

Wm. Robertson

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THE ONTARIO EVANGELIST.

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

Vol. 4.

OWEN SOUND, ONTARIO, MARCH, 1890.

No. 11.

Poetry.

A DESIRE.

EDMUND SHEPPARD.

Clear as the wintry sky in northern clime,
When not a cloud obscures the shining sky;
Exalted to the height of things sublime,
And comprehensive, all things to desery—
Be my mind.

Warm as the sunshine on a summer's day,
When glows the landscape in the solar heat;
With strong affection like the genial ray,
With every loving sentiment replete—
Be my heart.

Like the refreshing breeze that comfort brings,
When sultry days with scorching heat oppress,
Which bears sweet music on its airy wings,
To gently sooths, to edify and bless—
Be my words.

Like the fresh flowers that beautify the earth,
Or the ripe fruits that crown the bounteous year,
Adorned by grace and utilized by worth,
And always for God's glory to appear—
Be my works.

WALKERTON, ONT.—*Christian Standard*.

Original.

LETTER FROM CHINA.

I hope you will forgive me for sending so few letters lately. I have been away for two months, and was quite busy the rest of the time.

Nankin is a grand place to work in, and we have now an excellent chapel and dispensary. We rented it last July from the Imperial Customs Collectors, and though we pay rather a high rental, it is on the main street, and is the best front on the street; and no matter, rain or shine, cold or hot, we can always have a good audience for preaching, and the people are quite orderly.

My dispensary work is flourishing. I see as high as eighty patients daily, and seldom fewer than fifty. I have also quite a number of operations, mainly on the eye. I have had one good case in which I removed cataracts from both eyes of a patient, thus restoring sight to a blind man. This is wonderful to the Chinese and helps very much to break down prejudice. Many cataracts are removed every year by missionary physicians and thus truly the gospel restores sight to the physically blind sometimes perhaps demonstrating its capability of giving sight to the spiritually blind. We have many lepers with their lean visages, contracted ulcered limbs and digits; but alas! we cannot cure them, though we do help some of them a little. They are good illustrations of sin for our preaching, serving to set forth the horrors of sin, and its irremediability by human expedients. Perhaps medical skill may yet find a cure for this malady. But then it will be medical skill flourishing under the influence of the Gospel of our Lord, not under that of heathen lands, and so the illustration will continue to hold good.

I joy in my work here and pray that health and strength may be given to advance in the work of the Lord. I hope our Canadian churches will find another physician for this field. It is a glorious work both from a medical and a Christian standpoint. But the medical part without Christianity would be of no use. We must have thoroughly consecrated men.

W. E. MACKLIN.

PREACHERS AND PREACHING.

I have long since thought of writing on the above, but thus far have failed to produce anything worthy a place in your columns. And now instead of giving you something original I propose to give you a quotation from an article by Rev. Joseph Parker, Minister of the City Temple, London. I am sure I need make no apology as the quotation will commend itself to all, and perhaps may bring comfort to some young preacher and encourage him to become what may be called an expository preacher.

"Men preach well only in proportion as they preach like Christ. Speaking generally of the preaching of the present time I may venture to

record my opinion that there is decidedly too much preaching in this country, and that infinitely unreasonable demands are made on the preacher. He must unstop deaf ears, open darkened eyes, and awaken the dead three times every week. He must incessantly cudgel his brains for something new; not to be new is fatal, not to be startling is to be flat and unprofitable. Hence the itch for originality is the curse of our time. Steady, quiet, earnest exposition goes down before anecdotes, tragedies, and rockets.

Of course exceptions are neither few nor inconsiderable and are to be recognized with grateful honor; still, there is the unhappy and mischievous fact that our congregations can do with any number of small rhetorical miracles, and are prepared to regard them as signs from heaven. The preaching of the day, therefore, is in danger of becoming a series of surprises, or a succession of very clever and exciting feats. Another thing that has struck me in close connection with this fact is, that the preaching that is often most popular is least scriptural. The question is now not so much *what* is preached, as *how* it is preached. Sermons must above all things be short. Brevity is fame. A noted French preacher said that if any man would have the courage to preach just five minutes the whole city would go out after him. I have no wish whatever to preach a body of divinity in every sermon; on the contrary, I have a strong opinion that bodies of divinity when unworthily and clumsily handled have done infinitely more harm than good; at the same time it is very important that congregations should be well instructed in the divine word and should have the words of Christ dwelling richly in them. Above all things let the ministry be scriptural. To be scriptural is to be powerful. To be scriptural is neither necessary to the dignity, critical nor tediously doctrinal. Am I far wrong when I hint the text itself is often the only piece of scripture that is in the sermon? Plenty of shallow philosophy, plenty of questionable anecdote, plenty of unfeeling appeal, would not these go a long way towards the making of a popular sermon in the nineteenth century? Expository preaching is of necessity scriptural, and should therefore be largely adopted by ministers who are deeply concerned for the edification of their hearers. It is not likely to be what is called popular preaching. The mob likes anecdotes. The sweltering throng cheers the climax which loses itself in the midnight clouds. Or where the climax gleaming with artificial Cherubim and Seraphim, fails, there must be that rough power which takes no note of varying mental tone, but rushes through the common-places of salvation and damnation with a kind of jollity which regards the gospel as a species of cheap insurance. Against all this mischievous blasphemy let us lift up the standard of expository preaching. Let the word of God be heard in its own grandeur and beneficence, assured that it cannot return void to the fount from whence it flowed, and the preacher may lift up his head with all the joy and confidence of intelligent hope." To which I will add Paul's charge to Timothy, viz:—"Preach the word."

ZENAS.

[EDITORIAL.]

JUST LIKE DR. TALMAGE.

Rev. Dr. Talmage, of the Brooklyn Tabernacle, has quite recovered from the attack of influenza which seized him here, and is in excellent health and spirits. When I called on him the American Minister's carriage was waiting to convey the clergyman's family to the Bois de Boulogne. He was entertained at dinner on Wednesday night by Mr. Whitelaw Reid. "I am in Paris for the first time since 1885, but never during the winter. Paris is charming, and I regret that I must sail so soon (on the Aurania on the 25th) to resume my duties. I have returned from the most enjoyable trip of my life. I have been all over the Holy Land and into parts of Italy—Rome for instance,—which I had not seen before, although I have been abroad several times. Every place in Palestine had a great interest for me. Just before I reached Bethlehem and Jerusalem I could not sleep. I was as excited as a boy; for it was the realization of a life dream. At Jericho I met an American, whose name I have forgotten, who asked me to baptize him in the River Jordan. So one fine Sunday morning, when the sun shone gloriously bright, we assembled together on the banks of the great river.

I was clad in white robes, like an Arab sheikh, with a small crowd of interested people about me some of whom were Americans. We sang together, "On Jordan's stormy banks I stand," which my daughter had copied from her hymn book and distributed. After this the rite of immersion was performed, and we disbanded. My trip is replete with Biblical interest. I feel doubly repaid for it. Every book of the Bible seems to speak more forcibly. I could trace all the important places of Bible history in the journey I made."—*Daily Paper*.

And still some of our Pædobaptist friends will continue to protest that immersion could not be performed in the Jordan because of the swiftness of the current, or the shallowness of the water at the traditional place where John baptized.

[EDITORIAL.]

A GOOD EXAMPLE.

A letter has been handed to us with permission to publish a part of it. The extracts given will explain the situation of the writer.

"When you write me again please give me the name and address of our leading Canadian paper. I mean the leading paper published by the Disciples. We are anxious to know more about our people and the work they are doing in Canada. We take the *Standard*, but would like a Canadian paper also."

We occasionally hear of the man who does not take a religious paper on the ground that the Bible is all the reading of a religious character he needs. The writer of the letter we are quoting loves the truth as what follows will indicate, but inasmuch as he cannot learn from the Bible what his brethren are now doing, he very sensibly decides to take such papers as will keep him posted.

"We regret very much that our lot is cast in a community in which there is no congregation of Disciples. We are sorry to be deprived of the privilege of meeting with you regularly. It seems hard to witness others obeying the *Saviour* in the breaking of bread, and not to be allowed to take part unless we subscribe to their creed. Such, however is the case. We are assured of a welcome if we will subscribe to their creed; but since we will not we are denied the privilege of breaking bread."

The reading of the above paragraph excited our sympathy and our admiration. We feel for brethren who are unable to meet with the Disciples on the first day of the week to break bread, but we admire when such isolated brethren refuse to sacrifice their convictions, and to place themselves under the yoke of a man-made creed, even for the sake of church fellowship. Verily such faithful people will have their reward. They are the kind of Christians that form the nucleus of a church. Others there be who have no convictions, or what is just about as bad, have not the courage of their convictions. They found no churches, they despise the day of small things, they love the glory of men, more than the glory of God. "Verily I say unto you, they have received their reward."

To our brethren throughout our country who are deprived of the great privilege and joy of church fellowship, we send a cordial Christian greeting. Upon many of them the EVANGELIST makes its monthly call. We trust it carries joy and hope with it; joy at the progress of the cause recorded on its pages month by month, and hope that the time may come soon when every Christian in "his own city," and not far from "his own vine and fig-tree" may be able to meet on the Lord's Day with a church built upon the Divine foundation and upon that alone.

Should any of these isolated Disciples desire to speak to their brethren through the EVANGELIST we shall be happy to receive and publish their communications.

[EDITORIAL.]

DO YOU KNOW THIS?

What? Why, that the Disciples of the United States have lost 230,000 members and 67 preachers since 1881. At least so it has been asserted in this part of the world. This will seem rather strange to those who saw reported in the *Christian Standard* in one week's issue last winter, 2,110 additions, and in another week's, 1,712. We had been entertaining the idea that, perhaps, no religious people was multiplying more rapidly than the Disciples in the States. Will the *Christian Standard* and the *Christian Evangelist* tell us what they think of the statement quoted above?

We are debtor for the foregoing to the ONTARIO EVANGELIST. It is owing to an oversight that it has not sooner received attention. We

take it that the estimate referred to is one of those periodical compliments paid us by those who have no other way in which to give adequate testimony to the affection they bear us. As usual in cases of excessive fondness, the figures are overdrawn, at least in respect of our membership. If we have lost 230,000 members in eight years, that is an average of nearly 30,000 per year. And the average death rate in this country is less than 20 per 1,000, and a loss of 30,000 a year, indicates a membership of more than 1,500,000, which is a figure we blushing disclaim. True we have no infant membership, and possibly this might affect the death rate, but we think not to so great an extent. In fact, it is but the part of virtue to admit that the imputation is too flattering; that we have not more than a million members at most, and possibly several of them reflect no credit upon us. But while our membership is decreasing by natural causes, we are thankful that it is increasing at a fivefold rate—say 100,000 a year—through the preaching of the gospel. We trust the day is not far distant when such figures as those cited will do us no more than justice.—*Christian Standard*.

The *Standard* appears to apprehend the usual motive in circulating such reports as the one referred to above. It is probably a case of "the wish being father to the thought," and a desire to prejudice people against the Disciples by attempting to show that they are losing ground. Such efforts reveal a scarcity of sound arguments. Numerical superiority is a poor standard of orthodoxy, anyhow. The Pagans outnumber all who profess to be Christians.

RE BAPTISTS AND DISCIPLES.

DEAR EDITOR,—I read with care and pleasure your remarks in the article entitled "Baptists and Disciples," which appeared in the February number of the ONTARIO EVANGELIST, and I am satisfied that you are right in your opinion that "if Rev. A. Grant, as we believe he does represents" the opinion of "the majority of the Baptists of Canada, there is no immediate prospect of union."

Permit me to say a few words on this question through the EVANGELIST, for only through interchange of thought can any such end as union be reached.

The proposition made by Disciples to Baptists as outlined by Mr. Gaff is "that all lose their separateness of fellowship and be at one in Christ." This proposal put into other words means that the Disciples desire Baptists to give up close communion, so-called, so far as immersed believers are concerned, and invite all immersed persons to the Lord's Table. This proposal looks reasonable at first sight, but when it is taken into consideration with the fact that Baptists do not believe that, in a Scriptural sense, Disciples are baptized believers, its reasonableness vanishes at once.

We believe there are many regenerate persons among Disciples, but it is not because of the correctness of their doctrines that such is the case.

Baptists do not believe that a person in an unpardoned state is forgiven and regenerated while in the waters of baptism. But Disciples do, or else we misunderstand their language. See Campbell & Rice Debate, page 479. On Acts ii. 38, Campbell remarks: "They were informed that though they now believed and repented they were not pardoned but must reform and be immersed for the remission of sins." See also *Christian Baptist*, pages 416 and 417: "That in and by the act of immersion as soon as our bodies are put under the water at that very instant our former or old sins are washed away provided only that we are true believers." The Baptists cannot accept this view as Scriptural. When the blessed day arrives when both shall see that salvation is by a fruitful faith in the merits of the work of Christ, and that Baptism is the symbolic action by which the believer declares his death to sin and resurrection to newness of life in Christ, then, and not until then, may a real union be expected. In fact because of our congregational form of church government this is the only way possible.

I cannot close this letter without calling public attention to the most glaring misrepresentation I have ever seen concerning church statistics. It is found in the following sentence in Mr. Gaff's letter: "The Baptists in the States and Canada number two millions and a-half of people; the Disciples number about one million." The

(Continued on page 4).

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MARCH, 1890.

THE WORD "CHURCH."

In our study of the word "church" we have discovered that primarily it means "a place or house of worship," and that where it occurs in our English New Testament, it is used to translate the Greek word: ekklesia, which, when the New Testament was written, meant "an assembly, congregation, or meeting."

The next point we wish to establish is, that "church" in the New Testament when it refers to the Lord's people, is the equivalent of "congregation" in the Old Testament when it refers to the Lord's people. And just as in the Old Testament the people of God are called "the congregation," so in the New Testament His people are called "the church."

And right here is a good place to introduce Matt. xvi, 18, the first passage in which ekklesia occurs in the Greek Testament, and church in the English Testament. We need only quote the declaration of our Saviour, "I will build my church."

We have seen it maintained that in its widest sense the term church includes no more than the whole Christian community on earth; but we think that a careful study of Matt. xvi, 18, and of Paul's letters to the Ephesians and the Colossians will lead to the conclusion that such a limitation is unwarranted and misleading.

reference to Eph. i, 22, and Col. i, 18, 24.) we are not justified in saying that only the Christians then living are referred to. Does a Christian at death, cease to be a member of Christ's body? Surely not. Or when in Eph. 5, 25, we read that "Christ loved the church and gave Himself for it," is it not evident that all who in every age and every clime should become His followers are included.

And now let it be very particularly observed that no mass meeting had to be called and no resolutions passed in order to constitute the church of God, or of Christ. In the days of the Apostles there was no visible organization so far as the universal church was concerned; there is not now; and never can be, at least, until all the redeemed are gathered together in the everlasting kingdom.

NOTES.

The Dr. Hall, whose Health Pamphlet is advertised in this paper, is A. Wilford Hall, Editor of the Microcosm, author of the "Problem of Human Life"; "Universalism against Itself," etc., etc.

MR. SPURGEON, in his new book entitled "Salt Cellars," tersely remarks that "grape juice is more than grapeshot." He also advises each married man to keep his wife's husband out of the drinking saloon.

Contributions from Ontario to Foreign Missions since last report:— Church, Owen Sound \$10 00, Nassagaweya 12 75, Mrs. Sinclair and family Blenheim 20 00.

We call attention to Sister Fleming's statement in last EVANGELIST to effect that the total amount of cash and pledges on hand for Minnedosa, was \$138, not one third of the required amount. Are the readers of this paper not able to raise the needed sum? We think they are, and trust they will.

Mr. F. P. Baker, of Topeka, Kan., who edited the Commonwealth for twenty-five years, was recently interviewed by a representative of one of the great dailies that defend the saloons. Mr. Baker was known to have been an anti-prohibitionist, and it was supposed that, of course, he would reveal the failure and inefficiency of prohibition in Kansas. He would know all about it. And it did seem so, for he said:

I fought prohibition for years. It was adopted in spite of my best efforts, and I have now seen it work. Let me tell you, Kansas will never go back to the open saloon. If the question were resubmitted to-day prohibition would have a majority of 50,000 votes. The Eastern people talk about prohibition not prohibiting. It doesn't. If I want a drink in Topeka I can get it. But the saloon has gone. I have a grandson growing up who has never seen a saloon. Isn't that a good thing? The saloon and the crowd of ward workers are no longer a political power. That alone is worth all prohibition has cost. Thousands of men who fought the measure the hardest have been converted as I have been. There is not the possibility of a repeal of the law.

Next—Christian Standard.

CHURCH NEWS.

GRAND VALLEY.—Bro. Henry King, of Orangeville, preaches every other Lord's Day for this church.

RIDGEWOOD.—Bro. Hiram Brown, of Warton, is spending some time with the church at this place.

WINNIPEG.—It is high time that efforts were put forth to establish the cause in the capital of Manitoba. The Disciples of Ontario and Manitoba are able to undertake the work, and therefore should do so.

EVERTON and MISSOIA.—Bro. J. A. Breneman, late of Johnstown, Pa., is employed by these churches to succeed Bro. Fowler.

COLLINGWOOD.—The church in Collingwood wishes to acknowledge, with thanks, the following sums received since last report, towards paying off the debt on their house of worship:— From brethren in Missa, by Sister Bidlecomb \$23 00, West Lorne, Sister McKillop 9 00, Feb. 4, '90. A. M. FRAME, Treas.

WELLAND.—The "Gripps" seized me by the throat some days ago, saying, "Pay me that thou owest," and has not yet forgiven me the debt.

I wish to state to you and to all whom it may concern, the amounts received to be applied on the Welland Church debt, all of which have been received with thanks.

The Ontario Co-operation ... \$100 00, Church, Beamsville 9 25, Smithville 5 00, Gainsboro 18 00, Wainfleet 14 25, Sister Ferguson, Thorold 1 00, Michener, Humberstone 25.

The last named contribution comes with a good deal of grace from one possessing none of this world's vain riches and having a large family to maintain. We had our baptism the last Lord's Day in 1889 and have a very good Sunday School.

TORONTO—DEN. AVE.—We have received seven members into Denison Avenue during Feb., one by baptism, two from the "Christian Church" and a few Disciples by letter. We have baptized twenty-seven since the last of September and received seventeen by commendation, forty four in all.

CO-OPERATION NOTES.

In the December number among the contributions for the Hamilton Building Fund, \$5.00 was credited, by mistake, to the church on Denison Avenue, Toronto, instead of to Miss Clara Reid, Toronto.

CO-OPERATION NOTES.

The Board met in Guelph, February 11th. A very busy meeting it was too. Much business was attended to relative to mission points, annual meeting, and assisting students to obtain labor during vacation.

It is no small satisfaction to be able to report that one brother has so much interest in the work, and so much faith in it too, as to contribute the sum of \$100.00. May the Lord who "loveth a cheerful giver" bless him, and put it into the hearts of many others who are able to follow his example.

The Annual Meeting is to be at Owen Sound, as the church on Denison Avenue, Toronto, will not have their new house ready in time for it. Full particulars as to date, programme, chief speakers, best means of getting to Owen Sound, reduced rates on railroads, etc., will be given in due time.

No doubt there are many Disciples in Ontario who are able to give large sums for missions if it seemed to them to be their duty to do so. But they have been so accustomed to give \$5.00 or \$10.00, that the suggestion to contribute \$100.00 or \$200.00 appears extravagant. Why can we not have some more \$100.00 subscriptions this year?

Perhaps our wealthy brethren think that a large sum of money could not be profitably expended. If so, they are greatly mistaken. When we consider the many calls for aid that have to be refused for want of funds, it is really pitiful. The Lord is blessing the work at the points now being assisted. There is every encouragement to enlarge the work. Let all those who can give much, and those who can give little, send in their gifts and so make it unnecessary for the Board to refuse so many appeals.

It is hoped that two or three young men will go to the assistance of Bro. Crownson during the summer, and that a number of other young brethren will be at work among churches in the Province. It behooves the Disciples of Ontario to show all interest in young brethren who propose to devote their lives to the ministry of the Word, and it is a pleasure to be able to assure them that the members of the Board are their warm friends and ready to do all in their power to encourage and assist them.

Received for Hamilton Building Fund since last report:— Mrs J. Sinclair 5 00, Bella Sinclair 5 00, Duncan A. Sinclair 25 00, Thomas Whitehead 10 00.

Upon looking over the list of subscriptions made to this fund at St. Thomas, it is found that about \$100 of them remains unpaid. As will be seen from Bro. Wheeler's letter in another column, the contracts are let, and the work is to go on early in the spring. Will the friends who have not yet paid their subscriptions kindly do so at once? And we would again call the attention of Bro. Anderson's many friends throughout the Province, who have not yet contributed, to the opportunity of aiding the cause in Hamilton, and at the same time showing their appreciation of him.

Contributions to Home Missions not heretofore reported:

Table listing names and amounts: A Friend \$100 00, John McKinnon 20 00, John Thomson 10 00, Hugh Black 5 00, Bella Sinclair 5 00, D. A. Sinclair 5 00, Martha M. Kilgour 5 00, James Fowler 1 00, Geo. Mitton 1 00, E. M. Campbell 1 00, Duncan Campbell 1 00, Wm. McFarty 1 00, Mrs. J. M. Burko 1 00, N. H. S. 1 00, Lawrence Moore 0 25, Matilda Fogal 1 00, W. B. Malcolm 5 00, Mrs. W. B. Malcolm 1 00, Church, Collingwood 12 50, Lobo 10 17, Glencairn 15 00, S. S., Glencairn 15 00, J. B. Lister 1 00.

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., Bruce Co. E. SHEPPARD.

Are we to understand from Acts xv, 29, that the prohibition in regard to eating blood, and things strangled extends to Christians of the present day? Mrs. McE.

Yes, and goes back to the time when man was first permitted to eat animal food, Gen. ix, 4. It was strictly forbidden in the Jewish law, Lev. xvii, 10; and in the scripture referred to in Acts it is solemnly declared by the council of the Apostles to the converted Gentiles that "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves, ye shall do well. Fare ye well."

We give an extract from Dr. Delaney which forcibly urges the sanctity of the prohibition.

"A command given by God himself to Noah, repeated to Moses, and ratified by the Apostles of Jesus Christ, given immediately after the flood, when the world as it were, began anew; and the only one given on that great occasion; repeated with awful solemnity to that people whom God separated from the rest of mankind to be holy to himself; repeated with dreadful denunciations of Divine vengeance both against the Jew and the stranger that should dare to transgress it, and ratified by the most solemn and sacred council that ever was assembled upon earth acting under the immediate influence of the Spirit of God."

Without the forbiddance, as it can be proved that blood is a vicious food, all of discreet habits would abstain from it; with the Divine denunciation every Christian should abhor it.

MINNEDOSA.

DEAR EVANGELIST.—Since last report from Minnedosa, the good work has been going on steadily here. No increase in membership, but the interest taken in the meetings and the good impression made by the seed sown from the word of God by Bro. Lemon with the blessing of our Master, must sooner or later bring forth fruit to his honor and glory. The truth is mighty and must prevail when presented to the people in a clear, plain, and forcible manner. The attendance at our meetings averages thirty-five. This good attendance encourages us and gives hope that in the near future the seed sown will bring forth good fruit, despite the efforts of our sectarian friends, who are doing all in their power to keep us down. They are like Demetrius of old: their craft is in danger. Every effort made against us gives us new life, and more zeal to work for our Master more faithfully than ever. We feel that our plea is divinely appointed, and we trust, that it will not be very long before the good work begun here will yield

such an influence that the people will say that the work is the Lord's and we cannot prevail against it.

We still meet in the Town Hall and pay the high rent of one dollar and seventy-five cents each service. How long must this continue? It is for our Ontario brethren and sisters to say. Are we to have a house of our own after this winter, or must we continue to pay this exorbitant rent? We are few in number and weak financially, and cannot do much ourselves, and we trust our appeal to Ontario will not be in vain.

E. J. DARROCH.

Minnedosa, Feb. 1st 1890.

HAMILTON.

We are moving along in the matter of building our house of worship. The contracts have been all let to good reliable contractors and builders. The carpenter is getting his work forward as much as possible so that when the stone and brick work is begun there will be no delay on his part. As soon as the frost will permit the excavating is to be commenced, and the work to be proceeded with without delay until completed. So you see our house is just in bud and will burst forth in full bloom about the first of June, so we expect.

I see by the reports in the EVANGELIST that the money pledged at St. Thomas for our building fund is continually dropping into the hands of our treasure; and I am glad to observe that others are sending in their contributions for the same good work. And just here let me report a donation made by our young brother D. Riach formerly of Hamilton, but now residing in Lynn, Mass. He is the son of our sister Riach of this city. He has remitted to our treasurer the handsome sum of one hundred dollars. I call this handsome, because he is but a young man working at his trade for a living. Such liberality should make some of us blush. God will bless such noble-hearted men and women, young or old. I watch all these reports with great interest for various reasons. One I will name and it is because when I returned from the Annual Meeting, I very solemnly assured our brethren and sisters here that every dollar pledged at St. Thomas would be paid in, and more. Notwithstanding, my solemn assurance I could easily see that all had not the same faith that I had. There was that doubtful expression on their faces, that shake of the head, accompanied by that significant smile, which you always know is not produced by a joyful heart. But let me say, with gladness too, that faith in God and in his dear children now reigns supreme in every heart here, every expression of doubt is swept away, and our little band unitedly looks forward to greater riches, and richer blessings.

There has come to reside in our city Brother and Sister McMillan of Fergus, Brother and Sister Amies of Collingwood, and two young brethren from the west. These are quite an addition to our working force. We are glad to have them and welcome them to our little church.

Our Sunday School, superintended by our very faithful Bro. Warner, and taught by faithful brethren and sisters is just as prosperous as we could possibly expect in our present disadvantageous position. Our prayer meeting is fairly well attended when "La. Grippe" will permit.

In conclusion let me say, and I say it without a boastful feeling, that we have a united, faithful band working together for the salvation of the lost and the glory of God. But, my brother, we need the house and then the preacher. Will the brethren, therefore, continue to drop their offerings into the treasurer's hands and help us on?

R. N. WHEELER.

Feb. 17th 1890.

Children's Work.

MRS. JAMES LEDIARD, Supt., POPLAR HILL, To whom communications for this department should be addressed.

(Continued from page 4.)

It is with much pleasure that I acknowledge receipt of letters from Toronto, Walkerton, Everton and Guelph. From Toronto I learned "The Children's work is still progressing. We have 48 names on the list, from which two have been taken; one was removed by death. Little Katie Sutherland died in February. The other has left the vicinity. The average attendance is fifteen. We have had very interesting meetings every month. Collections for the last year, \$6.34; expenses, \$3.85; balance, \$2.49. During the summer the Sunday School of Denison

Avenue was presented with one and a-half dozen Bibles by the Children's Mission Band. We have a birthday box in connection with our work. Each person who chooses puts in a cent, or more, for each year of his age, on, or as near his birthday as possible. The proceeds are for local work. LIZZIE KIRK, Sec. Jan. 2, 1890.

DEAR SISTER,—In regard to the Children's Work here, we have held meetings regularly every two weeks since I last wrote to you. We go by the name of "Willing Workers," have taken up the study of Japan as a Mission field, and have learnt a number of new hymns during our meetings. The greatest draw-back is our number. When I last wrote you, our roll numbered thirteen names, it now has but ten, three having removed from town. The average attendance of our Sunday School is twenty-six, and one half of that number belongs to the Bible Class. There are very few children among the town-members of our congregation. On this account I find it harder to keep the children interested than it would be had we a larger class. However I trust we shall not fail in our effort, but succeed in accomplishing even a little.

Yours very truly, LEONORA WHITEHEAD.

Walkerton, Feb. 7, '90.

DEAR MRS. LEDIARD,—Please find enclosed the sum of \$2.00. This is the proceeds of the first quarter of our Mission Band. Twenty cents of this was given us by a young lady who is now on her way to China. We expect to report quarterly, and hope that each time the sum will be increased. We enjoy the work, and trust that our feeble efforts may be blessed by God to others. Sincerely yours, ELIZA LYNDALL, Treas. Guelph, Jan. 31, '90.

These reports are very encouraging indeed and show that the missionary spirit is taking hold of the hearts and the lives of our young people. In a letter from Everton, I learn that they are about organizing a Children's Band. May every success attend their efforts. I hope to receive a full report of a successful commencement very soon. Are there not other Auxiliaries of the O.C.W.B.M. who could do likewise? If so now is better than later.

J. E. LEDIARD.

"Thoughtlessness is the least excusable of all excuses offered by thinking beings. And yet hardly any excuse is made so lightly, and with such sense of sufficiency. Perhaps more moral danger is wrought to one's self and to others through thoughtlessness than through evil thinking. Shall one who glories in his being created a thinking soul find an easy refuge in the poor excuse 'I did not think?'"

"Happiness, of whatever kind, needs utterance, prompt and joyful. Sadness and gloom, pain and distress, may well have the shield of silence to prevent their diffusion; but everything that is bright, cheery, and delightful should be shared and spread as far as possible. Yet how frequently is this reversed, and the misfortunes of life disclosed in all their details while its blessings are passively accepted without remark! The shadows are eagerly described, while of the sunlight nothing is said.

"Fight your own battles. Hoe your own row. Ask no favors from any one, and you'll succeed a thousand times better than one who is beseeching some one's influence and patronage. No one will ever help you as you can help yourself, because no one will be so heartily interested in your affairs. The first step will be a long one, perhaps; but carving your own way up the mountain you can make each one lead to another, and stand firm while you chop still another out. Men who have fortunes are not those who have had \$5000 given them to start with, but boys who have started fair with a well earned dollar or two."

LITERARY NOTES.

OUR SUFFERING SISTERS.—Every Christian woman should read a little book bearing the above title. Revelations are therein made of a condition of things regarding the treatment of heathen women in different countries at the time of maternity, that seem scarcely credible or conceivable. The statements are made on the best authority, with the names of the informants whose eyes have seen these things. A copy will be sent free to any lady on application to the writer, Mrs. G. D. Dowkott, 459 Lexington Avenue, New York City.

GREAT POWER.—More than thirty-two thousand public schools of the United States have each been supplied with a copy of Webster's Unabridged Dictionary. Think what that means. If there is an average of 50 scholars to each school, it means that constantly a million and a half of American youth have the privilege of consulting and studying this great work in the course of their education. Who can estimate the power for intellectual stimulation and development which is thus actively at work all the time? The pre-eminence of the American people for general accuracy and facility in the use of the English language is not likely to be lost. Well and truly has Noah Webster been called THE SCHOOLMASTER OF THE REPUBLIC.

SUNDAY SCHOOL LESSON HELPS.—The Christian Publishing Co., 1622 Lucas Place, St. Louis Mo., have an excellent graded series of helps for the International Sunday School Lessons, consisting of "The Lesson Primer," for little learners; "The Lesson Mentor," for junior classes; "The Lesson Helper," for senior classes; and "The Lesson Commentary" for advanced pupils and teachers. We have given the Commentary some considerable examination and can confidently recommend it as a very superior work. The lesson analysis is one of the best features of this book, and the comments are of a most wholesome character. The price of this Commentary is \$1.00; the Primer is 20 cents; the Mentor and the Helper 25 cents each. Teachers not supplied with "helps" would do well to write to the address given above.

ALDEN'S MANIFOLD CYCLOPEDIA.—Careful examination of the eighteenth volume of Alden's Manifold Cyclopaedia shows that in many respects this remarkable work is superior to any of its competitors, especially in its adaptation to popular use. Its combination of an unabridged dictionary with the ordinary features of a cyclopaedia of universal knowledge is unique. The definitions and pronunciation of the words are clear and accurate, the illustrations are excellent, the topics are thoroughly treated and embrace the results of the most recent investigations and discoveries. Then, too, the extremely low price places it within the reach of all. The eighteenth volume is fully up to the high-water mark of its predecessors. It is especially rich in its biographies. We find sketches of Hall and Hayes, the Arctic explorers; John Hall and Robert Hall, celebrated clergymen; Hallam and Herodotus, historians; Haller, the philologist; Alexander Hamilton, the statesman, and Sir William Hamilton, the scientist; Handel and Haydn the musical composers; Hannibal, the foe of Rome; Hegel, the philosopher; Heine, the poet, and Hengstenberg, the theologian; Herschel, the astronomer, and many other men of renown. Among important articles in other lines are Hallucination; Hand; Hanseatic League, the famous trade union of the Middle Ages; Harbor; Hartford Convention, unique and famous in our political history; Harvard University; Hay; Hayti; Heat; Heart; Heaven; Hell; Heredity; Heresy; and Hieroglyphics. The forty volumes in which this great work will be completed will make a splendid library. The price, which gradually advances as the work nears completion, is wonderfully low. If ordered at once \$8.50 will pay for the first eighteen volumes in cloth binding, or \$12.10 for the half Morocco style. A specimen volume which can be returned if not satisfactory, will be sent for 60 cents in cloth, or 85 cents in half Morocco. JOHN B. ALDEN, Publisher, New York, Chicago and Atlanta.

OBITUARIES.

McEACHERNS.—Sister Jane McEachren died January 20th, 1890, at the house of her brother, Angus McLellan, in New Westminster, B.C. She was 47 years of age last October. She was the youngest daughter of the late Donald McLellan of the township of Erin. When a young girl she was baptized by Bro. C. J. Lister and continued to be a member of the church at Erin Centre until she left this country. Though deprived of church privileges after leaving Ontario, she remained constant in the faith. She lived in four different States of the Union. Her husband and family now live in Seattle, W.T., at which place she was taken ill last December. She has gone out of much tribulation and we trust she washed her robes and made them white in the blood of the Lamb. Farewell dear sister, thou art gone from earthly care and toil to meet in that celestial home with all the loved ones gone before. Mrs. W. B.

MILLER.—On the 7th February we followed the remains of Sister Eliza Stephens Miller to the cemetery. Age 77. Baptized by Elder John Menzies, and married by Elder Black, to Bro. Geo. Miller, from Niagara, while living in Esquimaux. To this Township her father came from the North of Ireland, where he had officiated as a Congregational minister, and where he also became a Baptist. En route for Canada, he remained in New York some time, and became intimate friends with the Errett family, who then resided there. Subsequently he and Consular Buchanan became fast friends; who, being a Disciple, would help Bro. S. to know the way of the Lord more perfectly. After which, all the family became Disciples. Sister Miller was well known by the brethren in Esquimaux and Eramosa, and by many in Erin before removing to Owen Sound. She was scrupulously conscientious and was deeply pious. A devout worshipper of God to the last. We sorrow not as those who have no hope.

"This star by star declines, Till all are passed away, As morning high and higher shines To pure and perfect day; Nor sink those stars in empty night; They hide themselves in heaven's own light." C. J. L.

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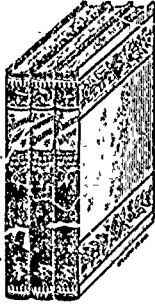
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facts are, according to the Year Books, which are the official sources of information, that of Regular Baptists there are three million, seventy-four thousand, five hundred and twenty-five members. Of Disciples there are only six hundred and twenty-seven thousand according to their own Year Book. But we will let this pass seeing Mr. Gaff only said there were 574,525 Baptists less than was correct and made an error in favor of Disciples of three hundred and seventy-three thousand. However, it seems to me it would be in the interests of union to give facts as they are.

Yours respectfully,
W. J. WADDELL,
Baptist Minister.
Hillsburg, Ont.

A Word of Comment.

So far as the above bears on my article, it almost might go unnoticed. The writer draws deductions not involved in it at all. I object to having my words "put into other words," as they are quite plain. If he will look again he will see that I was inviting "all Christians," not Baptists alone, to meet us on the word of God alone, and, ceasing to be denominational, be one in Christ. How this can be "put into other words" to mean that Disciples want Baptists to invite all immersed believers to the Table is a mystery to those who read English as it is written. Disciples plead for union on God's word, and that reached there will be one Lord and one Table. But either union or one Table is impossible, because Baptists do not regard Disciples as scripturally baptized believers and regenerated. Query: If Disciples are not Scripturally baptized, and not sufficiently regenerated to admit of union on what ground do Baptists admit them into their fellowship as we know they gladly do? Is it consistent to admit Disciples individually into fellowship and raise the bar of non-regeneration in the union question? As to Baptism, Disciples are content to accept what God says about it, and do not feel called upon to defend or explain what men may say of it. It is probable, however, that Mr. W. misunderstands Mr. Campbell, especially if he is given to seeing things in "other words." There is no excuse for misunderstanding any reputable writer among us if his writings are taken in their own interpretation. No Disciple believes baptism is scriptural apart from faith in Christ and a changed heart. I do not here discuss baptism, but I may say Disciples do not baptize in order to regeneration, but baptize into Christ those who are "born of the Spirit."

But I am accused of making a "glaring misrepresentation" in that I lowered Baptist number, and raised Disciple numbers. Query: How could I wish to misrepresent when I was writing in the interests of the union of both. What I said of Disciples I say on reliable evidence. What I said of Baptists I said believing it to be a safe statement, not having their last Year Book when I wrote. But I was not comparing the two people, but emphasizing the moral power two large bodies would have if united, while Mr. Waddell hunts his Year Books and throws the two people into the scale of these, weighs down to within one and cries out "Misrepresentation." Mr. W. quotes Disciple numbers from a book compiled fully two years ago, and which he ought to know, and has reason, to know, was compiled from very uncertain and unverified data, and yet he unjustifiably holds these up as our numbers, while at the same time he quotes Baptist numbers from their last verified statistics. The larger the two people are the stronger the argument for moral power. I am glad to know the Baptists are much larger in number than I put them, hoping Mr. W. will be glad to know Disciples are having a marvellous growth, especially in the States.

In conclusion I will say if such methods of discussing the union question as the above letter shows are to obtain, the day of union is far away. As to "misrepresentation," it were better to follow that "charity that thinketh no evil," than to impute motives of misrepresentation when there is no reason for any to exist.

J. R. GAFF.

NOTES.

We regret to be unable to find space this month for an interesting communication from Bro. A. H. Finch; also item of Church News from Bro. Brenenstahl, and an account of the discussion held in Marsville, between Bro. S. Woolner and Mr. Mortimer, a Latter Day Saint. We hope to have the April number out sharp on time.

So much has been already done to repair the loss caused by the disastrous fire at University College, Toronto, that it is almost out of order to express sympathy with the University authorities. The calamity has served to give emphasis to the fact that the University holds a high place in the estimation of the people of Ontario.

Children's Work.

MRS. JAMES LEDIARD, *Sup't.*, POPLAR HILL.

To whom communications for this department should be addressed.

DEAR CHILDREN,--I hope you will all read this letter carefully, and think about it too, because I am going to ask you a question—a very important one. You will all remember that it was decided at the last Annual meeting, that the money raised by the Children's Mission Bands this year should be held in reserve until the next Annual Meeting, when you will all have a voice in deciding what shall be done with it. The question is this: What shall we do with the money which we are raising this year? I will suggest some ways for using it which I had thought of, or had suggested to me. In the first place, I think that at the end of May we should have raised over one hundred dollars. If we do raise that amount, we could (1) undertake to provide for four children in one of our Foreign Mission fields, for I believe that the cost of providing for such children can be covered by the sum of twenty-five dollars each. Would it not be pleasant to think that for next year four children (if we get money enough) can be clothed, fed and educated, and be able to learn the sweet story of a Saviour's love, through the work you are doing this year. (2) I have heard that the salary needed to pay Native Teachers in the Mission field is only fifty dollars a year, so we might pay for two. The advantage of employing Native Teachers is, that they know the language and customs of their country, and as soon as they can learn something of the True God, and His Son Jesus Christ, they can go on and teach it to their neighbours and friends. Or (3) we could give our money towards building a Mission house, which is such an important thing to have, before the poor little children, who have been left orphans, or have been deserted by their heathen parents, can be gathered in and cared for. Or (4) we could help to pay the salary of one of our Missionaries, who have left home and country and friends, and are spending their time and strength in trying to lead others to a knowledge of the Saviour.

Now, dear children, will you at your next meeting give this question your careful consideration, and let me know what you decide you would like in this matter. Hope you are each of you doing your best to make your meetings pleasant and profitable, and that I shall hear from you all soon.

DEAR MRS. LEDIARD,—I send you in the first quarterly report of The Warton Band of Cheerful Givers. We have thirty-four members now, and our average attendance is twenty-two. Our collections have amounted to \$3.07, which our President thought we had better not send till the next quarter.

We have had a re-election of Officers, and Ormie Brown is to be Secretary for the next quarter, and Mrs. James Crawford is our new President.

Yours truly,
ELLA M. TROUT,
Sec.

Warton, Jan. 1st, 1890.

DEAR MRS. LEDIARD,—This Band was first organized on September 1st, 1888. From that time till June 1st, 1889, the money raised was sent to Collingwood to assist in paying off the debt on the Church there. It was re-organized Nov. 9th, 1889, under the name of Cheerful Givers, and became an Auxiliary of the Provincial Band of Ontario by adopting the printed Constitution.

Our Band made a Quilt, which we sold at five cents per block. We are making another called a Monument Quilt, which we will sell at the same price. Our Band consists of twenty-five members, including the officers. We have no initiation fee, but our monthly payments are two cents each. We meet the first and third Saturdays of the month at 3 p.m. Our entertainment held on the 3rd of January, was a great success. Our programme consisted of Concert exercise, "Open Doors," with addresses from the Chairman and Mr. D. Munro. We had a liberal collection, amounting to \$10.56. Owing to the bad state of the roads there were but few out, in comparison to what might have been, had the weather been better.

The officers are: Miss Kate McKinlay, President; Mrs. Hall, Vice-President; Lily Hall, Treasurer; Flora Campbell, Secretary.

J. E. L.

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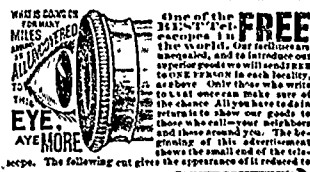
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W. C. W. B. H.

I want to say just a word of reminder to the Sisters who were appointed as a committee to confer with our Board concerning two important matters that are to be brought before our Annual Meeting, viz:—Union of work with the C. W. B. M. of the United States, and a Constitution for our Ontario C. W. B. M.

As our Annual Meeting is drawing near, I hope those Sisters are giving these matters their serious consideration. It will be necessary for the Committee and the members of the Board to meet the day before our business session commences, in order to complete all arrangements, and that there be no delay when we come together. It is also purposed to hold our business session one day before the brethren of the Co-operation begin theirs. We will then be free to attend their sessions, and learn from their wisdom and experience. And to all our sisters we would say, let your thoughts reach out to our future for another year, and come to the meeting with your earnest, prayerful considerations for future work, matured. Let our aim be to bring to the Lord an offering of the very best He has given us, whether of our mind, our energies, our time, our ability, or whatever God has given us, let us gladly carry the best of each to Him. But this cannot be done without a constant, earnest realization of our responsibilities. Much has been given us; let us give much, being constrained by the love of Christ.

S. M. B.

"I would so live" "as if I knew I received my being only for the benefit of others."

Seneca.

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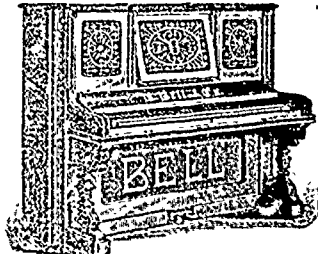
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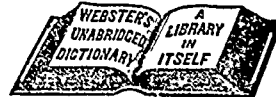


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