

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

Vol. 4.

OWEN SOUND, ONTARIO, JULY, 1889.

No. 3.

## Poetry.

### THE CRUCIFIED ONE.

(Written for the ONTARIO EVANGELIST.)

Sinner behold thy Saviour hang  
Upon that awful tree;  
The nails, the scoffs, his every pang  
Were borne for such as thee.

Jesus the great Messiah see,  
Uplifted there on high;  
The sight shall "draw all men" said he:  
O look, believe, rely.

O view but once that sacred head  
In agony bowed down;  
"Twas thus the King of Glory bled  
To wear redemption's crown.

And shall in vain his sufferings plead,  
And is such love unsought?  
His blood can meet the sorest need:  
O was it spilled for naught?

O come and own thy suffering Lord,  
Look on his cross and live;  
For he, to such as trust his word,  
Eternal life shall give.

Toronto, May, 1889.

R. B.

## Original.

### LETTER FROM CHINA.

Silk is about the greatest industry of Nankin, and there is a great deal of silk and satins produced here. I was watching the silk worm spin its web and cover itself to form the cocoon to-day as I was out in the country preaching. Around many of the farm houses there are groves of mulberry trees and at this season of the year the trees are stripped of leaves to feed the silk worm. The worms are fed with leaves in large flat bamboo baskets usually placed on shelves in the house, and as we travel along the road we can see the large white grubs something like a tomato worm in size, about two inches long and the thickness of a lead pencil. They are fed till quite large and fat and then placed in other baskets with sheaves of rice straw or rape seed plant placed erect for them to climb upon and weave their webs. I climbed down from my donkey to go in and see the process of spinning the cocoon, and was repulsed immediately by the mistress of the house. It seems they are afraid to have any stranger, native or foreign approach as they say the worms do not spin good silk if thus approached, not liking the approach of a stranger. I went to another house on my way back home and was kindly asked in by the good man of the house who offered a pipe by way of hospitality. I declined with thanks and was soon seated and lost in admiration of the wonderful process. The worms crawl up the stalk and commence to weave the web as a spider would except that the worm is lazier and does not move from its straw but perched by its tail and back pair or two of legs spits out the silk from its mouth fastens it to one straw then back to another right and left back and forward up and down till it is almost concealed by a dense interlacement of fibres, then it continues to spit out the silk passing it backwards and forwards from the inside of its net work and coiling up and getting smaller by this incessive waste of its material till it is completely shut up in its silken case. I was staying too long admiring and mine host told me the worms were not working right because I was a stranger and hinted that I should go. On parting he apologized for not offering tea and I considered him exceptional in his kindness in showing the work. I shall write later on the process of forming the silk floss and spinning. We have good audiences for preaching. Bro. Saw baptized a woman lately and myself a man.— W. E. MACKENZIE.

Nankin, May 25, 1889.

## Selections.

### MONEY AND RELIGION.

It occurs to us that money and religion are two things the world wants. And the trouble is that it wants them in the order in which we have written them—money first, and religion last.

They want money to live by, and religion to die by. The love of money dominates politics. Covetousness is the strong right arm of intemperance. It locks the wheels of Christianity and oppresses the poor. Merciless and insatiable it rides over the prostrate forms of those whom Christ pities and whose lives are more precious than ten thousand worlds in his sight. Railroad corporations are run to make money, and what do they care for the sacrifice of a thousand human lives if they only make it? The saloon-keeper is bent on making money despite the entreating voice of mercy, humanity and Christianity. The love of money makes men idolaters in our very midst. We pray and give of our means for the enlightenment of idolatrous people across the seas, but what are we doing to teach the money-loving masses at home not to bow down to the "god of gold?" The Lord tells us plainly that covetousness is idolatry.

The proper order in which the terms should stand is, religion first and money second. Let religion be master, money its servant. Jesus said: "Seek ye first the kingdom."

There is very great danger to the church from the everywhere-present spirit of covetousness. Even in some Christian families the parents are hardly cold in their graves before discussion and dissatisfaction are rife about their wills. The conversation of elders, deacons, preachers and other "pillars" of the church frequently shows that they care more for the dollar than for the Deity. Contention, bitterness and hatred arise in congregations and in families over money matters. It was not a whimsical fancy that dubbed the dollar—the "almighty" dollar. The appellation grew out of the sad fact that men loved mammon more than they loved God.

Money is an engine which God entrusted to men to run, and it was intended that they run it only in the interest of his kingdom. Alas, they are running it to gratify the flesh which they should crucify.

"The church needs money." True, it does. But its needs should not bring it down upon its knees before an infidel and cruel world, but before the God who said the silver is his and the gold is his also. "The church needs money," but it needs first what money cannot buy—a supreme and passionate love for God. "The church needs money," but only consecrated money. It has millions of dollars buried in costly spires and piles of masonry. It has millions of dollars in the houses, lands, bonds and estates of its members. It has gold bound like a millstone about its neck instead of under its feet and in its outstretched hand. There is something radically wrong in a church which begs from the world for substance instead of from God. Our foreign missionaries plead for the prayers of Christians more than for their contributions. The apostle Paul suffered privation, poverty and persecution, but he asked the prayers of his brethren, and he trusted in Him who has all riches and power, and as a poor man wrought more than all the millionaires of history have wrought. The proper attitude of every heir of God, and joint heir of Jesus Christ, to preserve his feet on the promises, one hand uplifted to God to receive and the other outstretched to humanity to give. It is essential to remember, too, that he prays best who prays not only with voice, but with feet and hands and head also. The atmosphere of devotion and prayer is the true atmosphere in which to make money for God. Let us pray: "Oh God, turn the tides of prosperity into the rivers of thy pleasure, that thy vessels may sail away bearing thy ministers and the glad tidings of thy salvation to every shore." And what we are taught to pray for—"thy will be done on earth"—we are taught even more to work for.

Is it vain to beseech and implore brethren who have this world's goods to distribute with a bountiful hand and to look to God for more? Is it? God forbid! Let those who have freely received freely give. It is a glorious sight which angels long to behold to see the grasping hand relax its grip on gold because of greater treasure in the heart and infinite treasure in heaven. How great an enemy in the church is covetousness! It gives God the lie and paralyzes faith. It darkens the light which God would have to shine before men.

Whether you make money or use money, or

whatsoever you do with money, "do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—*Missionary Weekly*.

### TEACHING IN THEIR SYNAGOGUE.

BY THE REV. L. ZRA ISAAC.

We bring before our readers the interior arrangements, etc., of a synagogue as seen in our day in South Arabia, believing it to be the nearest model of those our Saviour and his apostles were accustomed to attend. It is a one-story stone building, erected on the highest spot in the Jewish quarters. It has a fine open court, which is used for off-hand gatherings, and is surrounded by a high wall. We enter through the large middle gate of the court, which, like the main entrance of the synagogue, must always be on the east. Walking up westward to the building which faces us, we ascend three or four steps to the extensive vestibule. Here every one is expected to "put off his shoes from off his feet." None could enter the holy place with his muddy or dusty sandals, especially when the neatly matted floor is where the people expect to sit, there being no chairs or pews. Only the wealthy or aged are allowed to indulge in a soft cushion or pillow, which some carry under their arms to the synagogue and back. On entering, the first thing that meets our eyes is the grand desk, made of expensive wood, partly covered with embroidered cloths, and ascended to by one or two steps. It accommodates at least three officials standing abreast, and has high stools, or chairs, for their use. This desk stands about midway from the door, and, like the congregation, it faces the west. Consequently, the reader, or "teacher," does not face the audience, but stands as if before the Shekinah, the Divine Presence. At the time of teaching or preaching, the people turn their backs to the north or south, so as to look at the speaker sidewise; but they would not turn their backs to the west, that being the quarter where the most holy place was in the temple. In the western wall of the building, and directly opposite the desk, stands what is termed "the ark," holding only the sacred manuscript scrolls of the Pentateuch. Properly speaking, this ark is a deep, one-shelf book-case or closet, often built in the wall; and the scrolls stand in it as large volumes of books stand in a case. A richly embroidered curtain, or veil, hides the ark from view. At the proper time during service, some of the scrolls are carried in solemn procession to the desk to be read in, and returned to their place in the same manner. Between the ark and the desk is the place for priests and Levites. The best chandeliers of the building hang here from the comparatively high ceiling. The *tameed*, perpetual lamp, so called from being kept burning night and day, is also suspended before the ark. The north and south corners next to the ark, considered as the highest seats of honor, are reserved for the rulers, rabbis, etc.; north of the desk for strangers; and south of it for the women, who have a private south entrance. In some instances, the women's corner is screened off by curtains a few feet high from the floor. It is characteristic of the Orient that the great majority of worshippers are men; the duty of attending on the services being thought as incumbent on them, rather than on the women. On the Sabbath, the section to be read from the Pentateuch is divided into seven portions, to as many readers are called up by name: First, a priest; then a Levite; and then five Israelites, according to circumstances. The teacher or preacher is usually allotted the last portion. After reading in the scroll, a book is handed to him to read the prophetic section for the day, called *Hapharah* (Dismission, Finis). This done, he returns the book to the officer standing by; and, drawing a chair nearer to the south end of the desk, so as to be heard also by the women, he begins to teach, as did our Lord at Nazareth. All reading and prayers must be done standing; but teaching or preaching, either standing or sitting. Once, as he was thus teaching, our Saviour saw a woman who "had a spirit of infirmity eighteen years;" and, calling her to the side of the desk, "he laid his hands upon her," etc. (Luke 13: 13). Often it happens that the *Hapharah* is read by a lad just come to "age of commandments;" that is, thirteen years old. In such

a case, the ruler and his associates invite some one from the congregation to speak, especially if there is to be any strange rabbi present. This speaker could not ascend the desk; for he is not one of the seven called by name that day. Accordingly, he stands where he was sitting or the floor, and exhorts (Acts 13: 15, 16). The teaching ended, the scrolls are taken back to the ark, and the service proceeded with to its close. After the service many a devout Jew lingers to talk of religious matters with his neighbors. Especially in the afternoon, between three and six o'clock, large numbers resort to the sacred precincts to discuss holy things. How often the Master must have availed himself of these informal gatherings!—*Sunday School Times*.

### CHRISTIAN EXPERIENCE.

A pious frame of mind is the most precious acquisition that can be attained in this world. It is as much superior to the general religion that is current, as the health of a sound constitution is to the bitter days and feelings of a man in a deep decline, or the regular order of a sound intellect to the lucid moments of the deranged; but this happy state of mind is not generally attained without much previous spiritual exercise and praying without ceasing, nor is it retained when possessed without much watchfulness, prayer, and constant strivings against the corruption of the heart, the influence of circumstances, and the various temptations of life. But what ever may be the privations and difficulties attending its possession, they are infinitely overbalanced by the fruits of joy and permanent consolation it produces. In this state of mind only it is that a person is prepared to meet the various storms and trials of life, and can look forward with a well-grounded composure to the close of the present state; it is walking in the light. The person is more acquainted with divine things, with a moderate capacity, than others with larger intellect. He is at home in the deeper subject of experimental religion, the various workings of the corruption of the human heart, and the weak yet genuine actings of divine grace upon a revealed Saviour, the suitability of the promise to convey the blessing of salvation to perishing sinners, the adaptedness of Christ in what He is and what He has done to supply the wants of sinners enlightened in the knowledge of themselves, and seeking salvation in His name. He knows, in some measure, the inexpressible beauty of the moral character of Christ, of God in Him, and has tasted the pleasure that flows from thus beholding the beauty of the Lord. This gives strength and vigor to every grace, and in the strength of grace he is sensible of the being of grace, and raised above the misery of living ever doubting his state.—DAVID CHARLETT, *Wales, 1826*.

Training for missions begins in the family. At the family altar Judge Jessup's sons first learned the principle and imbibed the spirit of missions. So Samuel J. Mills and a host of others. It is the old story, "Virtue is gone out of me;" personal contact with consecrated souls kindles similar devotion.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of its light. There is no life so meagre that the greatest and wisest of us all can afford to despise it. We cannot tell at what moment it may flash forth with the life of God.

The following we give as an admirable introduction to a will, when it can be truthfully made. It is the opening sentences of the will of Mark Hopkins, known, admired and loved by many of our readers: "In making my will, I wish first to express my sense of the great goodness of God to me during a long life, the blessings of which have far exceeded my expectations. Second, I wish to express my unshaken faith in the glorious gospel of that blessed God as it is revealed by and in Jesus Christ, and my personal acceptance of him as my only ground of hope in passing into the future world, and my prayer is that all my children may accept this Saviour in their hearts and serve him in their lives."

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TO WHOM IT MAY CONCERN.

Young man, thinking of getting an education, get the best! You will regret it all your after life if you don't. If you slight your duty to yourself in this regard, you will pay for it in the future. Get the best, if it costs you sacrifice, expense of hard labor, and desperate effort.

This good advice taken from an editorial in a late number of the *Apostolic Guide* we emphatically commend to our young brethren whose purpose it is to be ministers of the Gospel. We do not need to urge any of them to get an education for that they are determined upon without exception; but in case some of them should be thinking that an inferior education is good enough for them, or all they are able to acquire, we beg them to meditate upon the above as well as on what we are now about to add.

An inferior education is not good enough for a preacher. It is very desirable that he should have the very best possible education. This is now conceded by all whose opinions are of any value on the subject, so do we not need to enlarge upon it here. But it may be needful to pay some attention to the very prevalent idea that many a young man who is capable of being a very useful preacher is not able to secure a first-class education. We venture to say that the young man who has the physical strength and the intellectual ability to succeed as a preacher has it within his power to secure a thorough university training. It will necessarily take time and hard labor, but what of that?

One of the chief values of a university course is that it involves hard work, disciplines the intellectual powers, and gives a man control of all his mental faculties. We published an article in our June No. which deals in a masterly way with this subject and we need only refer those interested to it. We allude, of course, to Prof. McGarvey's article on "College Men." Let a young man who is considering this most important matter give that article a careful reading before deciding to be satisfied with a one year's course, or a two year's course. The person who has never had his attention called to the principles set forth in the second, third and fourth paragraphs of that production has no proper conception of the nature, purpose and value of a university education and is therefore entirely unqualified to advise another on the question and we pity the young man who looks to such for counsel and who is led by him to conclude that a little learning will do him. It will be a matter of lamentation to him throughout his life that he had not had a wiser and more intelligent counsellor.

We hear, and very glad we are to hear it, that quite a number of our young brethren are intending to enter College next Fall in order the better to prepare themselves to be preachers of the Gospel. We want to do our duty to these young men. We want to talk to them as we wish we had been talked to when we were in their position. We do not desire to have it said of us that we neglected to warn them against the unwisdom of being satisfied with a short college course; and therefore we place ourselves on record here as being in favor of a thoroughly educated and a highly cultured ministry; and we beg our young brethren to place before themselves this high standard.

Having devoted so much space during the last year to establishing the fact that University

College, Toronto, is the best institution for our Ontario men to attend, we shall not enlarge upon this subject at this time, but we venture to ask the favor of those interested that they will re-read what we have written on it, beginning with the article in the number for November, 1888.

ROBERT MOFFETT.

Our readers would learn from our June number that Bro. Moffett, according to announcement, was at the Annual Meeting; but that is about all they would learn. It is fitting that more extended notice should be taken of the first visit of such a brother to Ontario. For be it known that though Robert Moffett is styled neither "Right Reverend," nor even "Reverend," and wears no "D.D." to his name, he is one of the religious leaders of the United States; his name is a household word among the Disciples from the Lakes to the Gulf and from the Atlantic to the Pacific; and good reason is there for that; because his missionary zeal and organizing power are felt for good in all those parts. The future historian of the people known as Disciples of Christ will pay his respects to Robert Moffett.

Like all—perhaps it would be safer to say, most—able men he is unassuming, and yet he is an aggressive man. What struck us most in his public speaking was his power of making hard things easy to be understood by his clear, simple language, and his striking illustrations. It was really refreshing to listen to him. A young preacher might be pardoned for coveting so excellent a gift. And mark you, brethren, Bro. Moffett is "sound." Though a recognized leader in the line of organized effort for the furtherance of the Gospel, his preaching has no "uncertain sound." And, pray, why should it be thought a thing incredible that such a man should be "sound"? And yet some good brethren do think so. We are glad to be able to say that not a few brethren after hearing Bro. Moffett preach, discovered they had been deceived!

Bro. Moffett makes no parade of his "soundness," neither does he make any secret of his conviction that "organized" effort is preferable to "unorganized" effort. It was positively edifying to observe his straight-forward method of dealing with the question of money. "I believe, in every honorable method of raising money for the spread of the Gospel," sets forth his view on that vexed question. And the more one considers it, the more he will be satisfied that that is sound doctrine. No election-bags, no grab-bags, no raffles, etc., etc., come in under the head of "honorable." Bro. Moffett gave us an exhibition of one honorable method in successful operation, by raising in the open meeting over one thousand dollars for mission work.

We regret very much that we are not in a position to present to our readers copious extracts from Bro. Moffett's speeches and sermons. We make special reference to his discourse on the "Old Paths," delivered on Monday forenoon. We could wish that every Disciple, especially every young Disciple, in the Province might hear it—to say nothing of those of other religious bodies, and those of no religious faith.

The Disciples of Ontario have pleasant memories and kindly thoughts of not a few eminent American brethren who have visited our country in other years. To those who were so fortunate as to attend the Annual Meeting of 1889 Robert Moffett will ever be a cherished name.

WHAT SOME ONE MAY BE THINKING.

Some one may be thinking that there is altogether too much in this paper about co-operation, mission work, raising money, etc., etc. Especially now for a few months entirely too much about about this wonderful Annual Meeting. We beg any one who feels that way to remember that the great object of all these articles and notes is to stir-up our brethren to do their part towards carrying out the commission of our Lord:—"Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." We humbly trust that this is the great motive that guides us in the publication of this journal.

Our aim is to publish only that which will directly or indirectly further the Lord's work. We are glad to note that at our yearly gatherings the great theme of the blessed Gospel is ever presented to our minds, and that there is little danger of our forgetting the cause which brings us together to do business. Any stranger who might wonder what 'twas all about, would be quickly told by any Christian present. May it

ever be thus, so that all desire of vain-glory, all mere sectarian ambition, shall be absent from our meetings and our hearts. In the name of our God let us set up our banners for another year of labor in His vineyard, and let us pray that we may be able with truly consecrated souls to work together for His glory.

SPECIAL NOTICE.

Any brother who purposes attending University College, Toronto, next session, may learn something that will interest him, if he will send his name and address to Geo. Munro, Erin, Ont. All such brethren are earnestly requested to forward their names at once.

NOTES.

The Constitution adopted at the Annual Meeting will be printed as soon as practicable and circulated among the churches.

Everybody, with possibly one exception, was delighted with the Christian spirit which pervaded all of the proceedings at our Annual Meeting.

Bro. E. R. Black graduated last month at Bethany and has taken up work at New Lisbon, Ohio. May great success attend his ministry.

We again ask our friends to remember that all matter for publication is to be sent to Geo. Munro, Erin, Ont.; they will thereby save us some trouble.

Did you read the selected article in last number, "Answer of a Good Conscience"? If not, you missed a great treat. Let your neighbor read it too.

Sister Brown requests us to say that Bro. Lemon is now at work in Minnedosa. The *EVANGELIST* sends a hearty greeting to him, and prays that his labors may be crowned with great success.

Several have asked, "To whom shall I send money pledges to Hamilton church? All money for Hamilton as well as all other contributions to the Co-operation should be sent to T. L. FOWLER, Cor. Sec., Everton."

Bro. Harris from Bethany, who is to spend his vacation with the brethren in Minto and Walkerton has arrived. He spoke for us in Everton on Saturday evening, 29th ult., and Lord's Day morning.

WANTED.

The names and Post Office addresses of all the Disciples scattered throughout Manitoba and the North-West. Those of our readers who know of such will confer a favor by sending us names and addresses on a Post Card.

We extend our hearty congratulations to Bro. E. R. Black of Everton, recently graduated from Bethany College, and to Bro. Percival Baker of Victoria Square recently graduated from the College of the Bible, Lexington, Ky.

Bro. Kirk is expected this week. He is announced to speak in Guelph on Wednesday evening, July 3rd, after which he goes on to Owen Sound to occupy the pulpit there in place of Bro. Lister who will spend the summer on Manitoulin Island.

There is much complaint throughout the country about the damage done by the heavy rains. It is quite evident that the corn and potato fields in the flat sections of the country have been seriously injured, but in the sections where the land is rolling the damage is slight. We may have better crops yet than we expect, and much better than we deserve.

It grieves us to record the death of Mrs. Sarah Thomson, wife of Bro. John Thomson, now of Acton, but formerly of Erin. Sister Thomson passed away on the morning of the thirteenth of June. In his great sorrow Bro. Thomson has the sympathy of a large circle of friends, relatives and brethren. A more extended notice will appear next month.

Now is the time for pledges to be made to the Co-operation. Let the churches attend to this at once that the Board may have some idea of the amount of work they will feel safe in undertaking. Those who wish to become *Life members* of the Co-operation can do so by paying \$20.00, or by paying \$5.00 each year for five years. *Annual membership* may be obtained by paying at least \$1.00. There were thirty-six who took life membership and fifteen who took annual membership at the Annual Meeting. Please don't delay this matter but let us all commence at once, and let us make this the most prosperous year in the Lord's work in our history.

Contributions from Ontario to Foreign Missions since last report:—

Cash, Blenheim	\$1.00
S.S. Stayner	6.00
" Collingwood	6.45
" Toronto, Denison Ave.	10.30
" Glencairn	15.00
" Selkirk	2.93
" Acton	3.00
" Walkerton	5.00
" Erin Village	17.75
" Galt	3.00
" Warton	2.55
Church, Oshawa	25.00
John Matheson, Erin Centre	10.00
Annual Meeting, St. Thomas	70.17

If anything were wanting to show the deep interest in Foreign Missions felt by the Disciples in Ontario, it was supplied by the large collection taken up after Bro. McLean's magnificent address on Saturday night. There is good prospect of our raising that thousand dollars this year. We are now about \$100 ahead of this time last year.

We hope our brethren are taking an intelligent interest in the Jesuit question. Every Canadian should become well informed on it. Those who are trying to throw cold water on the agitation are like those of old, who cried, "Peace, peace, when there is no peace." The real friends of our country, we believe, are the men who demand that the merits of the case shall be fully gone into, and that no church and no party shall have undue privileges in this Dominion. Hunt up your old Canadian Histories, brethren, and read the early history of these Provinces; you will understand the discussion better.

The following "motion" found a place in our columns last month without our knowledge, so we had no opportunity of referring to it:—

"Reached home, but have the spirit of the St. Thomas meeting; and I move that you give the C.W.B.M. at least one column in each issue of your paper. Sister Knowles will second said motion." C. J. L.

It is a very good motion, but out of order, being about three years behind the times. Before the O.C.W.B.M. was organized two years ago, *Woman's Work in the Church*, was ably dealt with in our columns by that noble Christian lady, Mrs. C. N. Pearre. And when our sisters organized, they were invited and urged, to use the *EVANGELIST* freely, whenever they pleased. Any one who will take the trouble to look over the back numbers of our paper will see that they have quite frequently accepted our invitation. And we have no small satisfaction in knowing that in and we have been instructing innumerable number of our sisters to write for publication, and that we have had the honor of introducing them to the reading public. The O.C.W.B.M. is welcome to the half of our kingdom.

Volume XII. of Alden's *Manifold Cyclopaedia* is now issued. All the strong commendations which have been bestowed upon previous volumes are in equal measure due to this. It is, of course, published in the same handy form and is just as convenient to use as its predecessors. This is no small matter, as all who have had occasion to consult the unwieldy volumes in which cyclopedias usually appear can testify. The editorial work is characterized by the same thoroughness and fidelity as that of the previous issues. The broad field has been carefully gleaned. The results of long continued investigation are presented in an attractive and available form. Open it where you will, the book offers rich treasures of knowledge. This volume takes the work from Donnie to Electric Clock. Among the articles treated at length we notice the following: Dormant Vitality, 3 pages; Drainage (in Agriculture), about 3 pages; Drama, over 10 pages; Dyeing, 5 pages; Dyestuffs, about 5 pages; Ear, 9 pages; Earthquake, 4 pages; Easter, 3 pages; Eclipse, 9 pages; Education (including Military, State and National with valuable statistics), 47 pages; and Egypt, nearly 24 pages. Electrical Units, over a page, embraces the nomenclature recently made by leading scientists, and is here first published by a Cyclopaedia. This work is a dictionary as well as a Cyclopaedia—a fact which adds greatly to its other merits. It seems almost incredible that such a work can be sold for 60 cents a volume in cloth, or 75 cents in half morocco (sent post paid by mail) but such is the case, and beyond this as an inducement for early orders, the publisher offers these 12 volumes now ready (if ordered before July 1) for \$5.60 in cloth (a reduction of \$1.50) or \$7.40 in half morocco. A specimen volume may be ordered and returned if not wanted. JOHN B. ALDEN, Publisher, New York, Chicago and Atlanta.

JUNE MEETING NOTES.

C. C. Pomeroy of Toronto led the singing, so it need hardly be said that it was first-class.

P. T. Kilgour represented the Standard Publishing Co., and we were pleased to learn that his visit was not in vain.

Well-merited thanks were voted to the President, Hugh Black; the Recording Secretary, J. W. Kilgour; and the leader of song, C. C. Pomeroy.

Now, brethren, that you have got home and resumed "the even tenor of your way," are you still resolved to do your utmost to make the Home Mission work a grand success during the coming year?

THE ONTARIO EVANGELIST was not forgotten amid all the varied and pressing interests of the occasion. A goodly number of its friends paid up arrears and renewed their subscriptions.

The needs of Collingwood were presented by C. Sinclair; of Hamilton by R. N. Wheeler; of Welland by W. H. Swazee, Jr., and H. Brown; of Galt by R. W. McDonnell; of Guelph by E. S. Kilgour; and of Owen Sound by C. J. Lister.

And say now, you critical brother or sister, if you do not see all you want to see about the Annual Meeting in this number and in the last, don't waste your energies in scolding the Editors; send them a Post Card pointing out the omission.

J. R. Gaff, C. Sinclair and Geo. Munro were appointed a committee to attend the Conference of the Christian Church relative to the advisability and possibility of the union of the Christian Church and the Disciples; and T. B. Knowles and T. L. Fowler were requested to attend the Conference of the Free Will Baptists for a like purpose.

A lengthy and interesting report was presented by the Committee on Sunday Schools; we hope to publish at least a synopsis of it. Arrangements were made to devote considerable time to S. S. work at the next Annual Meeting. Bro. Gaff gave an instructive address on Sunday Schools, and a number of others made short speeches.

W. W. Coulter of St. Thomas, Secretary of the church, is deserving of honorable mention. He had charge of the billeting arrangements, and we do not know of how many more departments. He seems to have the faculty of attending to ever so many different matters at the same time.

The number of business men attending the yearly meetings of late years has been very encouraging. In addition to those whom we have become accustomed to expect there were present this year R. Windatt, D. W. Clendenan, L. K. Murton, and John Hamilton. These brethren are all evidently heartily interested in the work, and all took an active part in the business of the meeting.

Robert McMillan of Hillsburg prepared daily reports for the *St. Thomas Journal* and the *Toronto Empire*. It was expected that some others would have reported for the *Globe* and the *Mail*, but through a mis-understanding those papers were not utilized. We have hitherto neglected to use the Press largely to let the people know what we are doing. Now that a good start has been made we trust the public prints will be freely used on such occasions.

It was very encouraging to see an old pioneer like Bro. James Kilgour taking an active part in the business meetings. He helped much in the discussion on the adoption of a written constitution by pointing out that, although heretofore the brethren engaged in co-operative work in Ontario had no formal constitution they had plans which they were agreed upon to guide them and which were duly recorded in the minutes of their Annual Meetings, and that therefore the adoption of a written constitution was nothing new in principle.

We were all glad to see Bro. Gaff looking even so well as he did after his severe illness of last winter, and we know all will join with us in the hope that he may speedily regain his accustomed health and vigor. Bro. Gaff presided at the Lord's table on the Lord's Day and by his appropriate remarks helped us to think solemnly and tenderly of our Lord. Sister Gaff met with her Ontario sisters for the first time at the Annual Meeting; she won golden opinions from them and has already a warm place in their hearts, and we did hear that she was favorably impressed by them; and now that the matter is up, we may as well say that, in our humble opinion, our Ontario women are—well, not so slow.

Of the aged brethren who have long been prominent at these annual gatherings there were not many present. Ah! we are reminded, not many of them linger on this side of the river. But we were glad to be greeted by these venerable men—James Kilgour, James Menzies, and C. J. —, now we are at a loss really to know whether these initials belong to an old man or not, he looks young and evidently feels young, but we understand he has been preaching about twice as long as John A. has been

Premier, and that—, however we'll venture to write the name here—Lister. Bro. Lister did not agree with his brethren in everything, but he did not "declare a division" on that account, nor make any disagreeable remarks. We are sure he knows that even though there may be some fault in the method, the great object is to preach the Christ and win men for Him.

A very hopeful sign was the presence of a number of young brethren who, we understand, intend to devote themselves to the great work of preaching the Gospel, viz.—H. W. Hoover, M. D., Selkirk; R. W. Ballah, Aylmer; G. O. Black, Everton; D. Munro, Toronto; and John Munro, B. A., just graduated with honors from Toronto University. There may have been others, we trust there were; we shall be pleased to add to the list. We are happy to know that our brethren in this country in increasing numbers are becoming interested in this very pressing question of adding to our preaching force a regiment of godly young men. And we think it a pity that at the Annual Meeting a very hearty expression of sympathy with such young men was not given. We heard a good deal privately, but little publicly. Our young brethren need encouragement, let us be thoughtful about them and let them know, at least, that we are interested in them.

Though the meeting convened a day and a half earlier than usual, a number of important matters received little or no attention. Bro. J. W. Kilgour desired to call the attention of the delegates to the propriety of taking some steps to bring preachers and churches together, but he got barely time to introduce the subject; it was referred to the Board without discussion. Bro. James Lediard was anxious to have some action taken on a recommendation made in the Board's Report, viz.: "That something should be done to encourage them (young men desiring to devote themselves to the ministry of the Word), to take advantage of our own educational institutions." But the hour of adjournment had come, and this question too had to lie over for another year.

The church in St. Thomas extended a hearty welcome before hand, and we all realized that they meant it. Though the number of delegates and visitors was large, all were comfortably provided for. Our own brethren were not able to entertain all; but they were very kindly assisted by members of other churches in the city. Dinner was served each day in the basement of the church; that was a great convenience to the visitors, and we presume it lightened the labors of the sisters in St. Thomas. And please observe it was *dinner*, not a mere lunch, that was served—there were potatoes, *warm* potatoes, and pudding and pie, and—we won't tell any more. We here tender a hearty vote of thanks to the sisters of the church in St. Thomas, not merely on our own behalf, but on behalf of all who were there. May they each and all attend many such meetings and be as royally entertained.

CHURCH NEWS.

EVERTON. One confession and baptism—a young man and head of a family—at our prayer meeting, Wednesday evening, June 26th.  
T. L. FOWLER.

GLENCAIRN. Bro. C. Sinclair informs us that he was in a meeting of days at this place. It will be remembered that he held a successful meeting here about a year ago.

ERIN CENTRE. A young woman confessed the Saviour and was baptized recently at Erin Centre. The brethren about Hillsburg have started a weekly prayer meeting which will, no doubt, be productive of much good.  
G. M.

ERIN VILLAGE. We closed an interesting series of meetings at this point, June 4th. We had a good hearing from our friends and neighbors. Four young women and two young men "hearing, believed, and were baptized."  
G. M.

TORONTO—DENISON AVENUE.—Bro. James Vernon, Jr., of Baltimore, M.D. was with the church on Denison Avenue, Lord's Day, June 9th. He delivered two powerful discourses which greatly delighted and strengthened the brethren.

BOWMANVILLE. Bro. F. W. Baughman, who has been laboring with the church in Guelph during the past year, recently received a call from the church in Bowmanville. He began his work there June 23rd. We hope his labors will be

blessed in his new field. He has promised to let the readers of the EVANGELIST hear from him.

WEST TORONTO JUNCTION.—We have received a communication from Bro. A. McMillan containing the gratifying information that an effort is about to be put forth to establish the cause in this young and flourishing town. The first regular meeting is to be held on Lord's day, August 4th. For the first three or four Sundays they expect to have preachers from other churches, after which they propose to have a resident minister. Bro. McMillan also informs us that the nucleus of another church is already meeting at East Toronto, a rapid growing village about five miles from the centre of the City.

SELKIRK. Our annual meeting closed on Monday evening the 3rd of June. Bro. W. D. Campbell of Dorchester was with us over two Lord's Days, assisted part of the time by Bro. S. Keffer of Beamsville. Visible results, thirty added to the church, seventeen of which were heads of families. Brethren from a distance gave us their influence by their presence. Simcoe, York, Wainfleet, Welland, Smithville and Beamsville were represented. Our hearts are filled with joy to overflowing. It will be well if the Lord gets all the praise.  
J. FRY.

DORCHESTER. Our June Meeting began June 11th, and lasted two weeks. It was carried on by Bro. D. W. Campbell, who has been laboring for the church here nearly a year. The meeting was, as usual, well attended by outsiders as well as members; and resulted in sixteen additions. This makes over thirty added since September last, and the brethren seem so united, and interested in the work, that we thank God and take courage. We were pleased to hear Bro. Fowler, who was with us one evening. Bro. Menzies from Toronto was also with us part of the time. For some four months Bro. Campbell has been preaching every Lord's Day afternoon, in the Town Hall, Aylmer. Aylmer is a well built, and prosperous town, of 2500 inhabitants, on the G.T.R.R., 12 miles east of St. Thomas, and, as the business centre of the east riding (Elgin), is an important field. There are fifteen Disciples living here now, most of whom are from the Dorchester church, which is seven miles distant. The attendance and interest are so good, that we hope in the immediate future to report a church organized. Bro. Campbell intends to divide his time between Aylmer and Dorchester the coming year.  
R. W. BALLAH.  
Aylmer, July 4.

THE DELEGATES.

- Bowmanville—R. Windatt.
- Collingwood—C. Sinclair.
- Erin—Geo. E. Williams, Geo. Munro.
- Erin Centre—Robt. McMillan, Geo. Munro.
- Everton—Edward Tolton, Geo. O. Black.
- Galt—Mrs. A. Hume, R. W. McDonnell.
- Glencairn—M. N. Stephens, Adam Henderson.
- Guelph—F. W. Baughman, J. W. Kilgour.
- Hamilton—R. N. Wheeler.
- Kilsyth—James Fleming, Jennie Fleming.
- Lobo—James Lediard.
- Mimosa—Arch, McDougall, T. L. Fowler.
- Mosa—J. McKellar.
- Oshawa—L. K. Murton, John McGill and John Henry.
- Owen Sound—C. J. Lister.
- Rodney—John McKillop.
- Toronto—C. C. Pomeroy.
- Wainfleet—M. tilda Thompson.
- Walkerton—Jno. Hamilton, Thos. Whitehead.
- Warton—James Hunter, H. Brown.

If there be any errors or omissions in this list the Recording Secretary, Bro. J. W. Kilgour, Guelph, will be glad to have them pointed out.

REPORT OF THE COMMITTEE ON WAYS AND MEANS.

- This committee made the following recommendations which were adopted:—
1. That the Board secure a suitable person in each church in our Province to canvass all its members with a view to their becoming Annual or Life members of the Co-operation; and that they endeavor to reach all our isolated brethren and secure their co-operation.
  2. That the first Sunday in November and the first Sunday in May be set apart for collections for Home Missions in all the churches.
  3. That the first Sunday in October be Children's Day for Home Missions.
  4. That the attention of the brethren be called to the advisability of remembering the Home Mission work in their wills.

5. That the Board be requested to adopt such other plan as they may deem fit and proper to collect funds for the Co operation.  
J. W. KILGOUR, Chairman.

"CHEERFUL GIVERS."

The Lobo Christian's Mission Band was organized June 22nd and is called "Cheerful Givers." We met at the house of our minister at three o'clock in the afternoon, and after he had given us a simple address on the work we are to do, our names were enrolled, and our Band commenced with twenty members. We have a Board of Managers consisting of five young ladies members of the Church,—a President Vice-President, Treasurer, and Secretary. We meet on the first and third Saturdays of each month, pay a fee of two cents per month and we are going to take up the study of China.  
GRACIE McCLURG, Secretary.

JUNE MEETING AT THE BRIDGE.

The first man I met, of any particular importance, on my arrival at Suspension Bridge was O. G. H., who threatened an arrest—in fact did arrest me, and it was not till after a kindly introduction to many of his old friends, and an excellent repast that I was released. Bro. O. G. was director of ceremonies for the occasion and if you expect to find a more suitable man for such work, "you must needs go out of the"—State of New York. All visitors—probably 200—were made comfortable at the homes of the brethren and friends at the Bridge. Elder M. Witte, whose house is hard by the Tabernacle; kept an open door during the meeting, and his was not an exception to the rule. Christian liberality abounds among the brethren at the Bridge equal to the brethren at St. Thomas, and that is saying a great deal. Bro. John A. Brooks was chief speaker. We also had an excellent discourse from Bro. Humphrey, pastor of the church at Tonawanda. Bro. Trible, pastor of the church in the City of Buffalo, gave us a fine address on Sunday School Work; he was followed by Bro. Robbins, of North Tonawanda—Bro. R. is pastor of the church there. Bro. Brooks is pastor of the church in Kansas City—he is a great religious and political reformer—a grand man on the great Temperance question. Bro. B. has few equals as a speaker—he is an orator. Our good Bro. Humphrey, not feeling very well, immediately after the Bridge meeting took a trip to N. Y. City. The writer was invited to "fill his pulpit" during his absence, which is not an easy task. The meeting at the Bridge was a grand success. On Lord's Day the Congregational meeting house was opened up for our use, our house not being large enough to accommodate the multitude that assembled to hear the Word. The kind and liberal treatment to our brethren by the Congregational friends will not soon be forgotten. The W. C. T. U. kindly gave us the use of rooms for lunch during the day. Brethren visiting the Falls will find a good meal at the rooms of the W. C. T. U. The writer spoke for the church at the Bridge Lord's Day after June meeting—morning 'twas hard to follow a man like Bro. Brooks. Bro. O. G. courteously called on a preacher from Canada to occupy part of the time at the opening services, Bro. Brooks not coming in time to occupy the pulpit—just think of it. Bro. O. G. does good and he means to make others do it, too. The Rochester work isn't completed yet—help him, every one who can.  
H. BROWN.  
Warton, July 3rd, 1889.

MARRIED.

- MATTHEWS—WHEELER. On 26th ult., by T. L. Fowler, William Matthews of Erin, to Mary E., youngest daughter of the late William Wheeler, Erin.
- BUTCHART—BLACK. In Toronto, June 11th, 1889, at the residence of C. C. Pomeroy, by J. R. Gaff, Reuben Butchart to Anna M. Black. The marriage of this esteemed young couple is followed by the well wishes of a host of friends.

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The elegant residence of Ex-President Pendleton purchased by the Trustees will be fitted up for a Ladies' Boarding Hall.  
Forty-ninth session begins September 30th, 1889: For catalogues, circulars, &c., address—PROF. F. M. DOWLING, Sec. Faculty, or S. M. COOPER, Bethany, W. Va.

