

Co-operation Notes.

Let all take notice that the annual meeting will convene Friday afternoon, June 6th, instead of on Thursday, June 5th, on account of the Elections.

We hope none of our brethren will so exhaust themselves in political labors, that they will feel indisposed for the Lord's work. We were conversing with one brother who is considerably interested in the present contest, but he purposes to be at Owen Sound no matter who wins. And so should we all.

Money continues to come in for Home Missions. Some pledges are, however, still unpaid. Will those concerned please remember that the Mission year is about drawing to a close and that all sums subscribed are now needed to enable the board to close the year free from debt.

The following sums have been received since last report:—

D. F. Kilgour.....	\$ 5 00
Palmer Wilbur.....	1 00
Mrs. E. S. Kilgour.....	20 00
E. S. Kilgour.....	5 00
S. Black.....	1 00
Subscriptions, Maravillo.....	2 00
Daniel Ostrander.....	15 00
Mrs. S. J. Ostrander.....	15 00

These returns from the May collection have already come in:—

Church, Maravillo.....	\$17 50
" St. Thomas.....	17 00
" Erin Centre.....	9 00
" Erin Village.....	6 89

Contributions for Hamilton Building Fund continue to be made. As the building is now going on the money is required forthwith. These sums have been paid since last issue:—

E. S. Kilgour.....	\$10 00
D. F. Kilgour.....	2 00
John Webb.....	2 00

Elsewhere will be found directions for reaching Owen Sound. In our next number we may give some points as to Time tables on the various railways.

Be sure to get a Certificate from every agent from whom you buy a ticket, certifying that you have paid full fare one way; that will entitle you to return for one-third single fare after the certificate has been filed by the Secretary of the Meeting. If you neglect to secure a Certificate you will have to pay regular rates.

Don't forget the request of the Owen Sound Church, that all who expect to attend should send their names by May 21st, to Mrs. A. LEAVEN, Owen Sound.

And finally bear in mind that the brethren and sisters in Owen Sound are making preparations to entertain a large company, and that Robert Moffett is to be the chief speaker. The present prospect is for the best Annual meeting of recent years. Let there be a grand rally of the brotherhood. GEO. MUNRO, Cor.-Sec.

A letter from Bro. Hertzog.

DEAR CANADIAN EVANGELIST:—You came with such a nice new dress and shiny face that I scarcely know you, but you are a welcome visitor and I am glad you have doubled your visits and doubled your size and doubled the price, and I am sure you will quadruple the good to be accomplished through your agency. Your reports from the churches and records of changes vividly call to memory the days I spent among your friends and supporters. Will the churches again have such noble leaders as Brethren Block, Parkinson, Royce, Stewart and others who have been called to their reward? I seized my pen to tell you something of the work in Rochester, and first I must acknowledge the receipt of four dollars sent by Sister J. A. C. Anderson from the friends at Ridgetown, and this reminds me that it is just four years since we started the work in this city and up to last January we were meeting in halls, and many other obstacles were in the way of rapid growth. Since we opened the new house of worship, twenty have taken their stand with us and these for the most part are permanent residents of the city. More than a hundred have been enrolled since we began this work but the drain on us by removals has been unusually severe. We have now a membership of seventy-five and a good outlook for continued growth. We have a model church building and considering the time since we began operations here we think we have a model church. I am sure I never was in a church where we

had better prayer-meetings than we have here and our Sunday school is also growing. The young people of the church are also associated in the "Christian Endeavor" work, and it is proving very helpful to them in their spiritual attainments. We have some eight or ten members in the church who formerly lived in Canada and some of them will welcome a visit from you. The entire property of the church here cost fourteen thousand dollars; this includes lot, house, furnishings, etc. Fully ten thousand of this has been paid and we have assumed three thousand to be paid in five years and the other thousand is now being covered by pledges and the payment of subscriptions heretofore made but not paid. We hope to cancel the thousand-dollar matter before the first of July. This church is already wielding a large influence in this city and it is destined to take rank among our strong churches of the east. The people are tired of their old speculative theologies and find in our statement of truth that which is more in harmony with our advancements in all other departments of truth. Men are not willing to accept the theories of three centuries ago when placed alongside of the word of God. We feel the Lord has given us an open door and here, under the shadows of two theological seminaries and one university, we find a people ready to listen to the simple gospel of Christ and ready to enroll the names as Christians taking Christ as their creed and His word the only rule of faith and life. And now wishing you long life and a prosperous journey and with Christian greetings to all the homes to which you go with your message of life, I remain your patron,

O. G. HERTZOG.
Rochester, N. Y., May 6th, 1890.

Program of the Annual Meeting of the Co-operation of the Disciples of Christ in Ontario.

Owen Sound, June 6th to 10th, 1890.

Friday, June 6th.

- 2.20 p.m.—Devotional Exercises. Address of Welcome. Response. Social Meeting.
- 7.30 p.m.—Song Service.
- 8.00 p.m.—Preaching, Robt. Moffett.

Saturday, June 7th.

- 9.00 a.m.—Devotional Exercises.
- 9.30 a.m.—President's Address. Report of Board. Reports of Standing Committees. Reports of Committees on Christian Union.

1.30 p.m.—Devotional Exercises.

2.00 p.m.—Sunday School Work:—

1. "How shall we retain the grown up pupils in the Sunday school?"—Miss Jessie H. Agnew.
2. "How can we best secure the interest and co-operation of the home and church in Sunday school work?"—Miss Annie Leary.
3. "Sunday schools and their relation to missions."—Mrs. Jas. Lediard.
4. "The teacher—his qualifications, etc."—James Lediard.
5. "The lesson—its preparation and presentation."—C. C. Pomeroy.
6. "How shall we secure large and regular attendance at the Sunday school?"—H. T. Law.

7.30 p.m.—Song Service.

8.00 p.m.—Preaching, Robt. Moffett.

Lord's Day, June 8th.

11.00 a.m.—Preaching, Robt. Moffett.

12.30 p.m.—The Lord's Supper.

3.30 p.m.—Preaching.

7.00 p.m.—Preaching, Robt. Moffett.

Monday, June 9th.

9.00 a.m.—Devotional Exercises.

9.30 a.m.—Unfinished Business.

Now Business.

Appeals for aid from mission points.

Reports of committees and consideration thereof.

1.30 p.m.—Devotional Exercises.

Treasurer's Report.

Unfinished Business.

7.30 p.m.—Song Service.

8.00 p.m.—Preaching, R. Moffett.

Tuesday, June 10th.

9.00 a.m.—Devotional Exercises.

9.30 a.m.—Unfinished Business.

Adjournment.

How to Reach Owen Sound.

Owen Sound is the terminus of the Toronto, Grey & Bruce division of the Canadian Pacific Railway and situate on the Georgian Bay. It is twelve miles distant from Allenford station on the Grand Trunk Railway (Georgian Bay & Lake Erie Division). Two stages run daily each way between Allenford and Owen Sound, and additional accommodation will be provided for at Annual Meeting time if required.

Visitors from east of Toronto will come to Toronto, thence by T. G. & B. to Owen Sound. Those from Hamilton and St. Catharines will also come by way of Toronto.

Those from London district may also come to Toronto, thence to Owen Sound by T. G. & B. or to Stratford, thence on the Georgian Bay & Lake Erie to Allenford, thence by stage to Owen Sound.

Those from Guelph district may take the Wellington, Grey & Bruce to Palmerston, thence by Georgian Bay & Lake Erie to Allenford, or Grand Trunk to Georgetown, the Hamilton & North Western to Cardwell Junction, thence T. G. & B. to Owen Sound, or the O. P. R. Fergus and Elora Branch via Cataract to Orangeville, thence to Owen Sound by C.P.R.

We understand that good connections can be made by all these routes. It would, however, scarcely be safe to publish Time tables, as slight changes are frequently made at 1st of May.

Owen Sound is very easy of access and we trust there will be a grand gathering on the 6th of June next.

C. A. FLEMING.

What Would Farmers do With Their Grain?

That question is sometimes put as a poser, when one talks of Prohibition. Is there anything in it? Let us see. The distilleries of the land consumed last year 19,000,000 bushels of grain—corn and rye. The breweries consumed 26,000,000 bushels more, chiefly barley. The total amount of grain consumed, therefore, in all branches of the liquor traffic was 45,000,000 bushels.

How does this compare with the total crop of grain.

The "American Almanac" gives the crops of rye, barley and corn in this country for 1886 as follows: Corn, 1,665,441,000 bushels; barley, 60,000,000 bushels; rye, 26,000,000 bushels. (The figures of 1887 are not given, except in the case of corn.) The total crop of the country in those three grains in 1886 was, therefore, 1,791,441,000 bushels, or nearly forty times as much as was consumed in the manufacture of liquor.

Only one bushel, therefore, out of every forty produced, was purchased by the makers of liquor.

For two products made out of this grain by the distillers and brewers—that is for the beer, whiskey, etc.—the retail dealers received, at the lowest estimate we have seen made, 700,000,000. Of this sum, about \$20,000,000 reached the farmers for the grain products used. That is, for every thirty-five dollars received by the saloon keeper the farmer received one dollar as his share for furnishing the materials used in making the liquor.

One dollar out of every thirty-five! Does it pay?

Suppose the saloons were all closed, where would the \$700,000,000 now spent in them go? Let Atlanta answer that question. Six months after the saloons of that city were closed, the Secretary of the Chamber of Commerce wrote us that every retail business in the city had increased from 16 to 40 per cent. Why? Because the thousands of dollars that had hitherto gone to the saloons were then being spent for bread and meat, boots and shoes, flour, potatoes, eggs and all

manner of provisions, coal and clothing and carpets. If such a change were to come to this whole country, there would be such a boom in the produce markets inside of six months that it would make the farmer's head fairly swim. And instead of receiving, as now, one dollar out of thirty-five spent for products of the farm, his proportion would be nearer ten times that amount.

Then, too, the thousands of distillery-fed cattle that now come into direct and ruinous competition with farm-fed cattle, would be removed, at the same time with the increased demand for beef.

What, then, would the farmer do with his grain in the event of Prohibition? He would do with thirty-nine out of forty bushels just what he is doing now, and the other one bushel would be called for by the increased demand for flour and meal, bread and meat. The old farmer had the idea when he answered the question by saying, "We will raise more hogs and less hell."

Kansas is a farming State. What do the farmers of Kansas do under Prohibition? Well, they don't seem to worry much over it, for Governor Martin of that State, who had been an opponent of Prohibition when it was first voted on, wrote one year ago last July as follows:—

"The most wonderful era of prosperity, of material, moral and intellectual development, of growth in country, cities and towns, ever witnessed on the American continent, has been illustrated in Kansas during the six years since the temperance Amendment to our Constitution was adopted, and especially during the past two years, the period of its most energetic and complete enforcement." *The Voice*.

Restored Hearing.

I hereby certify that I was quite deaf for over three years—during which I spent a good deal of money for medicine and doctor's bills—but all to no purpose. Last fall I called on a specialist, Dr. W. F. Morrison, whose office is No. 85 Queen street, over M. Y. Keating's book store. I am happy to say that he restored my hearing to my entire satisfaction, and with but a very little expense to me.

FRANK SMITH.

Port Dalhousie, March 27th, 1890.

The very core of healthy and happy discipleship is the willingness to deny self and to let the Master have His way. This principle runs through all the deepest, richest experiences of the blood-bought and consecrated believer. God's people are never so exalted as when their pride and self-seeking are down in the dust; never so enriched as when they are emptied; never so advanced as when they are set back in their worldly ambition; never so near the crown as when bearing a cross for Jesus. Nay, all our crowns are made out of crosses borne for Him. O that God would empty us, at whatever cost, that our souls might be filled unto his glorious fulness, and overflow with benefits and blessings unto others!—*Christian Intelligence*.

The question of questions is, then, What principles shall rule the life, and give it its tone and direction? For the building of character, what principle of life can equal that which the Saviour enthroned namely, love—which includes devotion to all the highest ends of our being—the service of God and humanity. To really take this principle into life is to crown Christ in the heart. Christianity is simply love, in its truest, highest meaning. Love is of God, and he that loveth is born of God. Love is the first commandment, the sum of the Law and the Prophets. How reasonable a thing it is, then, that Christ wants to do for us all, to enthroned in all our hearts the spirit of His own loving life as the highest law of duty, and the truest joy of living!—*Sunday School Times*.

EVENINGS WITH THE BIBLE

ISAAC ERRETT, LL.D.,
Late Editor of the "Christian Standard," and Author of: "Lectures on the Bible," "The Bible as a Book," "The Bible as a History," "The Bible as a Prophecy," "The Bible as a Science," "The Bible as a Religion," "The Bible as a Philosophy," "The Bible as a Poetry," "The Bible as a Drama," "The Bible as a Mystery," "The Bible as a Revelation," "The Bible as a Miracle," "The Bible as a Sign," "The Bible as a Symbol," "The Bible as a Type," "The Bible as a Shadow," "The Bible as a Figure," "The Bible as a Parable," "The Bible as a Allegory," "The Bible as a Fable," "The Bible as a Legend," "The Bible as a Myth," "The Bible as a Story," "The Bible as a Drama," "The Bible as a Mystery," "The Bible as a Revelation," "The Bible as a Miracle," "The Bible as a Sign," "The Bible as a Symbol," "The Bible as a Type," "The Bible as a Shadow," "The Bible as a Figure," "The Bible as a Parable," "The Bible as a Allegory," "The Bible as a Fable," "The Bible as a Legend," "The Bible as a Myth," "The Bible 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