

THE ONTARIO EVANGELIST.

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

VOL. 3.

ERIN AND EVERTON, ONTARIO, JULY, 1888.

No. 3

POETRY.

"I SAY WHAT I THINK."

"I say what I think," says the valiant man,
With a voice and a look of daring,
Determined to act on a selfish plan,
And for nobody's comfort caring—
"I say what I think"; and at every chance
This impulse of his obeying,
'Tis plain to be seen at a single glance
He does not think what he's saying.
Oh, many an arrow will reach the heart
For which it was never intended,
If a careless marksman wings the dart
And a hurt can never be mended;
And many a friendship may be lost,
And many a love-link broken,
Because of neglect to count the cost
Of words that are lightly spoken.
"I say what I think," Ah! the truly great,
Who give their wisdom expression
In chosen phrases, would hesitate
To make such a rash confession.
For think what injuries might be wrought,
What evils we could not smother,
If everybody said what they thought,
Without regard to each other.
To say what you think is a noble thing
When your voice for the right is needed,
To speak out your mind with a loyal ring
When order and law are impeded;
But the evil thoughts that flow through the brain
And the heart should be retarded,
For we lessen the tide of grief and pain
When our speech is carefully guarded.
You may think what you choose, nor give offence—
Be a traitor, and not display it;
And if you're deficient in common sense,
By silence you'll not betray it.
And let it be written in blackest ink,
For the good of each son and daughter,
That those who always say what they think
Are most of the time in hot water.
—Josephine Pollard, in *Harper's Young People*.

ORIGINAL.

TO THE PROVINCIAL BOARD OF C. W. B. M.

Dear Sisters:—

You have left your usual round of daily employments and are convened for the purpose of advising one another as to the best places to apply our energies and expend our money. Many of us are not present in visible form, but our prayers, our hearty co-operation, are realities which we hope may be felt. Speaking for those in Toronto, we know that their sympathy is broad and deep. Our hearts are feeling a new impulse to be up and doing,—to undertake for the Master. We see fields "white to the harvest." We ourselves are doing "what we can" to advance the reaping time. Our sphere of usefulness is, however, narrowed. The talent for work is largely developed but it is constantly kept in check by want of means. Dear sisters, let us all consecrate our purses more fully to the Master's use. Without doubt many are straining their utmost, economizing, sacrificing themselves, and have the approving face of our Lord turned constantly towards them; but others are asleep and know not the high and ennobling position to which He has called them. "Go ye into all the world and make disciples of every nation" was addressed to each individual Christian. Then how actively we should be up and at work, watchful that none shall take our crown. History has clearly demonstrated that centralized effort has been, and is, the most effective means of diffusing power. This fact is recognized in the business world; consequently we have our Nottingham for laces, our Sheffield for steel, our Birmingham for metallic works, our Manchester for cotton, our Leeds for woollens; Paris and Florence are the homes of the fine arts; Edinburgh that of learning. These cities have reflected honor and glory upon their country by this centralization of industry, art, and education. Had they scattered their resources, their names instead of being household words as they now are, would have sunk into the unnoticeable. The benefits they have conferred upon the world at large would have been unfelt. The beautiful and the useful, which equally help to elevate man, would have been lost, and thus

one means of restoring him to his lost estate would not have been utilized.

The wise man is he who consents to learn from any and every source. What lesson may we learn from these foregoing facts? Here it is. Toronto is the leading city of the Dominion. Commercially, religiously, educationally, she stands abreast and indeed, on the whole, ahead of all the other cities. From under her kindly roof-tree have gone forth the successful tradesman, the finished lawyer, the accomplished scholar, the consecrated missionary.

The Disciples of Christ, those who avowedly stand on our platform, are small in number. This ought not so to be. As all effects must have a cause let us enquire the reason of this. We have the truth as it was delivered primitively, free from the weights which men in the past have laden it. We are living in the midst of an enlightened, truth-searching community. Then what is still lacking? Not willing voices capable of proclaiming the Glad Tidings. In this we have no lack. Not want of enthusiasm in the pulpit or in the pew. But one cause,—one very powerful factor at least in the present resultant cause is, the need of a church,—an attractive house for worship. The spirit of the age is calling for the truth,—the Bible plan of salvation. We ought not, we dare not sit calmly by and let others spread the gospel as they believe it, shackling people with a vague presentation of the truth, when we can point the sinner to the Word of God, wherein he can find his promise that the repentant, obedient, faithful believer stands on a rock which cannot be shaken,—stands on God's own truth, not a bundle of theories, "think-so's" or feelings. O that we might hasten the day when we could persuade men to stand thus on the Bible,—the Bible alone. Sisters we need a church. We must have a church. To be sure we have a house, but it is not attractive; it is not our own. It is not, as it should be, a "light that cannot be hid." God calls upon us to make higher sacrifices. We have many of the young men of the surrounding country here attending college. Let us strive by all lawful means to encourage them to enter actively into the Master's service. Their influence is wide in that many of the young and energetic men of the coming age are their companions, impressionable as the young always are. Let us make our church-home as attractive as we would our fireside. Thus we can encourage them to bring their companions to hear the gospel proclaimed.

Did the same number as are within the sound of my voice undertake to support a worldly enterprise with a prospect for even a fair return for their labor, I venture to predict money enough, energy enough, would be forthcoming to make the undertaking a brilliant success. But sisters the promise is for a large return,—saving souls. Who can value a human soul? Our Saviour thought leaving his home in glory not too much of a sacrifice,—this brilliant world with its jewels, its gold, its houses, its lands, is as nothing compared with the price of one soul.

Finally my sisters if we centralize our efforts in Toronto what reasonable results may we not look for? Soon her influence will be spread abroad. Her weakness, her infancy needs the sheltering, maternal care of the whole Province. Under this protection and encouragement she is sure to develop into a strong, muscular, self-reliant child, able to repay the care bestowed upon her during her time of weakness by a ready willingness to return the kindness and help tenfold. Then

"Pause not in fear!
Preach no desponding servile view—
Whate'er thou willest they will do.
Strengthen each nerve to bend
Truth's bow and bid its shaft ascend!
Toil on!
Be firm of heart!
By fusion of unnumbered years,
A continent its vastness rears.
A drop 'tis said through flint will wear;
Toil on! and Nature's conquest share,
Toil on!"

June, 1888.

CLARA REID.

It is generally felt to be a far easier thing to reform the Church and the State than to reform the least of our own bad habits; and in such matters it is usually found more agreeable to our tastes, as it certainly is the common practice, to begin with our neighbors rather than with ourselves.—SAMUEL SMILES.

SELECTIONS.

THE PLEA OF THE DISCIPLES.

Without an attempt to be exhaustive, we will suggest a few particulars in which our religious plea is peculiar and striking. We plead for a return to the doctrine and practice of the New Testament church in contra-distinction from modern denominationalism. Our plea is not simply for the reformation of modern churchism, but for the restoration of the church of Christ, as built by Christ through his inspired apostles. The very heart of our plea is found in the valde dictory prayer of our Lord as recorded in the seventeenth chapter of John—see verses 11, 21, 22; and 23—especially the twenty-first verse, as follows: "That they all may be one, as thou, father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." We are happy to see many manifestations of the spirit of unity among God's people. We believe the religious world is growing better and more Christ-like. There is a kindlier feeling, a more tolerant disposition on the part of one denomination toward other denominations than in former years. The emphasis which truly Christian hearts and tongues and pens, have given to world-wide evangelization has drawn religious sects into a closer sympathy among themselves, because it first brought them into a higher, sweeter and fuller communion with Christ. To-day the denominations incline to give greater emphasis to their unities than to their differences. They are more willing now than they were formerly to lighten the ship by casting overboard their non-essential theological waters. The Disciples, too, are learning some important lessons, as follows: First, they are learning that scriptural unity must come before organic union. They are learning that as Jesus prayed for the unity of his disciples so they must pray, as well as argue, for union. Secondly, they are learning not to wish nor to expect to put their trade-mark upon the glorious principles of the religion of Christ, and not to boast of their superior knowledge, but to give God the glory of bringing to pass the union of Christians, which is surely hastening. Thirdly, they are learning that the religious world is not to come to them as to a centre, but into a close and blessed union with Christ, and that if they would enjoy the consummation and the fruits of such a union they must seek to abide in Christ; to cling to him in adoring love and serve him in humility. As the spokes of a wheel all centre in the hub, and are tired with a band of steel, so must Christians be united in Christ, being bound together with a bond of love, and run fulfilling together the mission of Christ, accomplishing his will. Love, prayer and humility, must characterize our efforts to bring all believers into one harmonious family, thus breaking down all sectarian partitions that now grieve the Lord and every enlightened Christian conscience.

The Disciples not only have no authorized human creed, but repudiate all human creeds as bonds of union—they are unscriptural and schismatic. The Bible is to them an all-sufficient rule of faith and practice. They claim that when Christ, the head of the church has not spoken and legislated personally or through his apostles man has no right to legislate. They do not believe in authoritative ecclesiastical councils, invested with the power of legislation; but they hold frequent co-operative and advisory associations. Where the Bible speaks in matters of legislation they speak; but when the Bible is silent they are silent.

They reject all human names, such as the name "Campbellite," to designate them as a denomination, because such a name is not authorized, but condemned in the Word of God. They who said (see the first chapter of First Corinthians) they were of Paul, and they who said they were of Cephas, and they who claimed that they were of Apollos were called "earnal" by the Apostle Paul. He was unwilling for them to be called Paulites, Cephasites, or Apollosites, as though Paul or Cephas or Apollos had been crucified for them or they had been baptized in the name of Paul or Cephas or Apollos. How then can they who are trying to get back to the apostolic and inspired faith and practice con-

sistently consent to be called "Campbellites?" They repudiate the name "Campbellite" and look upon those who call them "Campbellites" as wanting in Christian courtesy or lacking in knowledge.

They do not lay any claim to the exclusive possession of the name "Christian," "Disciple," "Church of Christ," etc., but they endeavor humbly to use these terms as the scriptures use them. They aim to cultivate the kindest Christian spirit toward those who differ from them, loving all the children of God in sincerity; but, at the same time, endeavor to preach, teach and practice "the truth as it is in Jesus," without addition or subtraction. If, therefore, in their teaching they come in conflict with the teaching of other religious bodies, the fact should be credited to their desire to be loyal to the Lord Jesus Christ. In conclusion, they have no plea, or aim to have none, of their own, no human plea; but to make the divine plea, which Jesus made to his Father, that all his disciples might be one even as he and the Father are one.—*Missionary Weekly*.

LORD BRASSEY ON MISSIONS.

The chair at the annual meeting of the London Missionary Society held at Exeter Hall was taken by Lord Brassey, who said they were sometimes met with the objection of those who said that there were masses of people in our own country who stood in need of the Gospel, and even in greater need of it than those heathen people for whom they pleaded. He did not question the melancholy fact that there were masses of people in England who did not hear the Gospel, but he feared that the English people did not hear the Gospel because they did not avail themselves of the opportunities within their reach. However this might be, it must be certain that there was urgent need for the work in which they were interested to-day. It was England's highest mission and imperative duty to educate and civilize the masses of people in foreign lands with whom they held intercourse in the ordinary channels of trade; and if it was their duty to educate and civilize, might he ask what could be the value of the education which was without religion. A second objection raised was that which was taken on the ground that here and there in particular instances acts of indiscretion were committed by those who undertook missionary work. Where human agency was employed, and on an extensive scale, it could not be otherwise. However such cases were few indeed compared with the noble work which had been done for generations by those sent forth from that and kindred societies. From personal experience he could testify to the good work done by the society. Rev. R. Wardlaw Thompson (foreign secretary) presented an epitome of the annual report. It stated that the work was steadily progressing in China, India and Madagascar. The totals of the statistics of the stations showed 152 English missionaries, 32 female missionaries, 1,031 ordained native ministers, 4,637 native preachers, 78,618 Church members, and 347,015 other native adherents.

DECAY OF ROMANISM.

Dr. Gordon Gray, of Rome, who recently visited this country, in an interesting letter published in the *May Voice from Italy*, as we learn from the *Christian Leader*, says the number of pilgrims in connection with the Pope's jubilee celebration compares unfavorably with pilgrimages of former days, when no such facilities for travelling existed as now. The pilgrims themselves go away wondering wherein the Pope's liberties are restricted, and why the semblance of imprisonment must be kept up. As to the results of the evangelical work carried forward in all parts of Italy, Dr. Gray believes that far more is being accomplished than one hears of by the ordinary channels. It is a significant fact that of the 124 engaged with Dr. Prochet in his work no fewer than 74 are either converts from Roman Catholicism or the children of converts. The case is typical. Gavazzi testifies that of the 1,600 members in the Free Italian Church, not one is a Protestant by birth; and two important additions recently made to the staff of workers are from the ranks of the priesthood.

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JULY, 1888.

A TRIP TO OLD BETHANY.

On the 18th ult. we (more than the editorial we) started for dear old Bethany—dear to Mrs. F. as the home of her childhood, and to us as the seat of our *Alma Mater*.

At Detroit we were met by Miss Christie-McKillop, of West Lorne, Ont., who accompanied us and helped to swell the number of visitors which came to Bethany from all quarters.

The name of Bethany College awakens pleasant memories in many minds. The faces and voices have changed since many of us ceased rubbing against her classic walls, but the walls and walks the trees and hills are there the same, and so is the old corridor upon which we used to march and sing our College songs. The winding Buffalo and the shady ravines with their sparkling waterfalls are there as in the days of yore, and so are also many of the names which have been written upon the sheltered rock.

To a Disciple wherever he may be, whether in Canada or in the United States, in England or in Australia, if he be acquainted with the life and work of Alexander Campbell the name of Bethany College is familiar. No other institution is so intimately associated with the Reformation of the Nineteenth Century, and it is not likely that any other ever will be.

Bethany College, like many other institutions, has had its seasons of depression, occasioned by changing circumstances, many of which seemed enough to crush an institution with greater vitality, but Bethany College, like the memory of its founder, is immortal. It was not born to die.

The graduating class was thirteen in number. About half of them will become proclaimers of the gospel. The class was fully up to the average. From their bearing and addresses on commencement day, we judge it was one of which the faculty had reason to be proud.

The exercises in connection with the centennial of Mr. Campbell's birth were held on the afternoon of commencement day, and were greatly appreciated. There was no hero worship in connection with it; no extravagant allusions nor sickening eulogy. We wish that those who think, who honestly think, we are Campbellites had been there.

Addresses were delivered by Pres. Woolery, R. Moffett, S. M. Cooper and others. B. J. Radford, associate editor on the *Christian Standard*, read a poem which he had prepared in honor of the occasion. Those who are capable of judging said it was good. Everybody was disappointed that W. K. Pendleton, son-in-law of Mr. Campbell and his successor as president of the College, did not deliver his address. There is no man living we presume who knew Mr. Campbell, his noble character, his exalted aims and high purposes better.

The most significant feature of the exercises was the prominence given, not to Alexander Campbell as a man, but to the principles which he held and the truth which he taught. We were never more convinced that Mr. Campbell had grandly succeeded in the work which he had undertaken. He did not create a following for himself, nor give to the world another sect, but was, as he desired to be, an instrument in the hand of the Lord in leading us up to a higher appreciation of the divine calling and to a greater respect for the Word of God. Through his teaching the respect for human creeds has been lessened, the bonds of sectarianism have been weakened and the whole Christian world made to sigh for closer fellowship.

The noble countenance of Mr. Campbell, ex-

pressed in the marble bust which occupies a prominent place on the rostrum, and which was during the entire proceedings suffused with life-like colors by the sun light streaming through the stained glass windows, seemed more hopeful and inspiring than ever, and at the mention of the name of the college of which he was the founder great enthusiasm prevailed.

In the evening we were all treated (all who could crowd within the walls of commencement hall) to a lecture on "Progress" by Prof. B. J. Radford. It was a lecture of unusual power and depth.

W. H. Woolery is President of the College, and is a gentleman of culture and erudition. His reputation as a powerful preacher is as great in Bethany where he ministers to the church as it is abroad. We had hoped to have heard him or President Pendleton preach on Lord's Day, but a Canadian preacher occupied the pulpit, and we were disappointed.

Mrs. Alexander Campbell is remarkably hale for one of her age, she was able to attend nearly all of the exercises. Her presence is a constant source of inspiration in every circle in which she moves.

The outlook of Bethany College is more hopeful than it has been for several years. There is an earnest and efficient faculty willing to work and sacrifice in the interest of the College and students.

S. M. Cooper, the Financial Agent for the College, is meeting with success in raising an endowment fund. Several thousand dollars were subscribed for that purpose on commencement day.

Let us give Bethany College an adequate endowment, and she will educate our sons and daughters and send them out prepared to do battle for truth and righteousness.

T. L. FOWLER.

"THE WORK OF THE LORD."

There is a great danger that besets us as professed followers of the Lord Jesus. It is that we should forget the meaning and purpose of Christianity. It seems to be quite easy to allow the church of Christ to fall from its high estate, and to give it a place little if any above that of benevolent societies. We are very liable to forget that Jesus came into the world "to seek and to save the lost," and we have difficulty in remembering that our work as His followers should be the same, not to gather a large congregation of people together, not get for ourselves a name, not to have influence, but to be fellow-workers with God in the great work of saving men. And what an inspiring, thrilling thought it is! The eternal welfare of men! What a work is "the work of the Lord"! Not to gain a man to a sect, or a party, or to us, but to Christ. Not to win a man for the sake of his influence or his wealth, but for his own sake; as Paul might say, "Not his but *him*." Not to be more anxious for the salvation of a rich man than of a poor man. Perhaps it is hard—nay, it is hard, to have our hearts right in this respect, but it is surely possible, and being possible we should labor earnestly for this great grace. For what a miserably mean, contemptible conception it is: A man professedly working for God, yet, really, working for self; professedly anxious for men's salvation, yet really anxious for the gaining of some lower and personal end! Let every Christian examine himself and see whether he is truly devoted to "the work of the Lord."

THE SPIRIT OF THE TIME.

One does not need to be very old to remember well the time when to advocate Christian union was to incur the hostile criticism of the large majority of professing Christians. Whereas now to oppose Christian union is almost unpopular. The public mind is every year getting a clearer preception of the truth that sectarianism is a great hindrance to the work of the Lord—in fact, is utterly out of harmony with the spirit of Christ, and entirely incompatible with the highest success of the gospel. Sectarianism has fewer advocates now than ever before, and the number will grow rapidly less. This is a step, and a long step too, towards the primitive order. When once the wrong is clearly seen by those who love the Lord, there will be no peace so long as divisions continue to exist. That there is at present so much uneasiness, and an increasing unwillingness to defend denominationalism is a very encouraging sign. This union spirit so largely prevailing in our day must be a source of high gratification to the old men among the Disciples of Christ who were opposed, ridiculed and denounced for declaring sectarianism to be a sin. To find their old-time opponents now on their side must be a great joy. It would be

more than could be reasonably required of men to expect them not to rejoice at finding the views which formerly made them unpopular now complacently held by the vast majority of believers. And, indeed, they ought to rejoice because the truth is thus prevailing.

We think it may then with truth be said that one principal position the Disciples have contended for has been gained, viz:—that sectarianism is wrong, and should be given up. At least, if everybody does not yet so believe, so many do that the conversion of the remainder may be left in the hands of our "religious neighbors." And as the Disciples have been pioneers in that work, so should they be in the furtherance of the next position—the basis of union. They have, of course, from the first been forward in this matter; but as, we presume, will be understood, what we maintain here is, that as the desirability of union is now generally conceded, it is now the duty of the Disciples to concentrate their strength on the way in which that union can be effected,—in other words to faithfully and constantly direct the attention of the people to the Scriptural foundation of Christian fellowship, "the unity of the Spirit," as set forth by the Apostle Paul in Ephesians 4: 1-6.

NOTES.

John A. Brooks of Missouri, nominee of the Prohibition party for Vice President of the United States, is an able preacher among the Disciples.

If you do not get your paper regularly notify us by Post Card. When we mail the papers we take it for granted they reach their destination unless we hear to the contrary.

P. A. Dickson and Geo. T. Walden, two of our Australian brethren, and both highly esteemed for their Christian character and promise of usefulness, left for Australia last week. Their many friends in Kentucky and elsewhere wish them a safe voyage and a happy reunion with their loved ones.—*Guide*.

The greatest feat of baptism in the history of the Baptist Church in modern times was that performed in July, 1878, by J. C. Clough, a missionary who, with the assistance of five native preachers, immersed 2,222 persons within six hours.—*Ex.*

And still some of our pedobaptist friends will continue to maintain that the Apostles could not have immersed 3,000 on the day of Pentecost.

We learn from our American exchanges that Children's Day was more largely observed this year than ever before. We have not yet seen a report of what our Sunday Schools in Ontario have done further than the following: S. S., Galt, \$2.00; S. S., Warton, \$10.00; S. S., Erin Centre, \$3.00; S. S., Erin Village, \$20.00, and S. S., Glencairn, \$10.00.

Brother and Sister Gunn, and baby Gunn too, all attended our Annual Meeting for the first time this year. We are glad to know that they enjoyed themselves. Those who heard Bro. Gunn in the Methodist Church, Lord's Day morning, were highly pleased with his discourse. Bro. Gunn is doing good work in Bowmanville.

We again take pleasure in calling attention to *Literature an Illustrated Weekly Magazine*, published by J. B. Alden, 393 Pearl St., New York. It is only \$1.00 a year. Young people of a literary turn of mind will find much to interest and instruct them in each number. Send for a free sample copy to above address.

Bro. Wm. McGregor, of St. Williams, Canada, and a graduate of Newton Theological Seminary, has sought a home among us, and is now visiting the churches at Poestenkill and Eagle Mills with a view of locating. This makes the third Baptist preacher to come among us from Canada during the last year. Another has been on the ragged edge for some time, but has quieted his conscience for the time being.

The foregoing is from Bro. Hertzog's New York Items in the *Standard*. The *Canadian Baptist*, we presume, is still unable to understand such a statement. By the way, the *Baptist* still refuses to exchange with us, and also to define for us the name "Regular Baptist."

We are glad to note the continued prosperity of the *Missionary Tidings*. It has recently been enlarged and otherwise improved. It is only 50 cents a year. It will be found interesting to all Christians, but especially to those sisters who are engaged in organized work. We heartily commend it to them as a means of aiding them in their work. All communications should be addressed to MRS. SARAH E. SHORTRIDGE, 358 Home Avenue, Indianapolis, Indiana.

Dr Robert Moffatt, the heroic African missionary, after his return to England, having been 54 years a missionary in South Africa, on being asked by a friend for his autograph, wrote the following:

Mine album is the savage breast
Where darkness broods and tempests rest,
Without one ray of light.
To write the name of Jesus there,
And point to worlds all bright and fair,
And see the savage bow in prayer,
Is my supreme delight.

H. A. McDonald, late president of the college at Mayfield, has decided to re-enter upon his labors as a preacher of the gospel. Bro. McDonald is a good man with an excellent record. He is a worker and such are always in demand.—*Apostolic Guide*

Bro. McDonald has been very successful as a teacher and has filled the position of President of West Kentucky College to the entire satisfaction of the authorities and patrons of that institution; but we are glad he is about to devote himself anew and entirely to the preaching of the gospel. That is his work.

Bro. C. Sinclair made a statement on behalf of the Collingwood church. He said, among other things, that he was sure no church in the Province is making greater sacrifices, that the members are devoted and zealous, and that he believed a few years of help will make them self-supporting. There is still a debt of \$700.00 on their house. The membership at present numbers thirty-four.

The following facts from the report made at the Annual Meeting by Bro. Crewson will be interesting. Ten were baptized during the year; there are fourteen places in Muskoka where the Disciples have met together to break bread, at five of these they meet regularly; there are also seven or eight other points where Bro. Crewson has preached occasionally. It will readily be seen that Bro. C. needs aid in that region. We are glad to hear that Bro. Baker and Bro. J. B. Lister are to spend the summer there.

By invitation from the sisters of Canada, Mrs. O. A. Burgess recently attended their first Annual Meeting, held at Erin Centre, in connection with the brethren's convention. As we expect to have a full report of the proceedings to lay before our readers next month, we will only say that Sister B. was most cordially received by both brethren and sisters, and was much pleased with her visit. Her return was hastened by a telegram received at Detroit announcing the serious illness of her father. We are happy to say that he is now recovering. Had it not been for this sudden recall home she would have visited Ann Arbor on her way.—*Missionary Tidings*.

The Presbyterians of Canada are taking advanced ground on the Temperance question. The general assembly of this year passed the following by a vote of 149 to 10:

That the Assembly declares that the general traffic in intoxicating liquors is contrary to the Word of God and to the spirit of the Christian religion; that total Prohibition would be the most effective form of Temperance legislation; that it is in the highest degree expedient that the State should pass an efficient Prohibitory law, and therefore the Assembly urge upon all the members to use all legitimate means to secure such legislation.

Evidently the Assembly is not dismayed by the defeats sustained by the Scott Act last spring. A Prohibitory law may be accounted one of the certainties of the not very distant future, but that such a law will at once settle the liquor question is perhaps not altogether certain. Nevertheless let the trial be made.

The Appeal of the Board to the Disciples in the Province, published in the *JUNE EVANGELIST*, has been issued as a circular letter, and sent to all the churches in the Province. It is to be hoped it will receive the prompt attention of the churches. It is evidently of the highest importance that the Board should know as soon as possible how much money they will have at their disposal during the year. The recommendation made at the Annual Meeting was "that the churches be requested to appoint canvassers as soon as possible to solicit subscriptions from every member for Home Mission Work." Every Disciple should have a chance to give.

Bro. R. N. Wheeler at the Annual Meeting made an appeal on behalf of the church in Hamilton. A meeting house is very badly needed there; at present the church meets in a hall upstairs in a business block. Bro. Wheeler thinks if they had a house they would prosper rapidly. Those who have given attention to the subject know that the brethren in Hamilton are a liberal people; they have long been generously helping others; we hope the day is not far distant when they will receive that assistance from the Disciples of Ontario which will enable them to place the cause on a proper footing in the Ambitious City.

The facts in Bro. Lediard's report were presented to the readers of the EVANGELIST during the year, so it would not be necessary to repeat them here now, even if we had access to his report and were able to publish them. Besides a statement of facts, i. e. a report of his year's work, he made quite a number of suggestions which we think should have received attention at the Annual Meeting. We are unable to publish them here, as we only heard the report read once. And right here we beg leave to say that, in our opinion, the practice of simply having a report, which required time and thought and labor in the preparation, read once, and then paying no further attention to it, is neither respectful to the parties presenting the report, nor in the interest of the work. We should like to see a reform in this respect. The Foreign Missionary Society has its report prepared, printed and circulated before its Annual Meeting; that would seem to be a good plan.

The third volume of Alden's *Manifold Cyclopedia*, a marvel of condensed information covers the alphabet between the titles *Artemisia* and *Baptisia*. There seems to be little doubt that it will prove to be the great popular Cyclopedia for the next score of years at least. The embodiment of an Unabridged Dictionary of Language and a complete Cyclopedia of Universal Knowledge in one work, in large type, with thousands of illustrations, and all for a price less than people have been used to paying for a Dictionary alone, is not only a novelty in plan, but to the ordinary book-buyer the fact is hardly less than astounding. Its accomplishments will certainly be creditable to Alden's *Literary Revolution*.

As to the quality of the work, both literary and mechanical, any common-sense reader is capable of judging. The volumes received at this office (which any reader is welcome to call and examine) are certainly deserving of the unstinted praise which they seem to be receiving. The venerable Prof. Day, of Yale College speaks of the work in the following emphatic terms: "The book in all respects more than answers my expectations. It is a very neat volume, of a form convenient for use, firmly bound, of large, clear type, with contents of just that general character which the popular reader requires—comprehensive, accurate, and compact. Its marvelously low cost makes it a prize eagerly to be sought in every intelligence-loving household."

The Publisher, John B. Alden, 393 Pearl St., New York, or Clark and Adams Sts., Chicago, will send specimen pages free to any applicant, or a specimen volume (which may be returned if not wanted) in cloth for 50c., or half Morocco, 65c.; postage 10c. extra. The set of thirty volumes is offered at considerably reduced price to early subscribers.

CHURCH NEWS.

WEST LAKE.—Bro. John Munro will spend his vacation with the church at West Lake.

ACTON.—Bro. Geo. Black is home from Bethany College; he will spend his vacation with the church in Acton. He began his work with them Lord's Day, June 24th.

ERIN CENTRE.—We continued our evangelistic services at the Stone Church three weeks after Bro. Gaff went away. During that time nine persons confessed the Saviour and were baptized.

GUELPH.—Bro. F. W. Baughman, of Lexington, Ky., arrived in Guelph July 7th. He will spend the month of July with the church. We trust such arrangements may be made as will keep him here permanently.

ERIN VILLAGE.—The Sunday School at this place is doing well—increasing in numbers and otherwise. Children's Day was observed and the school contributed no less a sum than \$20. The children were encouraged to bring their own savings, and to deny themselves for the sake of the heathen.

TORONTO.—Five additions recently; two by baptism. Vacation takes away some of our young people. W. B. Malcolm has sailed for Scotland to be absent six weeks. May the Father restore him safe to us. Brother and Sister Stewart of Everton are spending a few days with us. We are glad to have friends come and see how we do. Warm weather has a depressing effect on religion. Therefore the more need for watchfulness lest we "sleep." We hope to secure shortly our contemplated site for building. Our books are open for subscriptions and gifts from \$1.00 to \$1000. Who will send first?

July, 4th, '88. J. R. GAFF.

WIARTON.—Bro. Lediard has just finished a work of nearly three weeks with us here, and we are all rejoicing and encouraged that so much good was done. Eight came to the Saviour, and we are greatly strengthened and built up more in love. The season might have been more wisely chosen to reach the outside, as there are very many in this place who seem to have no thought of God and His love. The evenings were too fine and street promenading too tempting for the thoughtless. But we are more concerned just now about what *was* done. We had for some time been earnestly seeking such a blessing from the Lord, and we rejoice in saying with grateful hearts, God is good. His blessing is abundant. The sound of the glad tidings is sweet to our ears, and Christ is more precious to us than ever. God bless Bro. Lediard, and all who labor thus to make the cross of Christ effectual to give hope and rest to the weary and heavy laden.

J. B. LISTER.

Warton, June 28th, '88.

WAINFLEET AND GAINSBORO.—I have been at these points alternately for some time past; most of the time, however, at Wainfleet. The churches here are doing fairly well. The brethren, especially the sisters, are full of zeal and willing to sacrifice for the prosperity of Zion. They are not "progressive," but do some curious things for which they have no direct "Thus saith the Lord." For instance, they will persist in having Sunday Schools—very interesting ones too; build fires in their meeting-houses and keep them comfortable in cold weather. They will have a "Mission Band," and they sometimes call it by that "unscriptural name," "*Auxiliary to the O. C. W. B. M.*" Yes, they actually contribute to the support of those who "labor in the word and doctrine." They have no muzzles on hand for the mouth of the ox that treadeth out the corn. I have heard it intimated there were some who believe that even the elders are worthy of *double honor*, whatever that means, 1st Tim.: 5th chap. They say like Bro. Paul, "The laborer is worthy of his reward." Are they not "progressive?" Curious to relate, instead of the preacher being a "hireling" he is a brother beloved—his arrival is always opportune. They "set him a chair at the table" and treat him as one of the family. They don't kill all the chicks about the place as soon as the preacher arrives, but they do in the spirit of the Master receive him as a brother. God bless this people, and be unto them like the shadow of a great rock in a weary land. One baptized in Gainsboro since my last report; others will come; the work is steadily progressing. The "United Brethren" here (Wainfleet) are a zealous people, determined on success: Though they advocate sprinkling for baptism, and even sprinkling children, yet, if their converts desire it, and most of them do, just to accommodate them they go down to the lake, because there is "much water there," John 3: 23. And they actually "go down into the water," what for? to sprinkle? nay verily, they bury the candidate in the water, and after the ceremony is complete they come up out of the water just like Christians, "Buried with Christ by baptism." (Rom. 6: 4; Col. 2: 12).

H. BROWN.

LETTER FROM CHINA.

Nankin is a most difficult place in which to preach the gospel, but "in due season we shall reap if we faint not." It is one of the ancient cities of the world; has been several times capital and will probably be so again, as it is better situated for the capital than Peking. Even now, with all the devastation caused by the Yaiping rebels, it is a great city. The people are proud and are seeking this world's goods, thinking very little of the world to come. The "almighty dollar" is the great desire of the Chinaman, and most of them, perhaps 99-100ths, are not at all scrupulous how they obtain it, i. e. judging from personal experience and the opinion of other observers. We work away and try to lead the people to worship the one true God and forsake idolatry. Our main chapel is in the heart of the city, and we have good audiences, and some listen attentively, but most seem to be way-side hearers. My present practice is to go from home in the north suburban part of the city, ride a donkey most of the way through the narrow, dirty streets to the chapel and dispensary, nearly five miles away, and on arrival, at about nine o'clock in the morning, have a Bible-class with my teacher and helpers and patients, and then prayer. After which I study the language for an hour or two, and then open the dispensary. A good many of the patients buy scriptures (separate gospels) from the gateman, and thus bear away the truth to distant places. I have

had cases over 100 miles away. They seem very grateful for the medical treatment, and patients who remain in the hospital have a good chance of learning the gospel story. The main advantage in the dispensary is in the good impression it creates, and the work is quite in harmony with our Saviour's practice. In the afternoons I frequently open the chapel and preach for an hour or two to the crowds as they come and go. I am not much of a speaker, but I have learned by heart a good many of the stirring scenes in Daniel and other portions of the Old Testament, and parables and miracles of the New Testament, and I give these with comments. Sometimes men will come and argue with me and try to support Confucianism or idolatry, but their arguments are weak, and by-and-bye we will leave them not a leg to stand on, when our tongues get around the language better. Sometimes I am called out to visit a case that cannot come to the hospital, perhaps to attempt to resuscitate a suicide by opium—China's great curse! Bros. Hearndon and Saw take their turn in preaching at the dispensary, and when Bros. Williams and Meigs come along with the language, through the blessing of God, Satan must yield and "the strong man armed" must give way before "a greater than he." I have seen 800 or 900 new patients in the few months I have opened, and performed quite a few operations, mainly on the eye. We pray to God for a blessing on the work, and he hears us. We have had so many answers to prayer in our work in China that we feel the Lord intends to prosper us. If the Lord blesses the work, what can withstand it? Answer, Psalm II.: The "Lord holds in derision all those who try to hinder his work." Let us not be weary in well doing. Those who do not understand the greatness of this mission work, and the smallness of wrangling about organs, *et al.* will soon wake up to their duty, and men and money will come to this work. Pray and work, and let our reproach among the "sects" cease, and let them see that we obey the first part of the commission as well as the rest. Let us now emphasize the "Go into all the world" and not leave the rest undone.

Yours sincerely,

W. E. MACKLIN,
Nankin care, Local Post, Shanghai.

May 20th, 1888.

AN OPEN DOOR.

IN THE TOWN OF GALT.

Thinking many of our brethren in Canada would esteem it a privilege to assist in building up the cause of their Lord in this place, I write on behalf of the church of Christ in Galt with a view of obtaining their sympathy and assistance. Having become a Christian three years ago this spring, I was very anxious to have the privilege of breaking bread every Lord's Day, but it was not until the fall when I persuaded Bro. and Sister Carson of Halifax, N. S., who were leaving for Florida, to visit me that the church was formed here. The three of us met at my house to remember our blessed Lord, Nov. 1st, 1885, and although the progress we have made in numbers has been very slight, our congregation numbering eleven, every first day of the week has the loaf been broken that we might show our love to Him who loved us and gave His body to be broken for us.

What appeared to us a very providential circumstance took place a short time ago. It was an offer from a prominent preacher to cast in his lot with our little band provided we were able to give him reasonable support; and it is in view of this particularly that I desire to impress both you and your readers, and obtain if possible your brotherly support.

Although this brother has been connected with the Baptist church for many years, he now sees that the ground we, as a people, occupy, is the true Scriptural one and hence is anxious to sever his connection with the Baptist denomination and take his stand on the Bible alone.

Some years ago this brother went to a place where there were but three Baptist brethren meeting together, and they were so disheartened that they had almost decided to give up their meeting. But in about eight years by faithful preaching and teaching this worthy preacher of the Gospel built up a prosperous congregation of about one hundred and fifty members, who erected a year or two ago a handsome church. As there is now a chance of securing the services of this brother, we believe the brethren will not allow such an opportunity to pass without giving us the needed assistance.

Many having heard the Truth are almost persuaded and under a skillful and trained preacher would cease to halt between two opinions, surrender to the Word and become heirs with us to the glorious inheritance which awaits the children of God.

We beseech you brethren for help and we trust the Lord will open the hearts of many of His children to send us whatever they can spare, that now at this time their abundance may be a supply for our want.

Subscriptions may be sent to R. W. Mc Donnell, Treasurer of the Christian Church Galt, Ont., and will be duly acknowledged in the EVANGELIST.

Galt, July 7th, '88.

A. HUME.

"TO THE WORK!"

As I read the letter of Bro. W. E. Macklin in this month's EVANGELIST, and realize the horrors of the opium habit amongst the Chinese from the outlines so graphically depicted by him,—the wrecked, debauched, ruined father in the grim grip of a vice which offers but the one alternative of death suicidal or otherwise, as the price of its letting go, the starved and neglected mothers and children, it makes me feel. Oh! how inadequate we are to the task before us, if even our very best efforts were put forth, and how much, as Christians, we come short of our duty and privilege of going into all the world to preach the glorious gospel, which might set such poor slaves free and inspire them with a better hope beyond. It brings to me again, with such an intensity of meaning, the grand old missionary hymn as it was sung so impressively at the Convention when Sister Burgess was about to address the meeting. Would that every word of it could carry such an appeal into the heart of every brother and sister, rich and poor alike, as would inspire their most thorough and consecrated efforts for our Master's glory and kingdom, through the raising of our sin-suffering fellow creatures.

Inclining our hearts. Oh! let us hear the many calls for light, and drink in the inspiration, as we follow or recall to memory the beautiful words of hymn 473 in the New Christian Hymn Book, and surely we shall remonstrate with ourselves, or feel an intense yearning to send the glad tidings, as we read the words of the third verse:

"Shall we, whose souls are lighted
By wisdom from on high—
Shall we to men benighted,
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim
Till earth's remotest nation
Has learned Messiah's name."

R. W. MCD.

Galt, June 24th, '88.

OBITUARIES.

MITCHELL.

Our beloved sister, Nancy Mitchell, wife of Peter Mitchell, sr., died at the family residence, in Lobo, on the morning of Monday, May 7th. The subject of this notice was a native of Argyleshire, Scotland, who with her parents emigrated to this country when she was a mere child. She was brought up in the faith of the Presbyterian Church. She embraced the gospel in its simplicity under the preaching of Bro. T. D. Garvin, in the summer of 1879. Ever since, until her death, the cause of Christ was the chief object of her life. Religion with her was not merely a something to be enjoyed; it was a life to be lived in active service for her Divine Master. She was a noble woman, remarkably candid and honest in her convictions. She could not tolerate duplicity in anything, especially in religion. She was an earnest, active Christian, who constantly took the lead in "good works." She leaves a husband, seven sons and two daughters to mourn her loss. But they sorrow not as those who have no hope. Most of the family are useful, active members of the church. If they are all faithful unto death they will be reunited in the better land, where sorrow and death are unknown.

A. SINCLAIR.

Strathroy, June 19th, 1888.

PARKER.

Edward Thomas Parker died at his father's residence July 5th, 1888. He was the eldest son of Robert and Rebecca Parker, who are both faithful members of the church at Mimosa. The deceased was in his twenty-fourth year, and was a particularly fine young man. He was a miller by trade, and so for the last four or five years of his life was from home the most of the time. During that time, though living in different towns and among strangers, he constantly maintained the walk and conversation of a disciple of Jesus Christ. Not feeling well he came home to recruit about eight days before his death; but as it proved he came home to die. His parents have the sympathy of the entire community, and what is vastly better than that, the comforting reflection that their son who is gone was a follower of the Redeemer. In the absence of Bro. Fowler at Bethany, the writer conducted the funeral services.

G. M.

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SELECTIONS.

WHAT HINDERS YOU?

My young friend, this frank question comes home to your conscience, "What hinders you from becoming a Christian?" Though you may not reply with your lips, yet your inner man might speak out if it could, and honestly say, "I am afraid of ridicule. They will laugh at me."

But *who* will laugh at you? Will your parents laugh at you? I hope they are praying for you. Will your "best friends" laugh at you? Then they do not deserve the name; they are really your soul's enemies. But your companions, your shopmates, or your schoolmates may sneer at you. Suppose they do what then? Is not every good act, and every noble act, liable to sneers? Will you always continue to be shamed out of your eternal happiness by the short-lived "laughter of fools"? Was not your Divine Master scoffed at and reviled beyond measure? Did He not endure contempt for you? And will you refuse to bear a little harmless ridicule for Him? Ah, my friend! it is better to endure a silly sneer or two in this world, than to "awake to shame" and everlasting self-contempt in the hour of judgment! It is better to be "despised" by a few light-headed scoffers here, than to despise and loathe and abhor yourself, and to be abhorred of God, to all eternity.

But perhaps you say, "Youth is no time for psalm-singing and gloom. It is the time for merriment." Well, my dear mistaken friend, I do not ask you to be gloomy; it is *the very thing I want to deliver you from*. "Gloom!" Is it a gloomy thing to have your sins forgiven? Is it a gloomy thing to have a good conscience? Is it a sad state to be in fellowship with Christ, and an heir of Heaven? Is it a melancholy business to sing God's praises, or to labor for God's glory—to be busy in doing good—in relieving misery, and blessing souls?

Ah! I will tell you what *is* a "gloomy" thing, enough to draw tears from a stone. It is a gloomy sight to see a son or daughter setting out on the perilous voyage of life without chart or compass, in hourly danger of everlasting shipwreck. It is a gloomy sight to see a young man despise salvation. It is a sad sight to see a young maiden "quench the Holy Spirit," and give herself up, head and heart, to the senseless frivolities of the world. It is the saddest of spectacles to behold the slow, steady hardening of a heart in sin—to behold the chains of the destroyer coil closer and tighter every hour about a soul "without God and without hope."

You admit the force of these brief suggestions, and say, "I ought to be a Christian; I mean to be a Christian; *but there is time enough yet*." Who told you so? Has God drawn aside the veil, and revealed to you a long life ahead? Has He given you an assurance that *next year* will be your "accepted time" and your "day of salvation"? You will be harder next year than you are to-day, even if you live to see it. But your "next year" may be spent among the wailings of the lost. The shroud may be already weaving for thee. The "feet of them who are to bear you out" may be almost at "the door."

"Time enough yet!" Where is that young man with whom you made your social calls last New Year's Day? Where is that young girl whose rosy cheek you kissed on her bridal night, a twelve-month since?

The mossy marbles rest
On the lips you then pressed
In their bloom;
And the name you loved to hear
Has been carved this very year
On the tomb!

—The Word and the Way.

The ancient Romans were accustomed to place the busts of their distinguished ancestors in the vestibules of their houses, that they might be continually reminded of their noble deeds. They supposed that a recollection of their illustrious virtues would lead to the imitation of the same by all the living members of their household. There is no doubt that the influence of this practice was most happy upon the living, awakening in many breasts high and noble aspirations. In these days we have no busts of honored ancestors in the porches of our dwellings, out we have something more impressive. The characters of living parents are constantly presented for the imitation of children.

Only in a world of sincere men is unity possible; and there, in the long run it is as good as certain.—*Carlyle*.

The Archbishop of Canterbury is the son of a Methodist minister, yet, as usually happens, he has become a very pronounced Ritualist. In a recent service he wore a long colored garment, and had two boys engaged to help him to carry it gracefully.

WHILE OR BECAUSE, WHICH?

If a Christian arouses hostility and meets opposition *because* he is a follower and a representative of Christ, the Bible has many words of comfort for him. But if a Christian takes all those words of comfort to himself merely because he has aroused hostility and encountered opposition *while* he is a follower and a representative of Christ, he may be wholly in error as to the cause of his troubles, and as to the fitness to his case of the Bible passages to which he has looked for cheer. "Blessed are ye," says Jesus, "when men shall reproach you, and persecute you, and say all manner of evil against you falsely"—"That's *my* case!" says many a man who finds himself reproached and persecuted and slandered; without stopping to consider the added words of Jesus—"for my sake." It is one thing to be hated *while* one belongs to Christ; and it is quite another thing to be hated *because* one belongs to Christ; but the difference between these two things is very often lost sight of by a Christian who is hated. Many a Christian who is offensively progressive and "liberal," finds himself in trouble on every side with those who both differ from him and differ with him: and then he congratulates himself on the trouble he has provoked; because he supposes that it is his fidelity to truth, instead of his obnoxious ways in the advocacy of truth or in the denunciation of error, that has brought him into conflict with others. There are men, Christian men too, whose ways repel others from the cause they advocate; and they are the very men who are the most likely to think that the opposition to them is due to hostility to their cause, instead of perceiving that the opposition to their cause is measurably due to hostility to them. It may be that we suffer for the cause of righteousness' sake; and then again it may be that the cause of righteousness suffers for our sake. In the one case both our cause and ourselves are the gainers; in the other case, both ourselves and our cause are the losers.—*Sunday School Times*.

YOUR CLASS.

It is of no use to go and sit down before your class, pretty, polite, well dressed young lady though you may be, even with your lesson well studied and well arranged in your mind. You *must* get acquainted with your boys, and if one "breaks in" on your fluent sentences with a remark about his "grandmother being awful old and tottery, we are expecting her to drop off any time," don't snub him with a "We will return to the lesson;" for he has to be his grandmother's grandson all the rest of the week, and he ought to be a gentle and respectful one; he will be far more apt to be so if his Sunday school teacher remembers that that boy has a grandmother and enquires for her from time to time. Find out how your boys live at home. Get their ideas on all practical questions suggested by the lesson—and boys, as a rule, are not slow to give them.—and soon you will be able to see which boy is inclined to prevaricate, which is the selfish one, which is the leader, and which is led; which one is under dangerous influence, and which one is the "honor bright" sort of a boy, whose good heart and good temper continually inspire you with new vigor and courage. To the honor of boyhood be it said, he is always there; I never found a class without him.—*Selects*.

SHORT SERMONS FOR BOYS.

Most boys and girls do not like sermons—they say they are too long for their highnesses. Perhaps they may like these short sermons. They will give food to think over, and must not be read too hastily.

A Swedish boy fell out of the window and was badly hurt, but, with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did, for he became the famous Gen. Bauer.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it. I can't study so well after it. So here it 'comes!' and he flung the book out into the river. He was Fichte, the great German Philosopher.

Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil which make the man or woman good or not.—*Selects*.

"As wheat or chaff we shall all appear in the great Day of Judgment. There is a machine in the Bank of England which receives sovereigns, as a mill receives grain, for the purpose of determining wholesale whether they are of full weight. As they pass through, the machinery by unerring laws, throws all that are light to one side, and all that are of full weight to another. That process is a silent but solemn parable to me. Founded as it is upon the laws of Nature, it affords the most vivid similitude of the certainty which characterizes the judgment of the great day. There are no mistakes or partialities to which the light may trust; the only hope lies in being of standard weight before they go in."—*Arnol*.

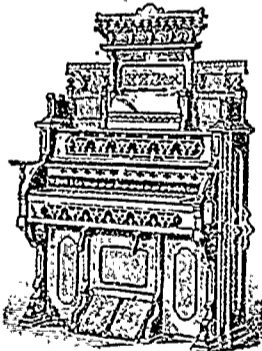
When Dr. John Mason Good was on his death-bed he said, "I have taken what unfortunately the generality of Christians too must take. I have taken the middle walk of Christianity. I have endeavored to live up to its duties and doctrines, but I have lived below its privileges."

God's treasury where He keeps His children's gifts will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them.—*Fendon*.

A man protesting against error is on the way towards uniting himself with all men that believe in truth.—*Carlyle*.



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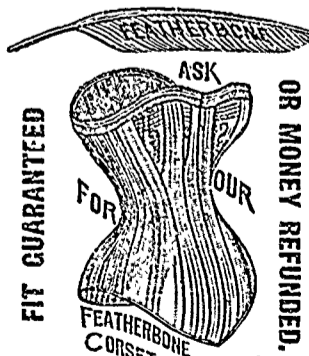


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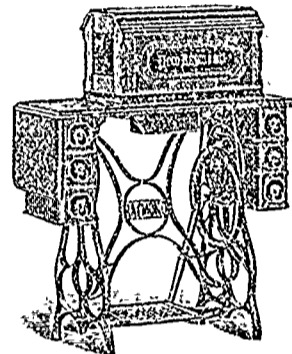
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