

CHURCH NEWS.

Since leaving Bowmanville, less than two months ago, Elder Sheppard has not been idle. He has visited and preached at the following places: Detroit, Mich., Dorchester, Lobo, St. Thomas, Rodney, Eagle, Bi-mark, Everton, Guelph and Stratford.

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Bro. C. Sinclair commenced regular work at St. Thomas the first Lord's Day of the past month.

Bro. Wm. Campbell has intimated his intention of leaving Rodney. He has done good work in Aldborough during the last four years, and it is to be hoped he may remain there.

Bro. C. J. Lister is laboring with success among the northern churches.

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There have been six additions at Welland since the last report in the *Worker*. Bro. Moot is working away courageously.

Bro. Murdoch Gunn has been employed by the Church in Lobo as their minister. He is a New Zealander, who graduated from the Bible College, Lexington, Ky., two years ago. He will, no doubt, find a pleasant home among the brethren in Lobo, as well as ample opportunity for work and usefulness. It is to be hoped that his labor will result in much good.

Bro. Jas. Lediard has resigned at Ridgetown, and will be open for engagement August 1st. He needs no commendation in these columns. Though not an old man by any means, he is yet regarded as "a father in Israel."

We understand that Bro. J. C. Whitelaw has gone to Portage la Prairie, and that he will preach for the Church there. Bro. Whitelaw, though heretofore engaged in business, has not neglected to exercise his gifts in the way of preaching; now, we believe, he intends to devote his time entirely to the ministry of the word.

A few items concerning the Church in Bowmanville will be interesting to those who have not had the pleasure of being there. The meeting-house is comfortably fitted up, and is kept in good order. At the rear of the main building is a smaller one used for the Sunday School, and the prayer meetings; such a room is a saving in several ways, as well as a very great convenience.

The young men have a prayer meeting on Lord's Day morning before the regular service: this is not only a present good, but is also a capital means of drawing out the young men, and thus preparing them for future usefulness. The old-fashioned method of training them in the public assembly has proved a failure.

The Sunday School is well attended, well organized, and well conducted. The visitor will notice hanging on the wall a pledge binding those who sign it to abstain from the use of intoxicating liquors, and also from the use of tobacco; and if he run his eye down the list he will be delighted to find there the names not only of children, but also of those of mature years.

The week night prayer meeting is said to be quite an institution there; it is attended by far more than the usual per centage of church members.

As will be readily believed, the Church was very loath to part with Bro. Sheppard; it is to be hoped that they will soon succeed in securing the services of a suitable man to take his place.

There was one confession at Everton last Lord's Day.

We clip the following from the Guelph *Mercury*:-

"Rockwood, May 31.—James Grieve, a man in the employ of John Burns, farmer, about one mile east of Rockwood, was killed at 8.30 this morning. He was driving along with a load of manure, when the horses became freighted at something and ran away. In his efforts to stop them he was thrown under the front wheel of the wagon, which passed over him, causing injuries from which he died shortly afterwards. He was a hard-working man, and leaves a wife and six children, for whom much sympathy is felt."

The deceased was a member of the Church at Everton, and was at meeting last Lord's Day. How near death may be to us all! And yet we go on from day to day, as though there were no death.

The old meeting-house at Erin Centre, familiarly known as "the Stone Church," is badly in need of repair. The proposal to put it forthwith in good order has given rise to the discussion of the propriety of changing the place of meeting,

and building a house in Hillsburg. The general impression seems to be that the change will be made eventually—some think before long. But many are averse to leaving the old place; it would seem to them like going away from home, like the destruction of old associations, and the burial of tender memories. It is very natural that it should be so, and particularly among the older people—those who for 30 or 40 years have regularly assembled on that shall we say sacred spot. Sacred because of the God worshipped, the Saviour preached, and the sinners saved there. Yet we remember that the Lord said to the woman of Samaria, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father." And perhaps the time has come when the cause of Christ would be advanced by the brethren of the Erin Centre congregation moving their place of worship to Hillsburg; if so, then the change should be made, even though it might be with sadness and with tears. But if, on the other hand, the interests of the cause demand that they should still continue to meet at the old place, all should cheerfully assist in renovating the old house, and in making it a fit place wherein to worship God.

Elder James Kilgour spent last Lord's Day with the brethren at the West End, Toronto. The audiences were good both morning and evening.

PICKERING.—On Saturday evening, May 29th, I went to Pickering. Met Bro. Martz at the station there, he being on his way up from West Lake where he had just closed a very successful meeting, eight persons having confessed and obeyed the Saviour. He remained at Pickering over Lord's Day, and, together with the Church, we enjoyed delightful fellowship, aiding in the worship by speaking morning and evening. At the close of the evening discourse four earnest, loving souls came forward and nobly confessed the Saviour, and were to put Him on in baptism June 1st. The occasion was one of heart-felt joy and rejoicing to all present, but was exceedingly gratifying and encouraging to Bro. Forrester as an ingathering of fruit from his faithful and earnest labors in the past. May God bless these young Christians, and keep them safely with all who love and serve Him.

GEO. J. BARCLAY.

Toronto, May 31st, 1886.

THE ANNUAL MEETING AT EVERTON.

Most of our readers will be aware that a circular letter was issued asking each congregation to send a delegate to the annual meeting. The indications are that the invitation will be quite generally responded to, and we may therefore hope that the meeting of representative brethren from all parts of the Province will be followed by increased activity, by greater concentration of effort, and by larger success in the Master's work.

The services of the annual meeting are to begin with a sermon by A. P. Cobb, of Decatur, Ill., on Friday evening, June 4th. Saturday will be devoted mainly to business, and to the discussion of the most effective methods of doing the work committed to our hands. Lord's Day will be "the great day of the feast," and will be taken up by the preaching of the Gospel, and the commemoration of the Lord's death. Bro. Cobb is, we understand, to be the preacher throughout that day.

Bro. Cobb is one of the best known, and most successful evangelists among the Disciples of Christ in the United States. Competent judges in all parts of that country unite in declaring him to be a first-class preacher. He has recently been holding a meeting in Frankfort, Ky., and this is what Geo. Darsie, the preacher there, says of him: "Our people were much pleased with his clear, earnest, and beautiful presentation of the Gospel. He grew upon us to the very end, and his last discourses were the most highly appreciated of all."

It is a pity, so we think, that everybody can't be at the June meeting. We shall try to make up the loss to those of our readers who cannot be present,—as far, at least, as it is possible to do so,—by giving them a full report in the June EVANGELIST.

We doubt not that many who may be absent in the body will be present in the spirit, and will be hoping and praying that this yearly meeting, under the blessing of God, may result in great good in every desirable way.

No one can long look at the sun without losing his sight; so none can contemplate God devoutly, reverentially and honestly without losing his conceit.

THE BELL ORGAN

FOREIGN MISSION NOTES.

Contributions reported during May from Ontario to Foreign Missions:—

Church, Nassagaweya .....	\$ 12 00
" Erin Village.....	4 75
S. S., Erin Village.....	2 68
" Acton .....	3 00
" St. Thomas .....	13 93
" Warton .....	2 50
Gilbert McArthur, Stayner ...	100 00

Total.....\$138 86

It is pleasing to note these indications of interest in foreign work, on the part of brethren throughout the Province. All contributions should be sent to A. McLean, Box 750, Cincinnati, Ohio.

We find the following appeal in behalf of *The Turkish Mission* in the last *Standard*. That it may be still further circulated, we give it place here, and hope that thereby some may be induced to help in this time of need.

THE TURKISH MISSION.  
AN URGENT APPEAL.

Bro. Hohannes Karagiozian whom we call Bro. John for short, an Armenian student of the College of the Bible, will be ready to start for home at the close of the present session. His wife and child from whom he has been separated two years are awaiting him with anxiety and he is equally anxious to join them.

The community round about his home has been already leavened by his letters and Bro. Shishmanian's tracts, both of which Bro. John's wife has circulated. In this way as she expresses it, she has been constantly evangelizing.

Her necessary expenses have been borne for more than a year by contributions sent to her from this country through the hands of Bro. Cottingham and myself.

Bro. Shishmanian is almost painfully solicitous for help, but the Board, as Bro. McLean assures me, have not the means to increase its expenditures in that field. It is already appropriating to it, at various points \$5,000 a year. Read the following extract from a letter which I received to-day from Bro. Shishmanian, and see how he feels and speaks:

"In answer to my repeated requests for more men and means, Bro. McLean informs me that the Board is not able to grant either at present. The pressure of the work on our hands is growing daily, and I dread to venture to make new attempts, lest I bring upon myself greater responsibility, though I find it almost impossible to refrain. We will in a few days, have a professional teacher in our school in this city, who is now on his way from Erzeroom. He is Bro. Sarkis Ka sabian, who was baptized by the Baptists, and came over to us with three others in Erzeroom, and since then he baptized two others. I have employed him on my own responsibility, for great is my need of efficient help in this city. Recently I received a letter from Bro. Kavorkian, anxiously requesting me to go and meet him in Marsivan, for the enemy is causing some trouble in the church there, and he needs help to set them in order. If we could have a weekly paper published in this city, it would be a very great help to our mission, but at present we are not able to have one."

Who can look these facts in the face and not be moved to fresh contributions to this mission? Bro. McLean has appealed and appealed and appealed, but all his appeals have resulted in no more than the Foreign Society has been able to do. Much more needs to be done, and I add my voice to his, because in former years I have found many noble brethren and sisters who were ready to respond. Shall I not hope that all these and many more will respond now, when the call is more urgent than ever before, and the fruits of former investments are so abundant? Never did

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a mission proved itself by actual results more worthy of support. I make this appeal especially to brethren who are disinclined to work in and through societies. Surely, none of these who have a heart will refuse to help a work which is above all doubt, because it is helped by others in a way that you do not approve. Send your money to Bro. McLean if you will, or to me if you prefer, and it will go every cent of it to the Turkish Mission. But remember, that the special object of this special call is to send Bro. John back to his family and his field and to support him in his work. Don't forget that his field is Cilicia, the native land of the Apostle Paul, with Tarsus not far away. Right on the ground so often traversed by this great apostle in his youth and in the early period of his labors as an apostle. I ask you to take a hand with Bro. John in preaching again the gospel which Paul preached.

If this shall reach any churches that have not recently taken up a contribution for Foreign Missions, I beg them to take one the following Sunday, and wherever it is read, I beg individual brethren to mail at once such sums as they can. Let us put Bro. John to sea in the month of June, when the Atlantic ocean is usually calmer than in any other month. J. W. MCGARVEY.

IDLERS IN THE MARKET PLACE.

Matt. xx. 6, 7.

Morier, in his book of travels, gives an illustration of this parable.

The most conspicuous building in Hamadan is the Mesjib Jumah, a large mosque now falling into decay, and before it a maidan or square, which serves as a market place. Here we observed, every morning before the sun rose, that a numerous band of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck me as a most happy illustration of our Saviour's parable of the laborers in the vineyard, in the twentieth chapter of Matthew, particularly when passing by the same place late in the day, we still found others standing idle, and remembered his words, "Why stand ye here all the day idle?" as most applicable to their situation; for in putting the very same question to them, they answered us, "Because no man hath hired us."—*Biblical Things not Generally Known.*

That preacher is always original and always powerful who gets his material directly from his own personal and devout study of the Word of God; and just in the measure in which he departs therefrom and depends on commentaries, homilies, sermons, or systems of theology for his inspiration and his life, he ceases to be spiritually vital.—*Lyman Abbott.*