and sinful tendencies. Battles have been fought in society and in government, and the gospel of peace and good-will towards men has overthrown tyranny and despotism, fortified behind wrong public institutions and wrong public sentiment, and has planted the triumphant banner of liberty and right upon the deserted ruins.

The extent to which narrowness and prejudices are laid aside at the Christmas season, and people of all sects and creeds join in the common feeling of good-will toward men, marks one of the greatest triumphs of this Gospel of peace. Even the kingdom of darkness seems awed into silent reverence, and its still loyal subjects tremble in their thin disguise of hypocrisy as they recognize the power of their Conqueror. They seem almost willing and almost anxious to make terms of peace.

But the only terms of peace are unconditional surrender. The swords are not to be beaten into ploughshares until they have been driven to the heart of the Prince of Darkness and until the writhing monster's last dark scowl dies out in the peaceful dawn of the millennium. Then will the morning stars again sing for joy and the angels of God shout the triumph of their Bethlehem prophecy. **PEACE HAS BEEN ESTABLISHED IN THE EARTH.**—*New York Voice.*

USE OF THE REVISED VERSION

What is to be the fate of the revised version of the Scriptures? What is the relative extent of its use in the pulpit, the Sunday-school and the family? Is there a reasonable probability of its displacing the King's version as the standard Scriptures for private and public use, or will it share the fate of other translations in

being laid on the shelf as a book for occasional reference by scholars and Bible students? If the authorized version continues to maintain its supremacy in popular esteem and affection, what encouragement is there for scholars to persevere in their efforts to give the world a perfect translation of the sacred oracles. None of the Bible Societies have yet adopted the revision of 1881 as the standard Scriptures for distribution in the foreign mission fields of the world. For several years past, the Bible societies of Christendom have printed and circulated eight million copies of Bibles and Testaments per annum, and notwithstanding the acknowledged superiority of the revision, it has no representation in all this myriad of books. In the three hundred translations made by the Bible Societies into the tongue and dialects, chiefly of pagan lands, the revised version has not been made the basis of a single translation. Even the American Bible Society, the most progressive corporation of the kind, has taken no steps towards the recognition of the new revision, because the society is the creature of the churches, and the churches have made no advances in that direction.

The attitude of our own people towards the introduction of this excellent version into common use, has not been what might have been expected. Alexander Campbell was one of the first men in this country to advocate revision, and in the publication of the Living Oracles, a compiled translation from Dodderidge, McKnight and Dr. George Campbell, he showed his faith by his works. Including this one, three of the best translations extant were made by our brethren, and our most prominent leaders from the first have been enthusiastic supporters of every promising attempt to give to the world a more perfect translation of the Word of God. We, more than others, have emphasized the fact that the Bible is an inspired revelation and an inspired creed, and as such is the only sufficient and authoritative rule of faith and practice. We have constituted ourselves par excellence, the champions of this truth, and have stood square upon the dictum of Chillingworth and the motto of Protestantism, "the Bible and the Bible alone the religion of Protestants." If we are to impress others with the sincerity of our profession that we are pre-eminently a Bible-loving, Bible-learning and Bible-teaching people, we should practically illustrate our delight with every approximation to a satisfactory translation of the sacred Scriptures, by using it and recommending its use to others. The King's version has the advantage of superior rhetoric and finer rhythm and an English more sweet and musical, and an embalment from long usage in the hearts of the people, and our people share this popular affection for the old. But the question of a choice of versions is not to be settled by sentiment and tradition, but by accuracy of translation and conformity to the meaning of the original; and universal scholarship, in this respect, accords the palm to the new revision. Those who advocate the Bible as the divine creed, and the only authoritative source of religious knowledge, and the inspired book of instruction and guidance for all Christians, should not hesitate, for one moment, to adopt and use the best available translation of it. We owe this to consistency and to ourselves, and to the plea for New Testament Christianity, which shines luminously with every improved rendition of the word of God. Preachers should use their influence to bring this excellent version into general use. Every new Bible for church use or concert readings in Sunday-school and prayer-meetings should be at least a parallel version. The revised New Testament should be found in every pulpit—and in every pew for that matter—and should be freely used in reading, exposition, and for texts where there is variation from the old version. It is the duty of the ministry and the church to encourage the introduction and general use of all available helps to a better understanding of the word of God, and none is more effective in this direction than a superior translation of the Scriptures.—*Christian-Evangelist.*

OUR LITTLE GRIEFS.

The train stopped suddenly between two stations. Several of the passengers rushed out of the car excitedly, and came back with the

tidings that there was an obstruction on the track which would cause the delay of an hour.

The countenances of most of the passengers instantly fell into depths of gloom and despair.

"This is simply intolerable!" muttered one middle-aged man to his companion. "I shall not reach the city before the market closes. It will cost me two or three thousand dollars."

A physician dropped his newspaper, and paced impatiently up and down the car. "An hour late with all my patients!" he exclaimed.

"Are any of them in immediate danger?" asked a bystander.

"No. But an hour late! It is unbearable!"

A young girl looked at her companions with the tears in her eyes. "I am going into town for the trimming for my dress. Now it will not be done in time. I shall have to wear my old blue to the party."

A short, pompous old man talked loudly and incessantly, scolding conductors and brakemen, as if they were personally responsible for the delay.

"I am to lecture this afternoon before the Lyceum," he explained, in hot indignation. "The audience will have to wait twenty minutes!"

A young man sat immovable, his head bent upon his breast, his face set and hard.

"My little boy is dying," he said to some one who questioned him. "I was telegraphed for. I shall not see him alive."

But while, with most of the passengers, there was a secret conviction that the wheels of the universe had stopped because they were delayed in their pursuits or work, one woman sat silent and tranquil.

She was near the end of a long life of pain and hardship and wide experience. She had come, too, near enough to the God who ruled over all lives to understand how every event and accident, great or little, has its place and purpose in the Eternal Order, as have notes floating in the sunshine. She was close enough to the gate of the future life, to see how little in its infinite height and meaning was the old ball dress, or the fall of stocks, or even the loss of an hour with the dying child.

"One of the most singular studies in life," says Bouchet, "is to note how different men, each with his own scales, weigh the same objects, and attach to them different values."

The lost bit of finery which brought tears to the eyes of the school-girl, was lighter than a feather in the eyes of the stock-broker; and his loss of thousands was contemptible to the man whose child was going from him into the grave without a word; and doubtless even his pain seemed momentary and trivial in the vision of angels, to whom a thousand years are as a day and death but a momentary change of life.

How, then, are we to find the true weight and value of things in the world?

In the United States Mint when they built a machine for weighing coin with absolute accuracy, they sank a shaft deep into the earth and through upper formations, which are shaken by passing jars, and rested the foundation upon the immovable granite beneath.

The man who digs in this way to find a foundation for his life, through the flowers and surface growths which shake with every storm to the everlasting Rock below, only can weigh the events and belongings of the world at their real value.—*Youths' Companion.*

THE FOREIGN REPORT.

An examination of this report shows that 1,023 churches and 1,406 Sunday-schools contributed to the work of the Society. This is an increase on the year previous of 15 churches and 188 Sunday-schools. The contributions amounted to \$57,289.15, an increase on the year previous of \$1,443.06.

Twenty-two churches gave \$100 or more. These are as follows: Denver, Col., \$200.00; Washington, D. C., 105.00; Chicago (West side), Ill., 102.25; Eureka, Ill., 111.87; Springfield, Ill., 100.00; Frankfort, Ky., 268.37; Georgetown, Ky., 194.07; Lexington (Broadway), Ky., 417.50; Lexington (Main St.), Ky., 200.00; Louisville (First), Ky., 116.34; Mayfield, Ky., 129.94; Mt. Sterling, Ky., 107.00; New Union, Woodford Co., Ky., 103.25; Paris Ky., 100.00; Baltimore

(Harlem Ave.), Md., 146.81; Kansas City (Firs.), Mo., 484.45; Nevada, Mo., 103.25; Lincoln, Neb., 157.80; Cincinnati (Central), O., 118.55; Cleveland (Franklin Circle), O., 158.25; New Crestle, Pa., \$1,062.99; Dallas (Commerce St.), Tex., 275.65. Last year only seventeen churches gave \$100.00 or more. The banner church that year was the church in Pomona, Cal., and gave \$425.00. The banner church this year is in New Castle, Pa., giving \$1,062.99.

Twelve Sunday-school gave \$100 or more. These are: Washburn, Ill., 100; Cedar Rapids, Ia., 123.42; Des Moines, Ia., 100; Lexington (Main St.), Ky., 125; Grand Rapids, Mich., 180; Nevada, Mo., 100; Carthage, O., 136.17; Cincinnati (Central), O., 170; Dayton, O., 153.84; Mt. Healthy, O., 100; Allegheny, Pa., 511.37; Newcastle, Pa., 622.25. Last year seven schools gave this amount. The Allegheny school gave 570.36. This year the Newcastle school gives 622.25.

Aside from bequests, twenty-eight persons gave \$100 or more. It is not necessary to give the names. They belong as follows: 1 to China; 2 to England; 2 to Illinois; 4 to Indiana; 5 to Iowa; 3 to Kentucky; 2 to Missouri; 1 to New York; 4 to Ohio; 1 to Pennsylvania; 1 to Tennessee; 1 to Texas; 1 to Washington. Two gave over \$1,000—Frank Cook, 1,475; J. Coop, 1,500. The States that gave the largest amounts are the following: Ohio, 7,519.97; Kentucky, 6,267.24; Michigan, 6,000.62; Illinois, 4,713.54; Missouri, 4,964.97; Indiana, 3,858.30; Pennsylvania, 3,767.65; England, 3,510.59; Iowa, 2,695.79. In the sum credited to Michigan there is a bequest of 5,000.00. It will be seen that Ohio leads all the States in contributions for Foreign Missions.

The reports show improvement year by year. The missionary spirit is extending itself in ever-deepening and in ever-widening circles. This is beyond question. Churches and Sunday-schools and individuals that once stood aloof are now helping on the work. The opposition is constantly becoming less effective. The public conscience is being quickened. There is every reason for encouragement. At the same time it must be evident that we are not doing all that we are able to do. Only one church in six is doing anything. Many of those that are enlisted are doing nothing worthy of this great enterprise: they do not give in proportion to their ability. Thus 342 churches and 381 Sunday-schools gave less than five dollars each. There is scarcely a church or a school in Christendom that is not able to make a better showing than that.

The Convention named no sum that, in its judgement, ought to be raised this year. Twice the sum of \$100,000 was named, and twice the report was made that the sum named was not raised. That amount ought to be raised and more. There are single men able to give \$10,000 each. There are a hundred men at least able to give \$1,000 or more. There are ten thousand men able to give ten dollars or more. The time has come for a movement all along the line. The contributions ought to increase by leaps and bounds, and not by the slow growth of past years. The income of the Society ought to amount to a quarter of a million of dollars this year.

It will be seen that the year closed with a small balance in the treasury. The next few months are the duller in the year. In the meantime the expenditures amount to a thousand dollars a week. The friends of the society should bear this fact in mind, and act accordingly, otherwise the faithful and heroic men and women in the field will suffer.

A. McLEAN, Cor. Sec.,
P. O. Box 750. Cincinnati, Ohio.

Few mercies call for greater thankfulness than a friend safe in heaven. It is not every one that overcometh.

He who imagines he can do without the world deceives himself much; but he who fancies the world can not do without him is still more mistaken.

The favor of God alone can make anything on earth truly ours, and truly good; can give to what is good permanence, and render it a foretaste of things infinitely better.

There is also a faithful little band meeting regularly at Carman. During July Bro. H. A. Lemon assisted us in a meeting in Portage la Prairie, and five made the good confession. During 1889, sixteen have united with the church in Portage la Prairie; thirteen during '88, and ten during '87. Counting out two losses it leaves us a net membership of sixty two. A few of these are living at a great distance.

We note with pleasure that the Portage la Prairie church stands head of the list of Canadian churches contributing to foreign missions for 1890. They have also contributed \$160.00 for Poplar Hill work, besides building a very commodious "Parsonage," (though occupied, cannot be finished till spring), which will carry but a small debt into 1890. A happy New Year to all.

A. H. FINCH

MUSKOKA MISSION MATTERS.

Two baptized since last report. Took a trip to Dufferin Bridge, in Parry Sound district, to see Bro. and Sister Brooks, and remained over three Lord's Days, preaching in a school house, an Orange Hall, and a private house. One very estimable lady obeyed the gospel, and a number of others have had their attention called to the gospel and its requirements, and a few were almost persuaded to come out of sectarianism. A visit in the near future to the same place may be attended with greater success. Still, some good accomplished.

We have received boxes of presents for distribution among the needy from sisters in Toronto (Denison Avenue), Erin, centre and Everton, which have been as carefully and judiciously distributed as possible.

We have some depressing circumstances to contend with out here in many places, but often meet with good and true men and women, and cheering episodes in our labors and travels; and we try to make all things work together for good, knowing that "Our Father in Heaven," is watching over us, and leading us onward and upward through tribulation to the glory, honor and immortality of eternal life.

Trusting that some who are now in darkness may be led to the True Light that now shines in the gospel of Christ we labor on. Huntsville, Dec. 26, '89. W. M. CREWSON.

W. C. W. B. H.

A SUGGESTION.

There was a suggestion I intended making at the St. Thomas meeting, but the time was so fully taken up with business there seemed no auspicious moment. I trust it is not yet too late. My suggestion is, that every sister interested in our missionary work spend a few minutes every day in earnest prayer to God that He may smile upon our individual and united efforts. And let the time be the twilight of each day. Will the dear sisters all over Ontario—beginning with the day on which they see these words—join with me in this united effort at the time stated? And thus we may form a cordon of prayer about our work that will effectually shield it from the snares and temptations surrounding us. Wainfleet, Sept. 23, '89. MRS. WM. ANGLE.

CO-OPERATION NOTES.

All contributions for Home Mission work and for the Hamilton Building Fund should be sent to George Munro, Cor. Sec., Erin, Ont. Any one not receiving credit for money sent should notify the Cor. Sec. promptly.

Further returns from Children's Day for Home Missions:— S. S., West Lake \$2 00 Twelve Sunday Schools have so far sent in contributions. That makes a very good start all things considered.

In addition to the sums reported last month the following is from the November collection: Church, Mosa \$4 00 The number of churches that have responded to the request to take up a special collection for Home Missions indicate that the idea of such a collection commends itself to many of the brethren.

Contributions for Home Missions not reported elsewhere:— Geo. E. Williams, L.M. \$5 00 Mrs. Chas. McMillan, L.M. 5 00 C. C. Crawford 1 00 John Munro 1 00 Church, Nassagaweya 5 50 S. S., St. Thomas 5 00

Received for Hamilton Building Fund since last report:— Mrs. T. S. McCurdy \$5 00 Geo. E. Williams 2 00 John D. Thomson 2 00

Table with names and amounts: Mrs. A. C. McIntyre 1 00, George Moot 0 50, G. Wells 5 00, Hugh Black 5 00, Mrs. J. W. Moot 5 00, Miss E. Gregory 2 00

In looking over the sums subscribed at St. Thomas, it is found that a good many of them are not yet paid. The Board has no other thought but that they will be paid. At the same time, since the money is constantly needed, it is thought proper to urge all to pay as soon as possible. Those who subscribed large sums, if they are not prepared to pay in full, might send on a part of their contributions.

The Cor. Sec. finds among the papers left by Bro. Fowler a list of names of persons who appear to have been requested to canvass the churches on behalf of the Home Mission Work, and to whom it is presumed blank subscription lists were sent. From many of those persons no word has been received by the present Cor. Sec. He will feel greatly obliged if all those who have been requested to act as canvassers will notify him whether or not they are doing the work, and if they are, what success they are meeting with.

It is expected that the Board will have another meeting soon. It is therefore very desirable that all churches that would like to have the services of a young man during next vacation should write to the Cor. Sec. at once, in order that the Board may be in a good position to deal with the matter of assisting students to obtain work.

GEO. MUNRO, Cor. Sec.

The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space each month in the ONTARIO EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded.

Walkerton P.O., E. SHEPPARD, Bruce Co.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt xvi, 18.

It seems to me that the general view taken of the latter part of this verse is incorrect,—owing to a misapprehension of the two words "gates" and "hell"; that "hell" here means the dominion of the Devil, and the "gates" the belligerent force of the infernal armies making unsuccessful assaults upon the church of Christ.

Now the word translated hell here is not Gehenna, but Hades, which means the unseen,—the realms of death which receive all mankind; while the term "gates" certainly does not imply an active and aggressive power but a passive means of admitting or of confining.

Hence the meaning of Christ's words would seem to be, that, as he has the keys of death and of Hades, in overcoming him that had the power of death, that is the Devil, he delivers his church with an everlasting triumph; for as it was not possible that he should be holder of death himself (Acts ii, 24), so, in the words I am considering, he declares that the gates of Hades must open at his bidding, and set free his people for the enjoyment of eternal life in his kingdom. E. S.

"Useless and hurtful memories can be crowded out by filling the mind with better things. Much of such recollections are mere idle reveries that can be swept away by the fresh breeze of enthusiasm, activity and duty. Happy memories, kindly feelings, noble ideas, generous plans, may so fill the heart and employ the mind that there will be neither room nor place for mournful and futile reminiscences."

LITERARY NOTES.

THE DEVIL'S MISSION OF AMUSEMENT.—A Protest, by Archibald C. Brown.—Published by Fleming H. Revell, New York and Chicago. 35 cents per dozen, or 50 copies for \$1.00. This little book is worthy of a wide circulation and a careful reading by Christian people; especially by any who may think that it is part of the church's mission to provide amusement for the people with a view to winning them to her ranks. The author in a very forcible and earnest way emphasizes the great truth that the gospel of Christ, and not amusements, is the power of God unto salvation.

PENTECOST'S BIBLE STUDIES on the Sunday School Lessons for 1890—strong paper cover, 69 cents; cloth \$1.00; A. S. Barnes & Co., New York and Chicago, publishers. These "Studies" will be found very valuable as helps to the understanding of the Sunday School Lessons for the current year. The careful student may find some things in them with which he will not agree, but he will find much more which he will cordially endorse. The very low price of the edition in paper covers places it within the reach of all Sunday School teachers, and we presume it can be obtained through any bookseller, so that those desiring it need not go to the trouble and expense of sending to the publishers.

GROWTH OF A BIG BOOK.—When Webster's Unabridged was first published in one volume, it was a comparatively small book. Some years after, an addition was made of 1500 Pictorial Illustrations, A Table of Synonyms, and an appendix of New Words that had come into use. A few years later came an entirely new revised edition of larger size, with 3000 Pictorial Illustrations; then, after an interval of a few years, a Biographical Dictionary of nearly 10,000 Names, and a Supplement of nearly 5000 New Words were added; and now there has come another new and most valuable addition, A Gazetteer of the World, of over 25,000 Titles. The work is now not only the best Dictionary of the words of the language, but is a Biographical Dictionary, a Gazetteer of the World, and a great many other good and useful things in its many valuable Tables.

THE MONTREAL WITNESS is offering great inducements to its subscribers this year. In the way of books and pictures, comprising 198 different offers, including Macaulay's and Hume's Histories of England, Dickens', Walter Scott's Works, George Eliot, Cooper, Thackeray, and Washington Irving's, handsomely bound in sets; also Pansy, and other leading books. The pictures are "The Horse Fair," "The Angelus," "Christ before Pilate," "A Scottish Raid," all celebrated pictures of the day. The WITNESS enters on its forty-fifth year, and continues to be the favorite family newspaper and champion of temperance and moral reform. Its County Historical Story Competition, which every school boy has heard about, and which has created so much interest in the Dominion, is being continued this year prizes of greater value being offered. The premiums are extended to the subscribers of the DAILY WITNESS and the NORTHERN MESSENGER, so that all will have an opportunity to secure them. The prices of the different publications are:—DAILY WITNESS, \$3 00; WEEKLY WITNESS, \$1.00; NORTHERN MESSENGER, 30 cents.

ALDEN'S MANIFOLD CYCLOPEDIA.—Splendid speed recently marks the progress of Alden's great popular Manifold Cyclopaedia. The sixteenth volume extends from Galvanized Iron to Gog and Magog. This old beginning and ending illustrates the magnificent scope of the work, taking in as it does the very latest discoveries of science and the remotest traditions of antiquity, and all between including an unabridged dictionary of language as well as a cyclopaedia of universal knowledge. The small handy volumes, contrasting so remarkably with the usual unwieldy quarto or octavo volumes of other cyclopedias, the large handsome type, the numerous illustrations, the excellent printing and the neat, strong binding, are features which every one can appreciate; and not less will the majority of readers appreciate the wonderfully low price; 60 cents a volume for cloth binding, or 85 cents for half morocco, or, if ordered immediately, the publisher offers the sixteen volumes for the reduced price of \$7.50 for cloth binding, or \$10.70 for half morocco. At these prices it is sent prepaid by mail or express. A sample volume may be ordered and returned if not satisfactory. JOHN B. ALDEN, Publisher, New York, Chicago or Atlanta.

OBITUARIES.

BRADT—Sister Bradt, wife of Elder Thomas Bradt, deceased died in Cayuga on the 18th inst, and was buried on the 20th beside her husband's grave, in the burying ground on the farm of brother Andrew Henslar, in Pelham. All who know her loved her. She died as she lived, true to the cause of Christ. All seemed to feel it a certainty that she only left us to receive a "crown of righteousness." Not many tears, but sorrow deep and real, and hope steadfast. How calm we can be when "all is well." Hastily "They're crossing the river one by one." Sep. 23, 1889. J. B. L.

BLACK.—On the fourth day of December, Bro. Thos. Black exchanged a life of suffering for the blissful scenes of Paradise.

On the 18th June, 1885, at a barn-raising on his own farm in the Township of West Luther, by the accidental falling of a beam, his spine was so seriously injured that all the lower part of his body was paralyzed. During all those four and one half years he was comparatively helpless. All that medical skill could do; all that the most loving, faithful and never wearying attendance could accomplish; all that patient and submissive resignation on the part of the sufferer, could contribute, was ineffectual to save a life so precious in the family and the church.

He is a grandson of the late Bro. James Black, and the oldest son of Bro. John Black. He was born in Eramosa, February 8th, 1850. Was married to Myra Laight, daughter of the late William Laight of Eramosa, in 1882. Bro. Black obeyed the Saviour when only seventeen years old, and has ever since lived a good and consistent Christian life.

He was roused from Luther shortly after the accident to his father's house in Eramosa where he died. During his last days the writer was privileged in visiting him, and officiated at his funeral. The attendance was very large. Text: John xi, 26. The deceased leaves behind him a most devoted wife and one child.

MARRIED.

COURT—WYNN. At the residence of the bride's parents, Erin, Dec. 25th, by Geo. Munro, Joln Currie of Huron Co., Mich., to Nancy S. Webb of Erin.

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EVENINGS WITH THE BIBLE

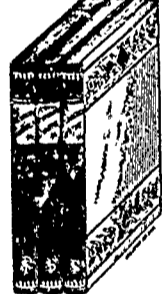
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THE SILENT SERMON.

It has been truly said that a holy life is a continual sermon. Though it be silent in its speech, yet it speaks with a force that cannot be unheeded, even by the most careless. A force that pulpit oratory never can attain, however eloquent it may be. We may extol the name of Jesus from the pulpit in words of eloquence and elegance, and be listened to with indifference; but let the humblest disciple of Christ manifest holiness in his daily walk and conversation; let him be meek and lowly as our Saviour was: patient under difficulties; bold and fearless in danger; trusting and confident in the darkest hour, and he wields an influence for Christ which all the eloquence and wisdom of this world cannot equal. Best of all sermons is the silent sermon of a holy life; and, indeed, without it all other preaching is useless and vain.

J. S. Thorpe

To do our duty and make the best of life should be the aim of all of us. Selfishness is probably at the bottom of most of the ills of life. In the records of good men we invariably find they were animated during their lives by unselfishness of character, a high sense of duty, and a love for their fellow-men. No less a philosopher than Kant, when speaking of duty, once said, "Duty-wondrous thought that worketh neither by fond insinuation, flattery, nor by any threat, but by merely holding up thy naked law in the soul, and so extorting for thyself always reverence, if not always obedience, before whom all appetites are dumb, however secretly they rebel!"

If God made the world you need not fear that He can't take care of so small a part of it as yourself.—Edward Taylor.

Children's Work.

Mrs. James Lediard, Supt., Poplar Hill, To whom communications for this department should be addressed.

DEAR MRS. LEDIARD,—I am glad to write a few lines to you to let you know we have organized a Mission Band in Guelph, called "Buds of Promise." It was organized on the 29th of October, with a membership of twenty-one. The following officers were elected: President, Miss M. Kilgour; Vice-President, Miss Stewart; Secretary, Maud Bower; Treasurer, Miss Eliza Tindal; and a Board of Managers. I will give you the minutes of the last meeting. The minutes read and approved; meeting opened by singing "We're a little Pilgrim Band"; prayer and scripture reading by President; an essay by Master Fred. Kilgour, and a study on it. The President read a paper on missionary work. The programme was as follows; reading by Ethel Wardell; song by Lizzie Edwards; reading by Maggie Tindal. Misses B. Edwards, A. Kilgour, M. McDougal, Master C. Wardell, were appointed to prepare programme for next meeting. During the roll call Miss E. Smith took collection, each member answering name by quoting verse of scripture. Misses M. Fairly, M. Butchart, M. Tindal, and Master Errett Kilgour were appointed as a Look-out Committee. There were twenty-two present. Next meeting on the 6th December. We meet the first and third Friday of every month.

MAUDE BOWER, Sec.

In an interesting letter from Mrs. Brown, Warton, she says, "I did not see the report the secretary of the Children's Mission Band sent you, and so do not know whether she explained concerning it, or not. She probably just sent an account of their organization according to the Constitution sent us. We had monthly meetings and missionary collections for more than two years past, but had no organization. Now the young people have the matter entirely to themselves and are getting on nicely. I dropped in at the close of their meeting last night and found thirty children there, and all conducted in a very orderly manner. They will report and remit to you at the end of the first quarter." I am sorry if the report from Warton did not appear. It has been mislaid or lost.

J. L. L.

DEAR MRS. LEDIARD.—The Ridgetown Mission Band was first organized on September 1st, 1888, but worked independently until November 9th, 1889, when we re-organized and became auxiliary to the Ontario Children's Band, under the name of "Cheerful Givers." Our officers are President, Vice-President, Secretary and Treasurer, and a Board of Managers. We intend to do our best in this work and will report regularly.

FLORA CAMPBELL, Sec.

A GIRL'S LETTER FROM JAPAN

The following letter was written for the especial benefit of a Sunday school class of little American maidens. Believing that there are many more girls of this age who will enjoy it, we place it before the readers of "The Family Standard."

ON SHIPBOARD, July 4, '89

DEAR MISS—

Mamma has just been reading your letter to me in which you said you would like to hear from me—that is, you would like to have a letter that you could read to your class in Sunday school. So I thought that I would write to you about our trip from Akita to Sappora, where we are going to spend our summer vacation. We started from Akita on the evening of the second of July, after waiting for an hour and a half to buy our tickets and pay for our baggage, for Japanese people cannot hurry even if they would try—it is not their nature.

When at last they got the little row-boat, to take us out to the steamer, ready, we said "Good bye" to the young ladies and rowed off, to climb into the vessel, eat our supper, and tumble into the little box-like beds built against the walls. That is what I did, but papa and mamma stayed up on deck, to watch the lights on shore seem to move away as the vessel steamed in the direction of the setting sun, and to hear the doleful songs of the fishermen as they threw out their nets in pursuit of the occupation on which they depend for their daily support.

When I awoke at half-past twelve I told mamma it was half-past three (I did not understand the bells that mark time on a ship, so I made that mistake); and then, after taking cat-naps for a while, I tried to get up and put on my clothes, but found I could not stand up or else I would get sea-sick immediately. So I did not get up until the vessel stopped at Hako-da-te.

There, papa, mamma, and I went ashore and visited the Methodist Missionaries—Mr. and Mrs. Greene, and the young ladies, Miss Hewitt and Miss Dickerson. We had a very pleasant time there, staying until eight o'clock next morning. Then we steamed off to Ottawa. I stayed on deck most of the day and so I didn't get sea-sick. Land was in sight almost all the time. The scenery was beautiful; the cliffs and hills, rising straight out of the sea, were formed of rock, and looked like great cathedrals. At other places, they were rolling and symmetrical, carpeted with green grass. Sometimes a little line of fishing villages would nestle at their base. Higher up, on the slopes, wheat and barley would often be seen growing.

In the morning, about seven o'clock, we reached Ottawa, a little seaport town about twenty-two miles from Sappora, our destination. The town lay at the foot of a long range of beautiful green hills.

We gathered our numerous bundles, valises, and so forth, together, and rode in a little row-boat to the shore. We went to a hotel, where, after a good deal of delay, they brought us breakfast on three little lacquer trays. There were two dishes of soup, one of rice, one of fish and pickle, and one of some kind of vegetables, on each tray. For dinner, they brought the same, besides some hard-boiled eggs.

At one o'clock, we boarded a great American train, and in two hours reached Sappora.

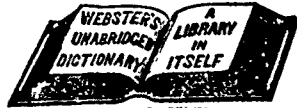
We were fortunate in having secured good rooms beforehand, so we could go right to them. We are busy getting settled now.

I have written most of this letter on shipboard, and could not use pen and ink; so please excuse my pencil.

We know that you are all doing a good work. Your loving friend, ELSIE H. SMITH.

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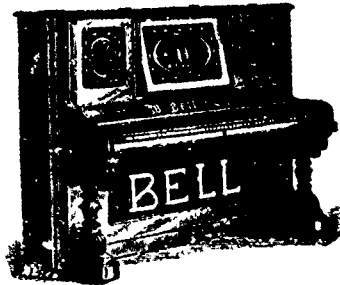
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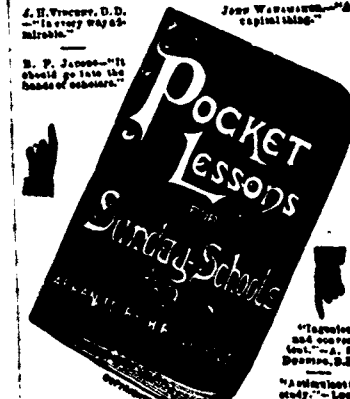
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