

man in church or State, looks ahead, lays his plans, and is ready to carry them out. The Christian must not be slothful in business. — *L. Ellmore.*

Bro. W. L. Buchanan baptized four young ladies at the Louisa St. Church Toronto, on Wednesday evening August 23rd. — *C. C. Post.*

LOCAL ITEMS.

Bro. Caldwell who arrived here recently from Lawrenceburg Indiana, has gained 7 lbs. of flesh since he came to this vigorous climate.

At the regular meeting at Ephrasia on the first Lords day in this month one was immersed by Bro. J. C. Whitlow, Bro. Law & Whitlow preach at Ephrasia on alternate Lords days.

We had the pleasure of meeting old Bro. R. S. Bentley of King's Mill P. O. in Dochester Tp., who has been visiting in Menford and round about. He is accompanied by his daughter. He is one of the true "fathers in Israel." Our old men are passing away one by one. Let the young men prepare to take their places.

The latest arrival in Menford, is Bro. John Wells, who is now established here as a Dentist. He has been connected with Dr. N. Pearson in Toronto for the last two years in the dental business. He comes well recommended, and as he is a staunch Disciple as well as a first-class workman, we are glad to welcome him to our town. Dental office opposite Post Office.

We had quite a panic on the first Lords day night at our meeting in Collingwood, by the explosion of a lamp in one of the dressing rooms of the new meeting house. The house was crowded, and a wild panic ensued, one or two ladies fainted, and several were jammed in the wild rush for the door. The fire was put out in less time than it takes to write this. The crowd came back and filled the house again, and we had a good meeting with one addition at the close, and two immersions. The damage to the room was assessed at \$4.00, fully insured.

NOTES OF THE 27TH.

Owen Sound had only one representative at the opening, but it was a good one, Sister Raye Tolton.

Young Bro. Kilgour, from Guelph helped to make up the crowd from Menford. He is a son of the "old man eloquent" Kilgour.

Bro. Wichelo and wife, from Parry Harbor, were at the opening. They are the only Disciples in their neighborhood. We hope to see them at Collingwood often.

We continued the meeting after the opening at Collingwood over two Lords days, with 8 additions, 4 by immersion. They now number 29 members.

Bro. Stephens from Gleairn, was present, and expressed himself well pleased with the work. He believes it is a success thus far. No doubt but there is something in a dream.

Bro. Whitlaw of Meaford, and Bro. Sinclair of Collingwood, acted as ushers, and all will testify that they know how to seat an audience, so as to tax the seating capacity of a building. Good ushers are as important as good preachers. A warm welcome at the door makes a person feel like coming again.

Bro. A. H. Finch from Walter's Falls, put in an appearance on Saturday evening, remaining until Lords day evening. Bro. F. is a zealous young brother. From whom the brethren in Canada will hear in an unmistakable way before very long. He is capable of great usefulness in the Masters work, and we hope to soon hear of him in the field.

Bro. Walters, from Collingwood brought a full load with him to enjoy the good day with us. He said, "I am glad I came," and we think many more will concur in his statement.

Bro. Yule and wife from Aurora were the guests of Bro. and Sister McFadgen, during the opening. Bro. Yule reaches our readers, the editor of the Worker will be sounding the gospel trumpet to the natives of Aurora. There are about a dozen faithful ones there ready for a forward move. This is obeying the command, to "go preach the Gospel to every creature."

Bro. Pomeroy and wife from Toronto, were the guests of "his honor" Mayor Dudgeon, at Bro. Pomeroy's said, "Hospitality unstinted, a good place to stop" etc. We suppose they had a good time. By the way—the Mayor was often connected with the Disciples—which accounts for the "fellow feeling" we fondly hope that he will return to his "first love." We know from an intimate acquaintance that he had a warm corner in his great soul, for the Disciples.

Bro. McDiarmid delivered two telling discourses at the opening. He was accompanied by his daughter. They with Mrs. Sheehan and the writer enjoyed the hospitality of Mr. Lewis and his excellent wife. Mr. Lewis is the regulator of the Town, and knows how to make his guests feel at home. He was often connected with the Disciples, and we hope it will not be long before he will again stand in our ranks against error.

The editor of the Bulletin was present and tried to give a correct report, in brief, of the morning services, but I roughly had proof reading, or had eye-sight, he prints "sole" for "rule," and by omitting a comma, he makes us say that "conversion is the only scriptural mode of baptism." "Other mistakes equal in badness" in his report of dimensions of the house of which we do not care to speak, for it is no uncommon thing for errors to creep into a report when the editor is cumbered with many things. We know that he aimed to give a faithful report.

CLIPPINGS AND COMMENTS.

Rev. T. C. Whitmore states in the London Christian that of twenty infidel lecturers and writers who have been prominent in the last thirty years, sixteen have abandoned their infidelity and openly professed their faith in Christianity. The truth is that infidels who have brains, soon give it up if they find that they cannot make money out of it. No doubt the other 4 found that they could make more money out of their infidel lectures. Bob Ingersoll would soon renounce it if it was not for the \$400 per night that he receives for ridiculing the Bible.

The founders of the Cumberland Presbyterian Church, in their heaure and ordination by the Presbyterian Church, were originally permitted to "except the idea of fatality" as they believed it to be embraced in the doctrine of unconditional election and reprobation, and an atonement limited to a definitely selected number, as taught in the Westminster Confession of Faith. Subsequently having been cut off from the parent Church, in fixing a standard of doctrine for the Cumberland Presbyterian Church which they organized, they adopted the Westminster Confession of Faith modified in the following particulars:—1. That there are no eternal reprobates. 2. That Jesus died, not for a part only, but for all men, and in the same sense. 3. That all infants dying in infancy are saved. 4. That the Holy Spirit operates on all the world—on all for whom Christ died, in such a manner as to render all men responsible, and therefore inexcusable. And so the Presbyterian world is moving. Modified in the following particulars. We would rather

say that it is doing away with old time Calvinism by wholesale. Now one more move please, and we are ready to extend the hand of fellowship. Throw away all that is purely Presbyterian, and make the Bible alone as your only rule of faith and practice then you will be Christians.

"Is the bell in 'etc' psychod spreading among the 'etc'ant clergy? Sir o the Rev. Dr. Hepworth publisher that queer book of his with the unpronounceable title of "111," several brethren have been talking as if they really did have faith in the old Pythagorean doctrine that the soul of our grandam might happily fly into a bird. Only last Sunday a E. Ston minister of the Gospel, the Rev. Mr. Damon, discoursed on "Vegetos of Immortality in the Suffer of Animals," and announced in conclusion that he felt quite certain that heists had souls as well as men, and, although this is not exactly the same as saying that the souls of men and beasts are interchangeable, it is not far from standing on the same legs."

The above is given as a sample of modern "claptrap" that is being spread out by a flow of the soft-pated would-be great steps of advanced thought. We now move that Geo. Miln organize a church called "an asylum for pulpit idiots," and that George be appointed Elder and Mr. Damon, Deacon.

METHODIST UNION.

The report of the Committee on Methodist Union was called up, and after the preamble affirming the desire of the Methodist Church for union had been passed, the question came up for the adoption of the first clause—"We hail with great satisfaction the efforts that are making to merge the Methodist Churches into one United Methodism for British North America." This clause gave rise to some little discussion on the word "great" in the clause.

Rev. Dr. Gardiner thought that the word was not in the report as first drafted.

Rev. F. Chisholm thought that it was in, though he was opposed to it, and the preceding part in the report.

Rev. W. Graham said he had never seen anything so strange as the action of some members of the Conference. At every annual Conference and every General Conference he had attended for many years had supposed that union was desirable, and he had held, when reports were being made with a view to this end, people rise up in their majesty and talk as if they had never heard of the question before. As all honest men should vote for the report as it was. They were simply affirming what had been repeatedly affirmed by the whole church—general, annual, district and quarterly Conferences had all affirmed the principle, and the world was looking for this Conference to go along the line of righteousness and truth. He did not wish it to go to the country but this body had burked the Union. They could not afford that. If they knew as much of the feeling of the country as he did they would not attempt it. They ought to have Methodist Union. There prevailed the impression on that body which made the great sacrifice would be the most greatly blessed of God. He was not prepared to sacrifice everything for union, but he was prepared to carry out their line of policy, and show people they were in earnest.

Rev. J. B. Aylesworth moved as an amendment, "That we hail with pleasure the desire manifested in favor of an organized Methodism in the Dominion."

Rev. W. Fancher said it was very desirable to know if there really existed a general desire among the people for union. He had every reason to believe that there was such a general desire, and it was incumbent on the General Conference to take such steps, as a Church as would lead in the direction of organic union, and if they allowed this General Conference to pass away, and refused to take any steps, they could be charged with blocking and preventing union. When the question arose the other day for modifying the distinctive features of the local

Methodism he refused to countenance it, but if it were for the general good of the Church, and a united Methodism then he was prepared for some sacrifices.

Dr. Stone said the men who were afraid of the terms of the resolution had been fighting a man of straw. He thought those who had in explaining the words "there shall be one fold and one shepherd," said it did not prevent their being many flocks if only one fold. This was a line of exegesis which compelled them to explain how this would authorize a large number of Methodist sects in one great Methodist Church.

Several members of the Conference asserted, and many denied, that the agitation for union had been harmful to the interests of the Church.

Rev. J. E. McVity said, as agent of the Kingston Church and Presiding Elder of the district, he could state positively that the agitation had been harmful to the interests of the Church. If there were one Church in the Bay Conference, it would be, owing to the agitation. To his mind the whole matter was out of order. Instead of the agitation commencing in the General Conference, a few disaffected men had raised the question in the country.

Here the Rev. J. W. Pickett said he was one of those in favor of union, but he was not disaffected, and he threw the assertion back to the brother.

Rev. W. Graham said he was one of those who had agitated for union, and he was not disaffected; and several other members of the Conference disavowed any idea of disaffection to the Methodist Episcopal Church, but strongly expressed their wish for union.

The amendment was carried by an almost unanimous vote.

The next clause, expressing the willingness to make "reasonable concessions for union," was adopted without debate.

A clause recommending a committee of eighteen, composed of an equal number of ministerial and lay delegates of the General Conference, to negotiate a union, if possible, with all or any of the Methodist bodies, was adopted.

A clause providing for the adjournment of the General Conference, subject to the call of the Bishop and the Committee, was adopted after a little discussion.

The whole report had not been adopted at the hour of adjournment.

The above is a clipping from the Daily Globe. So it seems by reading the report, that after all the boasted liberality of the Methodist Bodies, that there is a strong desire for disunion with a few of the leaders of Methodism. "Hence, reverend" Mr. McVity seems to see a storm that is to follow the agitation of union, and the rejoinders of his remarks indicates that the storm is at hand. When Methodists cannot unite with Methodists, it is a poor show for a union of all God's people on the Methodist platform. Now would be a good time for Rev. Mr. Pickett to move that the two churches lay aside Methodism and become Christians, by taking God's word as their only rule of faith and practice, and make loyalty to Christ the test of Christian fellowship. We are ready to meet them on that ground, and second the motion.

A neat little slip was laid upon my table. At the top was a "square and compass" across an open Bible. Here, said I to myself, is something religious. But right under the open Bible, I read "mutton-ball and supper." Then I thought, and thought.

At Bowmanville, near Chicago, a Congregational church was organized and ordained a pastor. The Council was at first puzzled what to do in the matter, as all the church but the pastor and a boy of fifteen years were females. They put the matter through to its conclusion, however, deaconesses being elected. The Chicago Tribune, in closing its report of the proceedings, pertinently asks, "Where are the men?"

Several items crumbled out of this mass, that won't keep.

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