

ONTARIO EVANGELIST.

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

VOL. 3.

ERIN AND EVERTON, ONTARIO, MAY, 1888.

No. 1.

POETRY.

AN ASPIRATION.

Oh thou great Jehovah do thou heed me !
I am hungry, Oh my Father ! feed me ;
To the bounties of thy goodness lead me,
And satisfy my soul.

This barren earth yields not the food I want ;
On husks and morsels I am weak and faint,
In mercy hear my anxious plea and grant
The wholesome bread of life.

I crave the bread which cometh down from heaven,
The living manna, in thy goodness given,
The food for which my longing soul has striven,
Oh, give it to me now !

I'm in a wilderness that's parched and dry ;
A dreary waste nor streams nor fountains nigh ;
My Saviour, wilt thou hear my plaintive cry,
And bid me come and drink ?

"Blessed" in the fulfillment of thy word,
I'll seek for thy pure "righteousness," Oh Lord !
To find the bliss thy fulness will afford,
Nor thirst nor hunger more.
*Matt. v. 6.

Ridgetown.

E. SHEPPARD.

ORIGINAL.

A WORD TO THE SISTERS.

DEAR SISTERS IN CHRIST,—Those who were present at the little conference meeting held by the sisters in June of last year, will remember that it was proposed that we meet again this year at the same time and place that the brethren of the Co-operation hold their meeting. I am glad that they have decided to meet in Erin Centre, as the church there is large, and able to entertain many. Word comes to me from that quarter that there is abundant room in the hearts and homes of the brethren in that locality for all who will come.

And now, dear sisters in the name of the Master whose we are and whom we serve, come, and let us take counsel together. We have undertaken this work of helping to extend the knowledge of the Lord believing it to be our privilege—not to say duty—to be co-workers with our brethren in fulfilling the command to "make disciples of all the nations." And while we deeply feel our weakness and inefficiency in view of the vastness of the work to be done, yet we take courage when we remember that it is written that even a cup of cold water given for His name's sake is not without reward. And if we needed a greater stimulus than this we could surely find it by considering what the gospel of Christ has done for us—daughters of Eve. We only need to contrast our condition, and our privileges with those of our sisters in heathen lands, to realize in part the blessedness that comes to us even in this life, through the knowledge of the Lord. I said "Our Sisters," for we are all children of the great Father above, and His pitying love reaches them, even as it reached us. Let us for a moment apply the sentiment exclusively to ourselves; and then sing:—

"Shall we whose souls are lighted
With wisdom from on high
Shall we to man be lighted
The lamp of life deny?"

I believe dear sisters that our hearts desire and prayer to God is that He will guide us into ways of working more faithfully and efficiently for Him than we have ever done before. We all agree that much more can be accomplished by united effort, than by individual work, or by single churches, especially where the congregations are small, and financially weak, as most of them in Ontario are. Let us come together then for mutual advice, and that we may assist one another in determining the best course to adopt, or what is the most needful work to be undertaken for the coming year. Can we not have some present from every church in Ontario? And just here let me suggest that if those who come from churches where Mission Bands are already formed will be prepared to give a short report, or statement of work done in the past, it will assist us in forming a basis for future action. Indeed I hope all who come will be able to give an approximate idea of what can be done by their congregations; it will greatly aid us in forming definite conclusions in regard to how much we can undertake for the coming

year. I want to remind my sisters that we will also have the benefit of the meeting our brethren are going to hold, and those who have "been there" in times past need not be told how much that means. Of such meetings it may be truly said "They helped every one his neighbor, and every one said to his brother, 'Be of good courage.'" Hoping soon to see many of you face to face that our joy may be full,

Yours in Christian love,
S. M. BROWN.

"A WAY SHALL BE THERE."

Isaiah XXXV.

The prophet speaking about 760 years before the coming of the "Just One" says, "A way shall be there—it shall be called a way of holiness"—it was to be a plain way—the wayfaring man though simple in other matters need not err therein, hence we hear the Saviour say after his resurrection, "All authority is given unto me in Heaven and on earth, go ye therefore into all the world—preach the gospel to every creature—he that believeth and is baptized shall be saved"—justified from all past sins—forgiven. Well you say that really seems plain. But what did the Saviour mean when He said "he that believeth." Is there anything in believing that involves a miracle? One of our brethren defines faith in Christ as not only to believe that Jesus is the Christ, but "to be brought in direct contact with Him—to think of Him as a person whom we know and to whom we are known—to speak to Him as one who hears, and to hear Him as one who speaks—to receive Him in all His offices and all His personal glory—to trust Him in all the relations He sustains to us as our Prophet, Priest and King." This is true faith—such a faith when followed by obedience means justification, reconciliation, yea sanctification, or setting apart to the service of the Lord Jesus Christ. Well, does this involve a miracle? Is the way not still plain? Have you any trouble in believing any well authenticated fact? No, you say, with sufficient evidence I must believe. Then you admit that no miracle is necessary in order to make you believe, all you require is the evidence. Christ appears among men—produces His credentials and says, "If I do not the works of my Father believe me not"—and in the presence of thousands who cannot be mistaken He opens the blind eyes, unstops the deaf ears, restores the withered hands, calms the raging sea, raises the dead, and finally, after offering Himself a sacrifice for the sins of a ruined world, rises from the dead Himself, reappears among the people, even to the astonishment of His most intimate friends who had lost all hope of the redemption of Israel (temporal deliverance). Peter, imbued with the spirit of the Master, exclaims, "Thanks be to God who hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." Well, you say again "in view of all these facts—these indubitable facts, no miracle is required, I will just take Christ at His word—receive 'the seed which is the word of God' into a good and honest heart (Luke 8th c.), and hearing the word I will keep it—the way is plain I need not err therein. The way of the Lord is sometimes called a narrow way, and when spoken of in this way it is in contrast with the way of sin and death which is spoken of as the broad way. The way of the Lord is a narrow way in the sense of being a righteous way—a "way of holiness." The way of the transgressor is represented as a broad way because there is no restraint thrown around the passions. A strait is sometimes called a channel, or narrow way, and there is great danger of shipwreck unless the vessel is thoroughly equipped—chart, compass, and above all to have a competent man at the helm. All things being in order, and having the greatest confidence in the management of the vessel, we glide swiftly, though safely on the good old way till we anchor within the veil whither the forerunner for us has entered even Jesus. The way of the sinner, though a broad way, is an exceedingly dangerous way—"the way of the transgressor is hard," "the wages of sin is death." The "way of holiness," though called a narrow way, is "an high way, the unclean shall not pass over it." "No lion shall be there nor any ravenous beast shall go up thereon,

it shall not be found there, but the redeemed shall walk there." And by and by "the ransomed of the Lord shall return and come to Zion with song and everlasting joy upon their heads." "Stand ye on the way and ask for the old paths and walk therein and ye shall find rest to your souls!" But the people say "we will not walk therein" and thousands to-day are following their own ways and the way of the Lord have they not known. This is sad, but true. Look out upon the religious world—what a babel!—we are almost ready to ask, notwithstanding the prediction of the good old Prophet, where is the good old way. Aquila and Priscilla expounded unto the learned orator (Apollos) from Alexandria "the way of the Lord more perfectly," (Acts 18th). You will notice after he had thus learned the way through these humble followers of the Lord Jesus Christ he did not tarry but went right on down through Achaia "mightily convincing the Jews, and that publicly, showing from the scriptures that Jesus is the Christ." And thus he points them to the way. Philip preached to the Ethiopian officer, Jesus, and they went on their way and came to a certain water and the eunuch said "See water what doth hinder me to be baptized." "And he commanded the chariot to stand still; and they went down both into the water, and he baptized him; and they came up out of the water" (Acts 8th c.) We read at the 5th verse of this same chapter that Philip went down to the city of Samaria and "preached Christ unto them," and in verse 12 we are told "they were baptized both men and women." Peter said to the Jewish Council (Acts 5th c.) "The God of our father raised up Jesus whom you slew and hanged on a tree. Him hath God exalted, a Prince and a Saviour to give repentance unto Israel and forgiveness of sins." This same Apostle said to the Pentecostians "Let all the house of Israel know a surely that God hath made that same Jesus, whom you crucified, both Lord and Christ." And when they heard this they were pricked in their heart and said: Men and brethren what shall we do? and Peter said: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit. Then they that gladly received the word were baptized. "The seed is the word of God," Luke 8-11.

Welland, March 24th.

H. BROWN.

CORRECTION.

I saw in the EVANGELIST a report of the death and a sketch of the life of the late Bro. A. Farewell, of Oshawa, by Bro. Geo. Barclay. In some respects he has been misinformed. In speaking of the beginning of the church there in an especial manner. If he could have seen my article of reminiscence in the Christian Worker, on Oshawa Church, he would have had it as it was. So, also, about every church in Ontario up to the year September, 1881, when I wrote the last one, No. 21. In preparing those articles, I spared neither time, pains nor money to get them exactly right, and at the conclusion made a call for mistakes, if any, and I would correct; none came. The founding of the church in Oshawa was in this wise. In May, 1811, I settled in Oshawa. I was very poor in this world's goods, and labored with my hands excessively, from 16 to 18 hours a day. One evening, I think in Sept. or Oct., Bros. A. Farewell, John McGill and Abm. Coryell came in, and pretty soon Bro. Farewell introduced their business. He said: "Bro. Ash, we have come to see you, and talk about organizing a church here after the primitive pattern, and we want you to go with us." I demurred somewhat, for I knew the odds were greatly against us. The old Christian Connexion from which these brethren came was strong, and there were sects all about, and we few and no place to meet in but an old school house; it all looked gloomy. At last Bro. Farewell made an appeal such as I could not stand. He said, "Bro. Ash, if you will go with us, we will have a church and we will stick to you as long as we live." That appeal broke my heart, and I at once said, "I will go." We met soon after, and started with seven—a sacred number—A. Farewell and wife, J. Ash and wife, John McGill, Abm. Coryell and Nelson Pickett.

A. Farewell and myself were chosen elders, and A. Coryell deacon. A. Farewell and wife, A. Coryell and my wife, Miranda, are gone to their happy home. John McGill is still living, but I don't know where Pickett is. Those were the charter members. Dr. McGill did not come in with us for some time, I think one year and a half at least, and Marshall Stone did not come for about three years. But we had frequent accessions from the Christian Connexion and by baptism. We never thought of having a king like the nations; but were content with the simple gospel and the order of worship as given by divine authority. We did not want to be big, and make a show of worldly wisdom, but we kept lowly, humble, pious and godly; and Oh how we did prosper for many years! If all the churches would do so now, our fair country would be teeming with true Disciples. I look back to those happy days with delight, and expect to meet the true ones that have gone before, when we can talk all our joys and sorrows over, and see how the guardian angels have been about us and shielded us from many a trouble and trial. With me it will not be long. I am in the Lord's hands, and when He calls I am ready and willing to go. O Hallelujah, Amen.

JOSEPH ASH.

SELECTIONS.

RULES OF ORDER AND EXECUTIVE COMMITTEES.

THEIR USE.

It may seem a strange thing to write about, and yet we have been tempted many times, for years past, in view of what we hear in the way of enquiry and objection, to say something in reference to deliberative assemblies. "What is the use of Parliamentary Rules, and whence do they derive their authority?" we are sometimes asked. We are a free people; and do not like to be trammelled. But when people come together to transact business, common sense says they must have some understanding as to the rules by which their proceedings shall be governed. The best rules are the result of experience—what has been found, on trial, to be the best to preserve order and expedite business. Parliamentary rules are simply the practical result of long and varied experience in the management of deliberative assemblies. They are the condensed common sense of the ages; and the long experience of such assemblies has given us the rules which are generally or universally approved, and it is understood that, unless special rules are made, these shall be adopted. It would be absurd for any one assembly to act on the assumption that they, in their inexperience, can make better rules than those that are founded on universal experience. What is known as American Parliamentary Law is simply this universal experience modified so as to be better adapted to the peculiarities of American life. But every Society has the right to supplement this by rules of its own, which may supersede the rules found in parliamentary text-books to any extent that the Society may determine upon. Thus there is no ground of complaint that the Society is oppressed by arbitrary or objectionable rulings, since they can adopt, in any particular, a rule to please themselves.

Then, again, it is sometimes asked, what is the use of an Executive Committee? and what right has such a committee to act instead of the Society? Here, again, common sense supplies the answer. The Society cannot continue in session all the year; but the business of the Society goes on through the year. A large Board cannot be brought together from various parts of the country more than once a year. Hence, the transaction of the business of the Society must be deputed to a small number, living in one locality, who can meet as often as the business requires; and these are known as the Executive Committee. They act in behalf of the Society during the year, being accountable to the Society at the annual meeting for their doings. Moreover, a great many questions require more thorough examination and less publicity than can be had in a large assembly. This Committee, therefore, acts for the Society, and represents the Society, and has full power to act in behalf of the Society in the intervals between the annual meetings—responsible, of course, to the Society, for their doings. The Society, if it cannot approve their proceedings, may change the Committee; if it approves their proceedings, will probably continue them in office. In all this there is simply that common sense which seeks the most practicable forms that experience can suggest for efficiency and success in performing its work.—Christian Standard.

The Ontario Evangelist.

A RELIGIOUS MONTHLY.

Terms, 50 Cents per Annum in Advance.

T. L. FOWLER, EVERTON, ONT.,
GEO. MUNRO, ERIN, ONT.,
EDITORS AND PUBLISHERS.

All matters for publication should be addressed to GEO. MUNRO, Erin, Ont. All remittances should be sent to T. L. Fowler, Everton, Ont.

Remittances sent by Post Office Order or Registered Letter will come at our risk.

No paper discontinued without express orders, and payment of all arrearages.

A red pencil mark here indicates that your subscription expires with this number. Please renew promptly.

J. J. KELSÖ, JOB PRINTER, TOVELL'S BLOCK, OPPOSITE THE POST OFFICE, GUELPH. Job Printing of all kinds executed in first-class style and at low prices.

MAY, 1888.

SPECIAL NOTICE.

All those, whether delegates or visitors, intending to be at the annual meeting are particularly requested to notify Robert McMillan, Hillsburg, Ontario, before May 20th, so that arrangements may be made for their entertainment.

ENCOURAGE THE YOUNG MEN.

The cry from almost every quarter for preachers and the difficulty experienced in securing them should teach us the advisability of encouraging those young men who are now fitting themselves for the most important work of preaching the gospel. Besides this, it is a duty the churches owe to them, but a duty not sufficiently recognized.

That it is difficult to induce preachers of the right stamp to leave the States and come to Ontario to labor is not strange. The reason is obvious: They have plenty of work at home and receive better pay for their work than our churches can afford to give. Canada has produced a large number of preachers, and the most of them are to-day successful laborers in the United States. Who is to blame for this? Certainly not the churches in the States. They have only done their duty in the matter, but in doing it they are blest with the preachers which the Canadian churches have lost through negligence and lack of faith. No one can blame young men for going where there is an opportunity of doing good.

If the churches in the Dominion were as ready to recognize the young preacher and to sympathize with him in his struggle to fit himself for usefulness as are the churches over the border, it is possible that the difficulty in getting suitable men would not be so great as it is.

It is, however, not too late to mend. Let the churches encourage those young men who are now under course of training for the work, and we venture to say that they will devote their energies to the building up of the cause at home.

There are many churches in the Province which need—badly need—the work which students could do during the summer holidays. Why not lay the matter before your church, appoint a committee to see how much money could be raised for such a purpose, and then invite one of those students to come over and spend his summer holidays with you in the interest of the church? It would be mutually beneficial. Why not try it? If you could not succeed in getting him to come, your effort would do the church good and the encouragement to the student would last him through a whole year.

The sacrifice made by a young man in preparing himself for the work calls for remuneration. The offer of free board, providing he board around, with a patronizing smile thrown in, will not suffice. You would not work for nothing yourself, and what right have you to ask others to do so? You may have never spent an hour in special preparation for the calling you follow, and yet when called to spend your time for others you look for remuneration, and rightly so too. Why then should you expect a young man with ability, not only natural, but acquired by the sacrifice of time and money, to labor for nothing? It is unchristian to ask others to do what you are unwilling to do yourself. Let the churches make one half the sacrifice that our old preachers made and that the young ones are making, and there would be rejoicing on every hand; for the wilderness and solitary places would be glad, and the desert would rejoice and blossom as the rose.

If any of the churches would like the services of a student during the summer they can correspond with the undersigned.

T. L. FOWLER.

THE ANNUAL MEETING.

The June meeting has become to the Disciples of Christ in Ontario an interesting and important event. The first Lord's day in June is to them like the beginning of a new year. Although the Annual Meeting was not always held upon the first Lord's day of June, yet with the exceptions of a few short intervals there has been a meeting of such a character for upwards of forty years; and it has been found that those annual gatherings have not only been interesting, but very profitable. Some have reminded us of the loss of time and waste of money incurred in attending these meetings, but we are not surprised at this. There was a Judas in the family of the apostles who was ready, when Mary anointed the feet of Jesus with the costly ointment, to cry out, "Why this waste?"

Religious dyspeptics may not be able to see the profit of these meetings, and never will until they discover that the fault is not in the meetings, but in themselves.

According to the testimony of the older brethren, many of whom will be at the meeting and are still active in the Lord's vineyard, the yearly gatherings for worship and consultation have been a source of great spiritual good, and of much benefit in many ways to the cause of Christ. It does us all good to look into the faces and take the hand of our brethren whom we see but once a year. The encouragement and strength which each receives is a great help in the struggle against sin and error.

There are many true disciples scattered throughout the Province who are deprived of the fellowship of the church on account of their isolation. Such look forward to the June meeting with no little interest and return from it rejoicing, being comforted and strengthened. We give in illustration of this the following extract from a private letter recently received, "The church of the 'Disciples' is seldom heard of here. I look back to the 6th and 7th of June, 1886, at Everton (the only time I have ever had the opportunity of meeting with the 'Disciples' of Christ assembled together) as the happiest period of my life." To inveigh against these yearly feasts is an indication of narrowness and selfishness of which the followers of Jesus should not be guilty.

Saturday and a portion of Friday will be devoted to the transaction of important business. If our co-operative efforts would be crowned with the largest success it is necessary that the delegates to the meeting should take the Home Mission Work into serious consideration and decide upon the work to be undertaken. If this is done and then faithfully carried out by those who are appointed to manage the work, we may expect unanimity, liberality and success.

Bro. J. R. Gaff, who has been secured for the Toronto work and who is, we are told, an able and eloquent preacher, will be the chief speaker. Try and come to the meeting, that we may confer with each other upon the things which pertain to the extension of the Redeemer's Kingdom.

ANOTHER WORD TO THE SISTERS.

MRS. O. A. BURGESS.

We are informed by Sister Brown that Mrs. O. A. Burgess, widow of the lamented and honored O. A. Burgess, will be at the annual meeting. Sister Burgess is Vice-President of the Christian Woman's Board of Missions in the United States. She is a talented and devoted Christian woman. She comes to assist the sisters of Ontario in getting their department of the Lord's work in order. She should be greeted by a large representative gathering of our earnest sisters who have a "mind to work." If there yet be among us any sisters who have doubts as to the propriety and scripturalness of women doing religious work by themselves, we wish they would come to the annual meeting, and see and hear Sister Burgess. We will guarantee that if their doubts be not entirely removed, they will go home with altered conceptions of the work these noble women are undertaking. "Come and see."

NOTES.

Volume III., Number I.

We can hardly realize that we have been engaged in the publication of the EVANGELIST for two whole years, but it is even so.

Two years ago we felt we were making an experiment; now we feel otherwise. We enter upon our third year with brighter prospects and higher hopes.

Two dollars sent to us will pay for the *Christian Standard* and the ONTARIO EVANGELIST for one year.

Brethren interested in the item headed "Situation Wanted" will please correspond with the Editors of this paper.

We are sorry to have to say that Bro. A. McLean cannot be at our annual meeting. He is going to London, England, instead, to attend "The World's Conference on Missions," June 5-19. He hopes to be with us next year; we hope so too.

Our readers will be glad to hear that Elder Kilgour's health is much improved. He is not able to preach yet, and it is doubtful that he will be able to do so for several months. We trust that he may regain his wonted strength and energy.

Bro. Dickson, of Guelph, visited us at Everton two weeks ago and favored us with two discourses. We liked him well, both as a man and as a preacher. We are sorry that his services cannot be retained in Guelph.

We note with pleasure that the leading Toronto dailies in speaking of the late Scott Act defeat agree that they are not to be taken as signs that the temperance sentiment is dying out in Ontario, but rather as indications that the Act was a failure. Perhaps it was, but if so, whose fault was it?

THE FAMILY EDUCATOR.—Webster's Unabridged Dictionary is a great family educator, no family of children ought to be brought up without having ready access to this grand volume. It will answer hundreds of questions to the wide-awake child. It is an ever-present and reliable schoolmaster to the whole family.

Bro. P. L. Mitchell, of Brandon, Manitoba, writes desiring us to remind the brethren throughout Ontario of the needs of Manitoba. The Baptists and other sects are establishing themselves in every available place. Now is the time to go there with the primitive gospel. We hope the interests of that section will not be forgotten at our coming annual meeting.

Contributions from Ontario to Foreign Missions since last report in this paper:—Bowmanville, \$37.00; S. S., Warton, \$3.50; Everton, \$4.00; Mimosa, \$8.25; John McKellar, Poplar Hill, \$20.00; S. S., Guelph, \$5; Estate of Arch. McArthur, Stayner, \$30.00; three sisters of Vaughan Church, Concord, \$2.50; Daniel Robertson, Acton, \$2; Duncan Robertson, Acton, \$3; John Robertson, Acton, \$5; the Misses Robertson, Acton, \$5.

Literature is an illustrated weekly magazine published by J. B. Alden, 393 Pearl Street, New York. The issue of April 21st contains articles on "International Copyright"; "Who steals my purse steals Trash"; "Study of English Literature"; "How many words do we use"; "Irish Wonders," &c., as well as interesting items about authors and publishers. It is only \$1.00 per year. Send for a free specimen copy and judge for yourself.

We regret to learn that Prof. J. W. McGarvey has been compelled by the pressure of other work to resign his position as Editor of the *Apostolic Guide*. He will, however, for a time at least, prepare the Exegetical Notes for the *Guide*. Bro. C. P. Williamson who has been assistant editor for the past year will now be editor-in-chief, and it is determined that the *Guide* shall continue to go on towards perfection. We congratulate Bro. Williamson on his elevation to so influential and responsible a position, and pray that he may always fill it with honor to himself and with advantage to the cause of Christ.

Alden's *Manifold Cyclopedia of Knowledge and Language*, of which five volumes have been published, and which is expected to be completed in thirty volumes, will bring gladness to many a household. It is not only a Cyclopedia in the ordinary sense of that term, it is also a Dictionary of the English Language. The low price and the handy size of the volumes are features that will be appreciated. Specimen pages are sent free, or a specimen volume may be ordered, and returned if not wanted; 50 cents per volume for cloth, 65 cents for half Morocco binding; postage 10 cents extra. Greatly reduced rates are given to early purchasers. Send to J. B. Alden, Publisher, 393 Pearl Street, New York, for full descriptive catalogue of this and all other of his publications. You will be amazed at his low prices.

For robust presumption of the masculine gender commend us to the following from *The North West Baptist*—

"Unless Baptists teach what they believe, the world will be left in the dark with regard to a large part of the Word of God."

Well, well! A large part of the Word of God is not taught by any religious body except the Baptist! They certainly have a mission to perform. It may be on account of our obtuseness, but we can think of but one idea which would be lost to the world were it not for Baptist teaching, and that is, that a person may be acknowledged by them as a Christian and fit for heaven, but altogether unfit for fellowship in a Baptist church. We think the world could stand the loss when we remember that the idea is as foreign to the teaching of the New Testament as *infant baptism* or the doctrine of *transubstantiation*. The Baptists are an excellent people, but they can't afford to throw stones.

An editorial in a recent number of the *Christian Standard* discusses in a very calm and dignified manner the subject of human expedients in carrying on the work of Christ, as it was understood by the Campbells and their co-laborers. Among other quotations from the writings of those men it presents the following brief passage written by Thomas Campbell, which we commend to the careful consideration of our readers. Consider it, maturely, and see what wisdom it contains, what a multitude of troubles it would free us from, if we would put it into practice. We commend it not because Thomas Campbell wrote it, but because it is obviously and almost axiomatically correct.

Lastly, that if any circumstantial indispensible necessary to the observance of these ordinances be not found upon the page of express revelation, such, and only such, as are absolutely necessary for this purpose, should be adopted UNDER THE TITLE OF HUMAN EXPEDIENTS, without any pretense to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might produce NO CONTENTION OR DIVISION IN THE CHURCH.—*Apostolic Guide*.

The EVANGELIST has pleasure in presenting to its readers the above paragraph of concentrated wisdom, with the accompanying remarks of the *Guide*. We are not "Campbellites"; and of course very properly repudiate the name. But we have sometimes been tempted to wish that some of the Disciples were "Campbellites." We mean such as are constantly charging that the great majority of the brethren are violating the principles laid down by the Campbells. For if they were really intelligent, well-informed "Campbellites," they would know (and being "Campbellites" would be bound to hold) what the Campbells taught, and knowing that, they would soon cease to be "Campbellites," and would find themselves in line with the brethren they now so bitterly and unfairly condemn. But that they profess to have examined the writings of Alexander Campbell, we should feel sure that they had never even seen them! Alexander Campbell was a broad-minded, large-hearted Christian man; those who have in these days undertaken to be his chief exponents and defenders, seem to be neither the one nor the other. Beware of those who, while denouncing the expedient of others, are unable to see the difference between their own expedient and a Bible ordinance.

TO THE DISCIPLES OF CHRIST IN ONTARIO.

DEAR BRETHREN,—Do not forget that our next Annual Co-operation Meeting and June Meeting will be held at Erin Centre, commencing Friday evening, June 1st. You can reach this place readily by taking the C. P. Railway to Erin or Hillsburg, arriving from the east at 11.00 a. m. or 7 p. m.; arriving from the west at 6 a. m. or 6.30 p. m. Good homes will be provided by the brethren to all Disciples who choose to attend; therefore we extend a cheerful invitation and hearty welcome to all brethren. There can be no excuse, much less a good reason, for any church failing to be represented by one or more delegates or visiting brethren at the coming June meeting. Come praying, planning and working for the spread of the Truth. Come with some good plan or scheme for the more effectual spread of the gospel through this fair land of ours; and you will go home rejoicing. The order to "go into all the world and preach the gospel to every creature" is still good, and the harvest is great and the laborers are few. Can we and can you do anything to bring able young men into the field and to rouse to action those latent and dormant powers among us? Come and hear the reports from the churches and bring a report from your church and let us know what you are doing, what you propose to do, what you can do and what you are willing to do for the promulgation of the gospel. Come with a clear knowledge of what your church will do for co-operation work in Ontario this year. We can do mighty work

for the salvation of souls if we trust in Him and give God the glory. Let us have such a meeting at Erin Centre as we have never had in Ontario, not merely to eat and drink, but to sound out the words of eternal life to the joy and salvation of many. Churches are earnestly requested to appoint their delegates not later than the 20th of May, and send their names at once to Robt. McMillan, Hillsburg, who has charge of the billeting arrangements.

ROBT. McMILLAN,
Elder, Church at Erin Centre.
Hillsburg, April 24th, '88.

CHURCH NEWS.

MUSKOKA.—Bro. Crewson expects to attend the annual meeting, and by invitation of the O. C. W. B. M. will deliver an address setting forth the needs of the Muskoka mission field.

ACTON.—We understand there is a proposition being considered to engage a preacher to labor between Acton and Nassagaweya. Good results would doubtless follow such an arrangement.

ERIN CENTRE.—One addition by baptism to this church recently. Sunday-school re-opens May 6th, with Bro. David Burt as superintendent. The annual meeting is the principle topic here at present. Everything will be in readiness on time. All who come will receive a regular old Erin welcome.

ERIN VILLAGE.—Bro. P. A. Dickson paid us a short visit before returning to Kentucky. He spoke for us at our regular prayer-meeting on Wednesday evening, and also on Thursday evening when a good congregation was assembled on short notice. The brethren and friends present were highly pleased with the discourse and would like to hear him again.

ST. THOMAS.—The church has decided to take down the brick veneering of the church building, raise up the structure and make a basement for S. S. and other purposes. It is in their plans also to heat the house by means of hot air. Bro. Best is laboring faithfully, but finds many difficulties to surmount. Elder Taylor, a free-will Baptist preacher, assisted in a protracted meeting during the winter. His preaching

GUELPH.—Bro. Dickson left Guelph April 26th for Kentucky; he may proceed from there to his home in Australia. The Guelph church is very sorry that he could not have remained with them. They are very sanguine as to the results of his constant labor among them. The audiences during his stay increased very much, and matters generally assumed a very encouraging aspect. The church is unanimous in the determination to obtain, if possible, the services of a good live man to labor among them. May such a one be speedily found and secured. Bro. Kilgour, though he has generally speaking recovered from his illness of the winter, is not yet able to speak.

WEST LORNE.—We fulfilled on Lord's day, April 8th, a long standing promise to visit the brethren in Aldborough. It was pleasant, yea delightful, to return to our first field of labor and mingle again in fellowship with those whom to know is to love. On account of the meeting being at West Lorne and the almost impossible condition of the roads we were not permitted to see the Purcells, the Johnsons, the Barnes, and some others. Bro. Arch. McKillop has recently built a brick block in West Lorne in which he has fitted up a hall which would be a credit to a city. We spoke in it three times on Sunday and on three succeeding evenings. The audience grew in size at every meeting. We were sorry that we could not accede to their urgent request to protract the meeting. One confession the last evening. T. L. F.

WELLAND.—The meeting closed here with one addition. What! only one addition! Just one—an excellent lady—one who has never known much of us. She was an out-and-out outsider; had attended the Methodists some, but could not become a Methodist. She came to our meeting—received the word in an "honest and good heart"—gladly received the word—was baptized. Many more "almost persuaded"—will come soon if the vultures (infidels) don't carry them away. I predict a good future for the church at Welland. Scepticism, however, is doing a deadly work. A dear young sister went to the house of one of disciples of free thought to work—books were placed within easy access—being quite a reader she soon came in contact with the poison, and is now a wreck. I sent for her—she met me at the house of one

of the sisters,—her face was sad. She said she was not at all favorable to scepticism, but she had lost all confidence in the Bible. I asked her if she would attend the meetings; she said, "It is no use now—I will be good and take my chance. I will always be good, but I do not regard the Bible as a revelation from God." She promised me to abandon the books. The sisters will not lose sight of her. The Walker and Watts debate did harm in Welland. Mr. Watts is a pretty heavy man mentally and physically, and in some degree a moulder of the mind—he stamps his image, more or less, upon those with whom he comes in contact—hence, in my opinion, it would be better to treat the whole school of "free thought," old and new, with silent contempt. I did not, could not, and nobody can, just now, rush the religious element in the Town of Welland. The seed is sown "broadcast." I expect to go back in June to see how the field looks. If any of those "fowls of the air" come down to devour the seed or "take away the word out of their hearts," (Luke 8: 22). I expect Bro. Swayze will do what he can to drive them away. I am with the church in Wainfleet at present, and will go from here to Gainsboro'.

H. BROWN.
Wainfleet, April 1st, '88.

WAINFLEET C. W. B. M.

The Mission Band of this place having become an auxiliary to the O. C. W. B. M. since Jan., 1888, we thought it wise and proper to send you a report of our doings up to that time. We organized in Sept., 1884, with nine members, and have held monthly meetings ever since with an average attendance of nine and occasional visitors. We have seldom held a meeting at which there was not at least one original essay or poem read. Our meetings are held at the homes of the several members, sometimes making a distance of four or five miles for some to go, and we deem it worthy of notice that one sister did actually walk over five miles to attend; also, that there is one who never missed but one meeting, and then she was several hundred miles away. Others have never missed except in case of sickness. We have not raised a great amount of money, but we have benefited and blessed ourselves, and if all our sisters in the several churches would combine they might accomplish much more because there are not many places but could double the membership of our auxiliary. We are few, but are in earnest.

RECEIPTS AND DISBURSEMENTS:

1884, O. G. Hertzog, for India	\$ 7.00
1885, S. Moot, for Welland	12.00
1886, O. G. Hertzog, for India	4.00
" J. Tolton, for Manitoba	10.80
1887, " " "	30.00
" S. Moot, for Welland	10.00
" Mrs. Geo. Munro, for Muskoka	5.00
" H. Brown, for Home Work ...	29.00
Cash on hand Jan. 1st, 1888	20.89
Total	\$128.49

MISS M. A. THOMPSON, Sec.
Wainfleet, Winger P. O.

CO-OPERATION NOTES.

During the past six weeks I have visited the following places:—Ridgetown, Blenheim, Rodney, St. Thomas, Guelph, Acton, Toronto, Aurora, Owen Sound and Kilsyth. I spent one Lord's day with the church in Ridgetown.

BLENHAIM.—The afternoon service was larger than I had seen it for some time, and this I learned is the case of late. While the meeting for prayer and Bible study is well attended and full of interest. There were brethren in both churches sufficiently interested in the work in Toronto to help it by personal pledges.

RODNEY.—I spent one evening here, preaching to a fairly good audience. Bro. Keeffer is laboring here with acceptance, and preaching occasionally in Bismark, the adjoining town. Bro. Ash was confined to his house by a slight accident. Have promised to call and preach for an evening or two in Bismark on the first opportunity.

ST. THOMAS.—I preached here one night to a small audience. Bro. Best is laboring here, and with him I had a pleasant visit. He is an old acquaintance and it was pleasant to meet him and his wife. May his labors be abundantly blessed.

ACTON.—I spent a Lord's day with the church in Acton, and also spoke on the Monday night. This church, by quarterly collections, are doing more for our Home Mission Work than ever

before, each contribution growing a little larger than the preceding one. Four contributions for Home and two for Foreign Mission Work is what they are doing this year. There is nothing like systematic giving brethren. If you are not doing it systematically in your own congregation, then begin at once, and you will enjoy it so much you will never give it up.

TORONTO.—Here all is going on well. There is an activity in this church that will quicken the pulse of the slowest. It is infectious. It is work, work, work, on every side, and Bro. Gaff is winning golden opinions for his tact and energy. By God's grace, we will have such a church in Toronto in a year or two that will fill us with rejoicing. I have been able to be with them in a prayer-meeting and in a Bible reading lately.

OWEN SOUND.—The brethren here have staved out to build a new meeting house. The lot is purchased and they hope to begin work on the building this spring. They need it badly, and I trust the brethren will help them liberally. Owen Sound is a rapidly growing town, and there should be a rapidly growing church there.

KILSYTH.—I spent three weeks with the church here, preaching every night and holding occasional afternoon services. The audiences were large, the attendance and interest great, the results to the church blessed, and the ingathering small—only two persons confessed Christ—one before I arrived and one after. Bro. Lister commenced the meeting, but illness in his family prevented his continuing with us. He, however, was enabled to spend a few evenings with us at the close of the meeting. To myself it was a time of spiritual refreshment as well as to the church there, a time I shall long remember. May the Divine blessing rest upon them all. I go from here to Bowmanville.

A closing word. To churches: Have you responded to the call for help to our work this year? If not it is time you did. Send in a large contribution so that the work may not be hindered. *Do it now.* To individuals: What have you done, brother? We need your help, and you intend to help. *Do it now, for it is now that it is needed.*

Since writing my last notes I have visited the brethren in Oshawa, Whitby, Bowmanville and Cobourg.

BOWMANVILLE.—Here I spoke on Lord's day and on three following evenings. Their work is moving on smoothly. Their Sunday-school in good order, and their interest in Toronto and our work there is of a practical character. A number of personal offerings were made for this important work, beside their usual contribution as a church.

COBOURG.—The brethren in Cobourg denoted \$100.00 to the work in Toronto, being part of a fund which had accumulated in their hands, and which they desired to put into the service of the Lord. Such an interest in the most important work we have ever undertaken is encouraging.

WHITBY AND OSHAWA.—In both of these places the same interest is felt as in Toronto, and manifested in the same manner. May God bless the work in that great city.

Dear Bro., as you read these notes will you not consider how far you may be responsible for the advancement of the cause in Toronto, and if you have not yet helped, will you not send in at once, some offering, to help carry it on.

Don't fail to be with us at the June meeting and catch an inspiration for next year's work.

JAS. LEDIARD.

CO-OPERATION CIRCULAR.

TO THE CHURCH OF CHRIST AT

DEAR BRETHREN,—

The Annual Meeting of the Churches of Christ in Ontario co-operating for the spread of the gospel, will be held with the church at Erin Centre, commencing on Friday, June 1st, at 7 o'clock p. m.

Business session for one hour. Preaching by Bro. J. R. Gaff at 8 o'clock. Business will be resumed at 9 on Saturday morning and continued on Monday.

Every church in Ontario is earnestly desired to send two delegates to the meeting, and we urgently request that you be represented. The brethren at Erin extend to you a hearty welcome. Those coming to the meeting are requested to send in their names to Robert McMillan, Hillsburg, if possible by the 20th of May.

It is expected that many of our old brethren—the pioneers of the cause in Ontario—will be present, and Bro. J. R. Gaff, in whose work in Toronto we are all deeply interested, will be present and is expected to be the principal speaker.

Bro. McLean, of Cincinnati, Secretary of the Board of Foreign Missions, is also expected.

Since last report \$742.32 have been received and \$673.85 paid out. To meet all obligations at the end of the year and have a small balance to begin anew with \$500 should be collected in May, and we solicit your assistance in securing this amount.

Dear brethren, we are responsible for the privileges and opportunities God has given us to aid in spreading the gospel of Christ. Can we not do more for Christ in the future? Are we satisfied with what we have done in the past? Let us be true to God and to the word of his grace and unite our efforts and prayers in doing his will, and our kind Father will work with us and in us. Come then, brethren, and let us counsel together as to the right and best way of carrying out the trust God has committed to all who have named the name of Christ.

If satisfactory arrangements can be made for reduced rates on the railways, notice will be given in the May number of the EVANGELIST.

J. W. KILGOUR, Secretary.
HUGH BLACK, President.
Guelph, April 24th, 1888.

REDUCED RATES TO ANNUAL MEETING.

We are pleased to state that arrangements have been made with the CANADIAN PACIFIC and GRAND TRUNK RAILWAYS to carry visitors to and from the annual meeting at a fare and a third, if 25 or more travel over each line.

If you wish to avail yourself of this reduction, please observe the following regulations:—

1. Write to Robert McMillan, Hillsburg, for a blank Railway Certificate, and one will be sent to you.
2. Purchase a full fare single ticket at your station, and present the certificate you receive from Mr. McMillan and the ticket agent will give you a receipt for the full fare payment. After the meeting the Secretary will on the same certificate certify to your attendance, and on presentation of this at the Hillsburg station you will receive a return ticket at one-third of the single fare.
3. The return ticket must be purchased within three days after adjournment of the meeting.
4. When it is necessary to travel over a part of each line, a certificate will be necessary at the starting point of each line. So if you have to travel on two lines, ask for two certificates.

J. W. KILGOUR, Secretary.
Guelph, May 3, '88.

NOTICE.

Churches and individuals who have not paid all their pledges to the co-operation will please forward them to the Secretary at Guelph not later than May 25th. Don't wait to bring the money with you to the annual meeting if you can possibly help it, as some time is needed to prepare the report and have all in readiness for the annual meeting.

J. W. KILGOUR, Sec'y.

SITUATION WANTED.

A Graduate in Arts, with ten years' experience in teaching, legally qualified to teach in High Schools, wants a situation as teacher in a High School in a town where there is a congregation of Disciples of Christ.

THE WORLD'S CONFERENCE ON MISSIONS.—A great conference will be held in London, June 9-19. The Foreign Society was asked to send one or more delegates. The Committee appointed the Corresponding Secretary a delegate.

A. McLEAN, Cor. Sec.
P. O. Box 750. Cincinnati, O.

MARRIED.

FORRESTER—POST.—At the Disciples' Church, Denison Avenue, Toronto, April 23rd, by J. R. Gaff, W. J. Forrester to Harriet Post, both of Toronto.

AVERY—BIGELOW.—At the residence of the bride's father, near Baysville, Muskoka, April 16th, 1888, by Elder W. M. Crewson, James Avery to Ellen A. Bigelow, eldest daughter of Mr. Joseph Bigelow.

Native Wines
FOR COMMUNION AND SICKNESS
—FOR SALE BY—
R. M. GRIFFITH,
Grimby, Ont.

SELECTIONS.

CO-OPERATION OF THE CHURCHES.

BY A. CAMPBELL.

EXTRACTS.

"A church can do what an individual disciple can not, and so can a district of Churches do what a single congregation can not. But although reason and the nature of things make this apparent, it must pass for nothing as respects the conscience, if we cannot show that in the apostolic churches such co-operations existed, and that it was a part of the means adopted by the authority of the Lord for the furtherance of the gospel. This we hope to make very apparent in stating and illustrating a few propositions:

1. The churches were *districted* in the age of the apostles. For example, "The churches of Galatia;" 1 Cor. xvi. 1. "The churches of Macedonia;" 2 Cor. viii. 1. "The churches of Judea;" Gal. i. 22. They were so districted with reference to some object.

2. The churches, because of some local interest, as well as because of their co-operation for certain specified purposes, were denominated from the district of country in which they lived. Particular districts co-operated in contributing to the necessities of those who lived in another district of country. Hence Paul "gave orders to all the churches of Galatia," and to some, if not all, "in Achaia," to make collections for the suffering poor in the "churches of Judea."

3. The primitive churches, in certain districts, did co-operate in choosing certain persons for the work of the Lord; and these persons, when chosen, were called the "Messengers of Churches"; 2 Cor. viii. 19. We infer from this that we have good authority, when occasion requires, to go and do likewise."—*Mill. Har.* 1831, pp. 237-8.

The Lord has left it to the church to convert the world. If they do their duty, the work of conversion goes on; if not, it stops. The only question is, how shall this be done to the best of advantage? The New Testament furnishes the principles which call forth our energies, but suggests no plan. This it could not have done, unless the geographical, political, pecuniary and literary circumstances of every state, county, canton or parish in all the world—and in all generations, had been located and described in the manner of a Universal Atlas, with directions varying with the soil, climate, government and trade. But this would be as unnecessary as to have furnished us with a list of all the crimes to be avoided, and all the virtues to be practised, which should, in after times, arise in the ever-changing habits, circumstances and relations of society. There is a *finally* in the New Testament that justifies and condemns us with as much point and perspicuity as a liturgy, a manual, or even a broad precept: "Finally, brethren, whatsoever things are true, venerable, just, pure, benevolent and of good fame, attentively consider and practice, and the God of peace will be with you." This, at the side of all goodness, and "such like" at the catalogue of vices, is enough for all virtue, and all vice.

Some weak but honest minds are for converting the New Testament into a ritual, and expecting to find a code of laws concerning everything about economy and co-operation, as if these were parts of Christian faith and morals. Some have even thought it a sin to enroll the names of members of one congregation, because David was punished for enumerating Israel, and because others have written down articles of belief and bound them on the conscience of men, they are afraid to write down their own names. Such eccentricities of mind resemble the conduct of a man who, because his father had been drowned, would not pass a shallow pond; and of another who, because he had been burned when a child, would never approach a fire to warm.

We have neither Achaia, Macedonia, nor Galatia in these United States; but we have Ohio, Pennsylvania and Virginia, and we have the counties of Brooke, Trumbull, Portage, Jefferson; and all the reason in the world why churches in these districts should know one another as well, and co-operate as fully now, as in the times of the Apostles. The churches in every county have from scripture and reason, all authority to bring their combined energies upon their own vicinity first, and when all is done at home, they ought to co-operate with their weaker neighbors in the same state, and so on, increasing the circle of their co-operations, until the knowledge of the glory of the Lord covers the whole earth. Whether they shall meet annually, semi-annually, or quarterly, in one place in each county, or whether they shall appoint persons to visit all the churches in the same bounds, and to call forth all their means to enlighten and reform society at large, are questions which their

own discretion must decide.—*Mill. Har.* 1831, pp. 436-7.

There can be no want of scripture authority for doing good in any way that promotes the comfort of Christians, or the conversion of the world. These scriptures (referring to those which represent the churches as co-operating in good works,) mean something; and we may not make them mean nothing, because others have made them mean what they do not mean. Co-operation requires consultation; therefore if one or more congregations determine to cultivate any field, they must consult about the best way in which it shall be done.—*Mill. Har.* 1832, pp. 247-9.

[We recommend the above extracts to a class of brethren who claim that Mr. Campbell, in the vigor of his days, was opposed to the co-operation of churches. It will do them good to ascertain that they as little understand Mr. Campbell as they do the scriptures upon this subject.—Ed.]—*The Christian Missionary.*

ROYAL
ROYAL BAKING POWDER
BAKING POWDER
Absolutely Pure.

This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, N. Y.

OBITUARIES.

ZAVITZ.

It is with sadness that I record the death of Sister S. C. Zavitz. She passed away March 3rd, and was in her thirty-ninth year. She was a subject of that dire disease, consumption; her long illness was patiently borne. She leaves a husband, two children, and many friends to mourn her loss. She became a Christian in the Fall of 1884, during a meeting held by Bro. Neil McLeod, of Ohio. She enlisted with full purpose of heart and died in the faith. She was President of our Mission Band; her characteristic amiability fitted her well for the position. As she patiently waited for the end, she expressed herself to the writer in such words as these: "How good God is! What a host of friends He has raised up for me in this time of need!" "I love to lean on His almighty arm." "It will soon be over; and He will take me home to Himself, which will be far better." No one could go into her sick chamber without feeling that it was good to be there. She requested that her funeral services be conducted by Bro. Arch. Sinclair, Serena Minard and the Rev. G. B. Davis, her object being to bring together in closer union the three bodies they represented. The services were conducted in the Baptist Church it being nearer. Bro. Sinclair, at her request, spoke from II. Cor. v; Serena Minard preceded him with an address, and Rev. G. B. Davis, followed with a few appropriate remarks. As the coffin was being carried out the choir sang in tender strain those very pathetic lines:

"Gone to the grave is our loved one,
Gone with a youthful bloom;
Lowly we bend, sister and friend
Passing away to the tomb,
She is gone down the valley,
The deep, dark valley;
We'll see her face never more,
Till we pass down the valley,
The dark, death valley,
And meet her on the other shore."

MRS. E. McCLURG.

Ivan, Ont.

BEACH.

Died, in Neligh, Nebraska, after a brief illness, on March 16th, 1888, Mrs. Rachael E. Beach, aged 41 years, 1 month and 21 days.

Rachael Emerson Trout was born in Collingwood Township, Simcoe Co., Ontario, January 21st, 1817. Her father, Elder William Trout, was one of the pioneer preachers of the restoration in that province. Her mother was Scotch; and while yet in Scotland was baptized upon the profession of her faith when about 11 years old, by Elder Sinclair, a man who, though he knew nothing of A. Campbell or the restoration movement in America, preached the primitive gospel.

On Jan. 6th, 1876, the deceased married Mr. A. B. Beach, and the April following removed with her husband to the States, and settled in Sioux Co., Iowa, where they continued to reside till July last, when, upon the organization of

the Merchants' Bank of this city, they came here, Bro. Beach having become its Cashier.

Sister Beach obeyed the Lord in baptism when about thirteen years old, becoming a member of the Church of Christ at Meaford, Ont. From her mother she received by inheritance and training that devout and philanthropic disposition which endeared her to every community in which she lived. Her's was an exceptional life. She seemed to have grasped the genius of Christianity as all should, but few do, and realized that it is a *life to be lived*, and not simply a theory to be discussed. The "man of sorrows" had said, "The poor ye always have with you, and when ye will ye may do them good"; and this appears to have been the inspiration of her life, for to them she ministered constantly. Her place cannot be filled. The little church with which she worshipped will long miss her wise counsel and mourn her departure. But upon her husband and family the loss falls heaviest—to them it is irreparable. She leaves four little girls, the eldest only eleven, the youngest six years, and an infant son nearly two weeks old who will never know a mother's love, but she leaves them the rich legacy of a fragrant memory—of a mother whose soul was wrapped, and whose life reflected the beautiful Christ.

The Christian chapel was filled to its utmost capacity on Lord's day, the 18th inst., and it being a beautiful day a hundred or more remained outside during the services, which were conducted by the writer and Elder N. D. Britell. Sleep sister, sleep in peace, "Thou hast fought a good fight, thou hast kept the faith," and thy "works will follow thee."

A. D. FINCH.

Nine Solid Reasons.

THE best place without exception to obtain a THOROUGH, PRACTICAL BUSINESS EDUCATION, and a SUPERIOR STYLE OF WRITING, is at

BEST

the Northern Business College, Owen Sound. Why?

- 1st.—The Principal is a chartered accountant, and gives his whole attention to his work.
- 2nd.—He employs the best teaching talent to assist him.
- 3rd.—He has taken first prize for penmanship every year for five years past at the Industrial Exhibition, Toronto, and at every Provincial Exhibition where his work has been shown.
- 4th.—The College building is a large three storey stone and brick building, owned by the Principal, and used exclusively for College purposes. It is separate from other buildings.
- 5th.—The students are not crowded into 3rd or 4th floor stores, markets or billiard rooms. This is THE ONLY BUSINESS COLLEGE IN CANADA, AND THE SECOND IN AMERICA OWNING THE PREMISES THEY OCCUPY.
- 6th.—Students have not the temptations in Owen Sound that they have in the cities. It is a healthy place, and has water works, a proper sewerage system, &c.
- 7th.—It has no FIGURE HEAD PRESIDENT whose name appears in the announcements to give it prestige, but whose countenance is never seen in the class-rooms as a regular teacher—only as an occasional visitor.
- 8th.—The expense of a course is small compared with others because the fees are reasonable. There are no extras, and board is cheap, only \$2.50 per week in private families.
- 9th.—It has the hearty support of the business community in which it is situated.

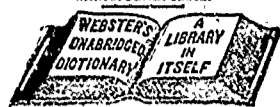
For particulars write to
C. A. FLEMING,
Principal,
OWEN SOUND.

ORGANS
For Church, Lodge, School or Parlor.
WARRANTED FIRST-CLASS.
Catalogues Free.
W. BELL & CO.,
Organ Manufacturers,
GUELPH, - CANADA.

ASK FOR OUR FEATHERBONE CORSET
FIT GUARANTEED OR MONEY REFUNDED.
No Side Steels to Rust.
Not Affected by Perspiration.
FOR SALE BY ALL LIVE MERCHANTS.
MANUFACTURED BY THE
St. Thomas Featherbone Co.
Highest Cash Price Paid for Quills.

WEBSTER

In various styles of binding, with and without Patent Index.



Besides many other valuable features, it contains

A Dictionary of 118,000 Words, 5000 Engravings,
A Gazetteer of the World locating and describing 22,000 Places,
A Biographical Dictionary of nearly 10,000 Noted Persons
All in One Book.

3000 more Words and nearly 2500 more Illustrations than any other American Dictionary.

WEBSTER IS THE STANDARD

Authority in the Gov't Printing Office, and in the U. S. Supreme Court. It is recommended by the State Super'ts of Schools in 36 States, and by the leading College Presidents of the United States and Canada.

The London Times says: It is the best Dictionary of the language.

The Toronto Globe says: Its place is in the very highest rank.

The Toronto Week says: It is the one final authority safely to be relied on.

The Montreal Herald says: Its use is becoming universal in Canada.

The Canada Educational Monthly says: No teacher can afford to be without it.

The New York Tribune says: It is recognized as the most useful existing "word book" of the English language all over the world.

Illustrated Pamphlet sent prepaid.
G. & C. MERRILL & CO., Publishers,
Springfield, Mass., U. S. A.

THE DOMINION WASHER AND WRINGER.

PATENTED 1885.

THE most perfect and complete Washer and Wringer in the Dominion. It takes the lead wherever introduced; it washes easily; it washes quickly; it washes clean. With it a dozen articles of average size can be washed and wrung out within five minutes. This Machine is so easily operated and does its work so perfectly and so quickly, that wherever introduced it is soon recognized as an article of necessity. It washes upon the same principle as hand-rubbing, yet so gently that it does not injure even the finest fabrics. It is self-adjusting, and washes even the finest linen or the largest blanket with equal ease. It does not partially wash the clothes, leaving them to be finished by hand, but does its work perfectly and completely, going away with the washboard and hand-rubbing altogether. It washes a dozen or more articles at once, thereby accomplishing in an hour or so, as much work as would otherwise occupy the whole day.

A. L. Burke, of Stratford, Ont., the patentee of this Machine, offers \$500 of a challenge competition by any other Washing Machine ever invented that will accomplish its work equally as well, as quickly, as easily and with less little injury to the clothes. Every Machine guaranteed to give satisfaction.

Sold separately or combined. Price of Machine complete with Wringer, \$13; without Wringer, \$8. Orders attended to as soon as possible. Correspondence solicited.

ISAIAH W. ROYCE,
Everton P. O.,

General Agent for the Townships of Erin, Caledon and Garafraxa, and all Towns and Villages therein.

THE "NEW RAYMOND"
Is now the Leading Sewing Machine of the Dominion
AND IS AHEAD OF ALL OTHERS.
High Arm, Light Running, Highly Finished,
Patent Automatic Bobbin Winder,
Complete Set of Latest Improved Attachments.

CHARLES RAYMOND,
Manufacturer,
GUELPH, - ONTARIO.

GUELPH Business College
GUELPH, ONTARIO.

THIS popular Institution now in its fourth year is doing a grand work for the education of young men and women in those branches, a knowledge of which is so essential to the intelligent and successful management of practical affairs. Its graduates are everywhere giving signal proof of the thoroughness of their training, and bearing grateful testimony to the monetary value of its course of study. The Fourth Annual Circular giving full information will be mailed free. Address

M. MacGORMICK, Principal.