

# ONTARIO EVANGELIST.

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

VOL. 3.

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No. 12.

## POETRY.

### CHRIST BEFORE PILATE.

(SUGGESTED BY MUNKACSZY'S GREAT PICTURE.)

KRUBEN BUTCHART.

Meek before the maddened mob  
The mighty Jesus calmly stands;  
The thongs that bind his tender hands  
His kingly spirit may not rob.

A prisoner bound! No fear or awe  
His free, pure spirit doth overwhelm;  
He seems the King of all the realm  
And higher than the Roman law.

He sees above His Father's throne  
Where shining ones at his command,  
Environ Him on either hand,  
And Heaven claims Him for its own.

"Art thou the Christ?" And Jesus said,  
(While waiting on his answer stood  
A universe in tears and blood)  
"Thou sayest it," and bowed his head.

The majesty of that sad brow,  
What grandeur to the earth it brings,  
'Twas fitter for the Court of Kings  
Than where no hearts obedient bow.

"He hath not done," is Pilate's cry,  
"Aught that I see deserveth death;"  
Their anger hoarsens into breath—  
"O crucify! O crucify!"

"It is not fit that He should live;  
His blood shall rest on us and ours;"  
And thus these heaven-defying powers  
To sin-cursed man a Saviour give.

O perturbed Pilate! Thou art bound,  
The real prisoner thou; though ruth  
To trample on the Man of Truth,  
The fear of man is in thee found.

Ignoble will that cannot stand  
Fixed on the Right, determinate,  
But wavers on the brink of fate,  
And erring shuns Truth's higher hand.

O willing captive I thine it was  
To feel the taunts and scornful nods,  
The torture of the Roman rods,  
That thou might'st plead our greatest cause.

With Him who as the Judge of all  
Shall see this "travail of Thy soul,"  
And as the widening ages roll  
Extend our freedom from the Fall.

O mighty Saviour! In Thy face  
I see a spirit that can make  
All waves of trouble round me break,  
And rock not of the time or place.

'Twould seem as if this last great scene  
Thy loving words would justify;  
"My peace unto the world give I;"  
Here strength for all my ills I glean.

Help me when at Thy judgment-seat,  
My sins, condemning, throng and press;  
And brief shall be my soul's distress;  
I can be calm at Thy dear feet.

—Toronto Saturday Night.

## ORIGINAL.

### SYNOPSIS OF SERMON

PREACHED ON THE THE FIRST SUNDAY OF THE NEW YEAR, IN ST. THOMAS, BY T. B. KNOWLES.

Subject—"The Christian Race."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1.

"Know ye not, that they which run in a race run all, but one receiveth a prize; So run that ye may obtain" 1 Cor. 9:24. Christianity, as it relates to the human side, is a life and not a secured state of salvation. It is not a something we "get" but is the doing of the commandments of Christ. This idea of activity is forcibly presented by the Apostle, as he likens the Christian life to the race, one of the sacred games among the Greeks.

The Apostle is happy in the use of illustrations, choosing those of great force and clearness and setting forth Christian effort in this life for life eternal. This is the race that is set before us. Let us observe then that the Christian life is to be one of great effort. Eternal life will not be placed in the hands of the lazy, the do-nothing Christian. The promise is to be confined to the "faithful unto death" and the crown, to those who agonize to enter in at the strait gate. With Paul it was a "fight" and the watchword to the seven churches was, "overcome." They, who entered the stadium to run the race, entered not to play, nay, but after long and patient drill for the race, all the

accumulated strength was put under tribute every muscle was taxed to its utmost, for the mastery and the crown awaiting at the goal. To us the Master's earnest words of warning and encouragement are "Hold fast that which thou hast, that no man take thy crown." Heaven must cost effort and sacrifice on the human side, as it cost the life of the Messiah on the divine. There are royal honors at the goal, that make the race worthy of every effort, yea, even unto death. In the Isthmian game, there were strict rules and conditions laid upon every man, who would enter the race. No one could enter the stadium to compete for the crown, until proved to be of pure Hellenic descent; nor upon the heavenly race is any man permitted to enter until he is acknowledged among the sons of God, not those born of blood, nor the will of the flesh, nor the will of man; but of God; and to as many as receive him to them gives he the privilege to become the sons of God, even to them that believe on his name. Neither fleshly descent, nor worldly honors, nor wealth, can give a passport to this race, nor can the mere moralist, nor the pharisaically righteous enter upon the heavenly course. Our King has declared the conditions of entrance into the divine relationship, when he authorized his ambassadors to teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; and that he that believeth and is baptized shall be saved; and all who have thus entered the Christian race, as the children of God, are under law to Christ and are commanded to run according to Heaven's rules, not their own fancy and pleasure. They are to run, that is, as the King requires in the rules he has laid down for the governing of the Christian race.

In the sacred games of the Greek, regard was had to two important rules: 1st.—A man must run on the side of the course assigned him. 2nd.—He must not trip nor jostle any one in the race; and are not the divine requirements, that govern the Christian life as strict, as binding, and as just? The personal life is to be in accordance with "whatsoever things are true, honest, just, pure, lovely and of good report," and the care towards the brethren to be of such character that no man shall put a stumbling block or occasion to fall, in his brother's way. "So run that ye may obtain" is the divine voice of warning. There are weights that sink men on this voyage of Christian life, as the weight of riches, the love of money, and business cares. Like as the shipwrecked man of fortune eager to save his gold, girds it about him and is drowned by its weight, so they, that will be rich, fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. There are weights many, as: the love of fame and popularity, which swallow men as the treacherous quicksands. There are the little things which appear innocent and connected with our social life, but like the little foxes that destroy the vines, these deaden the "branches" till they produce no Christian fruit, such is the card table that invites to social games; the whirling, giddy dance, so fascinating; the genteel sip of wine, that sparkles in the cup at the New Year's call; the theatre, with its charms and display of beauty and questionable appeals to passions. These are weights that will hinder progress, if not cause defeat, in the heavenly race. Another weight is light reading and cheap demoralizing literature, that sharpens the appetite for mental food, other than that of the Book of God and for service other than that of Him, who said, "Follow me." For as the love for this class of reading increases, love for the Word of God decreases, desire for Christian worship, prayer-meeting, the Lord's house, the Lord's table, all Christian services and work, die and the light of Christian life goes out. The admonitions "Touch not, taste not, handle not," "Shun every appearance of evil," "Lay aside every weight" are safeguards against the encroachments of sin, and all are contained in the Master's earnest warning and command "WATCH." This grand appeal of the Apostle fills our hearts with a higher appreciation of the responsibilities and glories of the Christian race. This is an appeal to all our feelings of loyalty to our King, for this profession of Christ, this consistent life of faith,

this war against sin and Satan, the flesh and the world, is to maintain the honor of Messiah's kingdom and the glory of his name. This holy appeal awakens in the child of God, a heaven born ambition to imitate the godly deeds of the holy of ages past, of patriarchs, apostles, prophets and martyrs, who, though dead, yet, through their heroism, fidelity and victories, live and speak. It inspires to great and holy deeds; and an ambition that looks for the approval of God alone and that recognizes the sublime fact that all the hosts of God on high look down upon the struggles and triumphs of the Christian in this heavenly race with divinest sympathy and rejoicing as they learn the higher lessons through the church of the "manifold wisdom of God." Such is the mission of the church; and such the individual responsibility of the Christian, to which the Divine Master has called us. And at the end of the race, for the humblest saint awaits the crown of Life.

### MODERN FAITH CURE, IS IT BIBLICAL OR OTHERWISE?

DISCOURSE DELIVERED BY ELDER A. ANDERSON, FEBRUARY 17TH, 1889.

The speaker chose as his text the words found in 1st Cor. 12:1. "Now concerning spiritual gifts, brethren, I would not have you ignorant." Paul did not want the disciples to be ignorant of these spiritual gifts that were bestowed upon the church. It seemed that some of them were quite ignorant; and I am afraid that that ignorance has continued down to the present time. These gifts were great and glorious gifts to accomplish a given object, and when that object was accomplished were then withdrawn—  
"If ye were no more, need for them."

Now I shall endeavor to show this from the Scriptures. All this talk about modern miracles is moonshine—nothing else. I will admit this, that there have been instantaneous cures that I have not seen with my own eyes, I have known of those whose cure was instantaneous, who were made well in a moment, but I will be able to show that it was no miracle, that it was accomplished by natural means; sometimes it is accomplished by fits of passion, anger, fear. Anything that would unduly excite the human system, would accomplish wonderful cures, especially in nervous or spinal diseases. But the best way for you to prove their power is to have them perform some of the miracles such as we read of in the Scriptures. This would be greater proof, have more weight than anything that can be said by those who come here and speak about wonderful cures effected in Memphis, Owen Sound, or elsewhere. All this talk about something happening away somewhere else, is very cheap anyway. Again about spiritual gifts, we have in the 7th verse of the same chapter, that "the manifestation of the Spirit is given to every man to profit withal." Now in order to make the distinction, we have the word of knowledge in the Scriptures, but that is not the word of Scriptural knowledge the apostle refers to. That knowledge came directly from God, and that man had the gift to make known to others that knowledge.

I want to make a remark here upon this word faith, it is not faith cure, but another faith by the same spirit. What kind of faith dear hearers? Was it the faith common to all the children of God? Is it the faith common to all the Christians? Every man and woman that is a Christian, has faith in Jesus Christ; but is that the faith that enables some of them to cure people who are sick, is that the faith spoken of by James where he tells the elders of the church to pray for him and anoint him, and the prayer of faith shall cure the sick. There is just one remarkable thing you will observe, that is that the man who was sick had not the faith, but those who were praying for him; but in the present day if you do not get cured it is because you have not faith. They had enough of faith in those days to cure a man even when away from him, to bring him to life, to make the dumb to speak, the deaf to hear, etc. And is this the common faith of all Christians? No, the faith by which they were enabled to work these remarkable cures was just as much a gift as the gift bestowed to speak

in an unknown tongue. It was not the faith which came by hearing, and hearing by the word of God, it was not the faith common to all the children of God, but was direct from God. A man that has faith to work a miracle would be able to speak in an unknown tongue. God gave men these gifts, and if the man that had that faith exercised it foolishly he would say to the tree be thou plucked up and planted in the sea. This is the kind of faith the apostle is speaking of in the next chapter—the faith to remove mountains etc. But the apostle informs us that there was a more excellent way.

People are running after these things now, there seems to be a fever of excitement. Occasionally there springs up something in the world and then it dies out, but the faith of the Gospel will never die out. The same administration that brought it into existence will remain as long as the world stands.

"To another faith by the same spirit; to another the gifts of healing by the same spirit, to another the working of miracles, to another prophecy, to another the discerning of spirits, etc." but all this worketh with one and the same spirit, devoting to every man severally as he will. Now they had all these gifts but they were gifts direct from the hand of God. The Saviour enables his apostles to perform these wonderful miracles, and after he ascended on high he obtained gifts for himself.

The first question I want to answer is, for what reason were these gifts given? I make the statement, they were given for the purpose of confirming the word of God. Do you know what it is to confirm a thing? When you give your testimony sometimes you are asked to confirm that statement. When you go into court and are asked to confirm a statement of what you had seen or heard, the only way is by swearing. You cannot work a miracle to confirm that statement. The apostles did not swear when they made a divine statement in order to confirm that statement, they wrought a miracle confirming it, in order to place it beyond a doubt that it was in human power to perform it. A great many proofs could be brought forward on each point in order to satisfy any candid man. The first proof I shall read is from Mark XVI, 20; "And they (the disciples) went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Again in Acts XIV, 3; "A long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace and granted signs and wonders to be done by their hands." This was the way the Lord gave testimony to make it sure to us. This thing was not done in a corner as Paul says. It was not only spoken, it was confirmed by the most wonderful miracles that were ever performed before men. The whole of the Acts of the Apostles confirmed their word. Again in Heb. II, 3-4, speaking of salvation, "Which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him, God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to His own will." Now I think that is sufficient upon that point; any person can see now the object for which these miracles were wrought, that they were in order to confirm the divine testimony.

As regards the modern faith cures, a little proof would be better than mere assertion, just as the Jewish Rabbi when he came to Jesus in the night time, and said, "We know that thou art a teacher come from God, because no man can do the miracles that thou doest except God be with him." The apostles performed these wonderful miracles upon all the people, exercising their wonderful spiritual gifts. We would say to these modern faith curers, we will believe you are God's ministers if you have your testimony along with you and perform miracles confirming His word.

The next question to answer is, how long were these miracles and signs to continue?—well if you will allow your intellect to assert itself, you will say, as long as these disciples are delivering their testimony. It must continue, the apostle says; until that which is in part shall be done away—see Cor. 13th, 7:11: "Charity never

(CONTINUED ON 4TH PAGE.)

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UNIVERSITY COLLEGE TORONTO.

There was one other point we desired to call attention to under the above heading. We believe the general impression is that in order to enjoy the benefits of instruction in University College the student must pass a matriculation examination and take a regular course. Such is not the case. Any one upon paying the regular annual fee of \$20 can enter such classes as he pleases and pursue whatever course he likes for as long or as short a period as he may desire. This furnishes a grand opportunity to those who from age, or lack of means, or from any other cause, do not wish to take a full course, and yet are anxious to receive instruction from the ablest professors in the land, and no Ontario man who has but two or three years to devote to College work need go to the States to College where he has such a chance and such facilities at home; for speaking generally a student can get just so much education in a given time whether in Canada or in the United States. And the education is what is wanted; it is not absolutely necessary, though, of course, very desirable, that a man should be a graduate. And therefore it is evident, that a person who has a given time to spend in College should spend it where he will, in the whole, be the best fitted for the work he means to do. We have in previous articles pointed out what we considered to be the advantages of Toronto University for our young men preparing for the ministry and shall not repeat them here; but shall simply declare our conviction that the best interests of the cause in this country would be served by our preachers using our own University, especially if provision were made in Toronto for furnishing them with such additional instruction as those entering upon the work of the ministry feel the need of. And we may say there are reasons for hoping that ere long steps will be taken to provide in Toronto that special instruction. And so our concluding word, for the present, to our young brethren contemplating the ministry as their life work is—Be getting ready all the time by familiarizing yourselves with the word of God, by thinking much and earnestly of the Lord's work, by constant attention to your own growth in grace, by doing at all times with your might whatsoever your hand finds to do; and, in the matter of special education, make use of the best facilities at present within your reach whether Public School, High School or College; do not be in a hurry—there is plenty of time, tho' you may not think so now; aim high—that is to say, determine to be as efficient a minister of Jesus Christ as God has placed it in your power to be.

We scarcely think it necessary to say that we have no antipathy to the Colleges of our brethren in the States. It is the Disciples generally, in that country appreciated them as highly as we do, they would, we think, speedily place one or more of them on such a basis that they might compete with the best institutions on the Continent. The noble men who have on meagre salaries devoted their eminent abilities and high attainments to the cause of advanced education among the Disciples in the States live in the hearts of those who have enjoyed their instruction, who have drunk in, let us hope, some part of their spirit, and who are devoting their lives in their own spheres to the advancement of the same glorious work.

A WORD OF WARNING.

The Central Baptist is against the common modern devices for raising money for church

purposes. It thinks the scriptural way of giving directly, without the circuitous methods of fairs, festivals and oyster suppers, far preferable. "It is nowhere written 'patronize the oyster table with thy substance and honor the grab-bag with the first fruits of thine increase.' We do not remember that the Lord Jesus said, 'it is more blessed to draw a prize in a church lottery than to buy a chance and lose your money.' \* \* \* The apostle did not think of saying, 'let everyone of you lay by on the day of the church fair according to what he can spend for fancy articles, and thus have a good time.'" It is not only a sorry spectacle to see the church begging the world to pay its bills, but in the long run all such questionable methods of raising money will dry up the fountains of Christian benevolence and thus precipitate the evil it is intended to prevent.—*Apostolic Guide.*

Some time ago we called the attention of our readers to the fact that a leading Methodist paper of the States, was opposed to "the common modern devices for raising money for church purposes." The above shows that a prominent Baptist paper is of the same mind. We commend the comment of the *Guide* to any of our readers or churches who may think that the Disciples are "slow" in such things and behind the times. They are really ahead of the times, and we hope they will be "slow" in putting on the cast off clothing of others.

NOTES.

I received a very pressing letter from Muskoka a few days ago. The brethren are anxious to have some one go there and preach. I would like to go, but cannot. Who will go just now? Expenses will be paid. J. B. L.

We call special attention to Brother Hugh Black's letter in this issue. It speaks for itself. Read it and ask yourself in the sight of God, what is my duty in this matter? Many plead poverty. Some plead home expenses, &c. Let us all do what we can for the general field. We could all do something.

One good thing is being accomplished by all the discussion concerning Jesuits and Catholics—the Protestant bodies are seeing more clearly the need of union among themselves if they would stem the tide of Papal aggression. With Protestants vigilant and united there would be no danger from Popes and Cardinals, but when they are asleep and divided there is very great danger. Papal aggression may be the scourge to whip Protestants out of sectarianism into Christ.

Father Whalen in a lecture recently delivered in Ottawa, attempted to defend the Jesuits. The report of the lecture as given by the *Mail* is interesting reading for Protestants. We quote part of what he said relative to the Suppression of the Jesuits by Clement XIV:—

"He explained that after the death of his predecessor the Bourbons influenced the Cardinals to elect a Pope, who would suppress the order. Many were so influenced, but some, too few by far, would not sell their consciences. When Clement ascended the throne he would have allowed the order to continue to exist, but the powers demanded their pound of flesh, and the Jesuits were suppressed on a brief which Cardinal Antonelli pronounced iniquitous."

Read the extract over carefully, and then wonder how even Catholics could believe a Pope infallible, who was chosen by Cardinals who had sold their consciences and who yielded in an important matter to the wicked powers.

Why hocus-pocus about Separate Schools? There should be none. What is good enough for one child is good enough for another. If sectarianism cannot be maintained without isolating children, let sectarianism and every other ism which suffers by contact with free institutions, go, and good riddance to it. If it is God's will that the Roman Catholic Church be as great in the future as in the past, it will be so; if otherwise who shall say the ends of Providence have been defeated by one law for all, one school for all, equality for all, privileges for none?—"Don't in Toronto Saturday Night."

The above wise and seasonable words occur in a review of the late debate in the Local Legislature concerning the teaching of French in the Public Schools of Ontario. We ask our readers carefully to read, and patiently to study this sentence, "If sectarianism cannot be maintained without isolating children, let sectarianism and every other ism which suffers by contact with free institutions, go, and good riddance to it." That is the sort of teaching Canada needs, and the sooner she is educated up to the point of acting upon it the better. Let the Separate Schools go.

Contributions from Ontario to Foreign Missions since last report in this paper:— Church, Guelph, \$19.00; Church, Toronto (Denison Ave), \$17.50; Church, Acton, \$18.25; Church, Gainsboro, \$8; Church, Lobo, \$27.54; Church, Selkirk, \$7.25; Church, Wainfleet, \$3; Church, Walkerton, \$12.00; J. R. Gaff, Toronto, \$10; S. S. Acton, \$3.83; Cash, 10c.; Church, Bowmanville, \$35; Church, Cotswold, \$8.34; Church, Glencairn, \$25; Sisters in Vaughan Church, \$5.

We are glad to find the following paragraph in a late number of the *Christian Leader*:

Brethren, in the midst of your great abundance, don't forget our missions. Some one says: "It is nothing but give, give and give all the time." Well, is not our Heavenly Father giving all the time, and giving without ceasing? Does not the light continue to shine, and the heat to radiate all the time, and the stars continue to twinkle, and the waters everlastingly roll, and the distillation of the vapors continue—all for you and me? and did not the Son of God give himself a willing ransom for you and me? And did not the zeal of the Lord's house consume him?

When we read the above, we felt like looking at the top of the page to see whether it was really the *Leader* that talked that way. The *Leader* is surely progressing. "Don't forget our missions"—let's see now—is that quite sound? Well, whether it is sound or not, the whole paragraph sounds well, and reads well and makes one feel like not being cross when some one urges us to give, GIVE, GIVE for missions.

The Catholic citizens of Ottawa have inaugurated a series of meetings in support of the restoration of the temporal power of the Pope. The first meeting was held Feb. 24. On the platform were three Senators and two Members of Parliament—all Catholics of course. It is curious to note what leading Catholics have to say on the subject. For instance, Senator Scott said—"The whole world was shocked when in 1870 Victor Emmanuel marched on to Rome." Now we think that was putting it a little too strong—hardly the whole world. We rather think a considerable portion of the world was delighted. Senator O'Donoghue, among other things, said:—"If our neighbors on the other side of the line got a chance to invite his Holiness, if he wished to take up his residence there, they would cut from their territory States as large as Italy, and give them to him and give him enough money to build another St. Peter's Church for the sake of the impetus and wealth it would give to the country." We are surprised that a Senator of the Dominion should talk such nonsense. If the Pope should decide to reside in the United States we do not doubt but that his own people would build him a church to his taste, but our neighbors would not give him enough territory to stand upon. He would have to buy what he wanted and be a good citizen or leave.

CHURCH NEWS.

PORTAGE LA PRAIRIE, MAN., MAR. 18, '89.—Last Wednesday, March 13th, a young man and a young woman were baptized here. This makes in all, since coming to the North-west thirty-nine additions. Thirty-one of whom were by primitive obedience. We held a very successful Union Sunday School Convention in Portage la Prairie, on March 4th and 5th. Portage has about three thousand inhabitants, and of this number about eight hundred attend Sunday School every Sunday. Can any Ontario Town beat that? Wheat was sown in many places here as early as March 1st. Can Ont. beat that? We are looking for a helper from Ontario, promised by the Board, and two from Drake University, our own young Brother George Campbell and another with him. And we expect to be able to give a good account of ourselves next Fall.

A. H. FINCH.

WELLAND.—Brother W. H. Swayze commenced a protracted effort in Welland with success for a week or two. When a band of "Saints" visited the town, and Brother Swayze out of kindness permitted them to occupy the church building for a few nights, understanding from them that their teaching was in harmony with the Christian Church. But they very soon trampled under foot the kindness of the brethren, and began to read the religion of everyone (except the Mormons) until they lowered themselves in the estimation of all right-minded, humble followers of Christ. Brother Swayze was compelled to forbid their work, and proceed himself. He invited our help for a few nights as a neighboring congregation. As a result of the entire meeting some six or eight were added. Others expected to obey very soon. Welland should not be overlooked by the co-operation. The

prospect is as good at least, if not better than in Collingwood or Muskoka. I think Brother H. Brown will bear me out in this suggestion.

J. B. L.

THE JUNE MEETING.

A meeting of the Board was held in Guelph on Wednesday, 13th ult. One of the objects of which was to make arrangements for the Annual meeting.

It is generally known that the June meeting will be with the church in the city of St. Thomas.

It was decided to send to the States for a chief speaker for the occasion. That able and distinguished preacher, Robert Moffett, was invited and we are happy to be able to say that he has promised to come.

Other able speakers from the States are expected also.

A good programme is being arranged and a feast of fat things is expected.

The meeting will commence on Thursday before the first Lord's Day in June.

There is much business of importance to be transacted—business in which every Disciple in the Province should be interested.

All are invited to come, all will be welcome, and all will be cared for.

Reduced rates on all the lines will be secured if possible; particulars of which will appear in our next issue.

We would be glad to have representatives from all the churches in the Province at the meeting. If we should have, and if all would come together with one mind it would begin to appear that our contention for Christian union was after all of some practical value.

We would say to the timorous brethren—to those who are afraid to do any aggressive work for fear they may do something wrong, come that you may see and hear for yourselves. The blessing of the Lord has been upon us so far during the current year, and the work has prospered in our hands but we desire to enlarge our borders and undertake greater things for our God.

T. L. FOWLER,  
Cor. Secy.

CO-OPERATION MATTERS.

The time is drawing near for the Annual Meeting of the churches of Christ in Ontario. The fact impresses me that the words of the commission given by Christ have lost their importance; or else we are blinded to our responsibility for a part in this great work of preaching Jesus to dying mortals. It is a sad, serious fact, that barely half of the churches in the Province, known as our brethren; who teach the same gospel; who profess to follow Christ, are doing anything beyond their own immediate locality, to preach the gospel to sinners. I do not wish to say anything that will not provoke you, to love and to good works. You must answer in the day of judgment as to whether you are doing your duty at home or not, of that I cannot speak; but I can say that if you are doing work for the cause of the Master in any region beyond, we don't hear of it, and we would rejoice to know that you had the same mind that was in Christ Jesus.

Now dear brethren let us reason for a little space. For year past a number of our churches have met regularly once a year to arrange, and understand the times, places, and best means of working in the Redeemer's Kingdom, and I do believe that God has blessed this work, and those engaged in it. And I am persuaded that those who do not attend those meetings and hold themselves aloof from all missionary effort in our Province, because of some supposed unscriptural plan of work, are doing the cause an untold injury, as also endangering their own salvation by becoming selfish and mean, with the trust God has given to each of us, and even in some cases incapable through prejudice of sound judgment regarding the motives governing those engaged in the work.

Brethren for whom Christ died, is this state of things right? Are you satisfied with the position you occupy? If we could come together and get acquainted, with our common weakness, our common hindrances to greater success, our common wants, might we not become fellow helpers in our journey heavenward? Do you think Christ is displeased with us when we work in his vineyard? What does he require at our hands? Not faultfinding certainly. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice, &c." We cannot get away from our duty to God. Brethren I don't wish to press the matter further, but cannot you come and help on the work in which the laborers are few and the fields are ripe for harvest. I don't wish to discuss plans of

work, but will just say that I regard a plan, as Scriptural that has for its aim the preaching of Christ to a lost world.

The Annual Meeting this year will be in the city of St. Thomas, much needs to be done before we can claim the crown, or win the prize for faithfulness.

Come up brethren, let delegates at least from every church attend, let us counsel together and pray for divine guidance to work, not to be idle. God will certainly bless us largely with success if we are faithful.

The one thing needful at the present time is more money. The treasury is empty, and the work cannot go on without money. Several hundred dollars will be required to enable us to meet all liabilities up to the Annual Meeting. Please remember this and kindly relieve us from anxiety by sending in remittances at once. There are many brethren who could send us five or ten dollars without feeling it. Many have done so but we need more. The work is going on encouragingly. Brethren, don't let it suffer for lack of funds. Your Brother in Christ,  
HUGH BLACK.

TORONTO

It is known to many Disciples that the Church of Christ, on Denison Ave., has, for some time, been endeavoring to secure such a lot as would give it a desirable and advantageous location and one which they might venture to purchase. Such a lot after, perhaps not too long a delay and much careful deliberation, has at last been secured. Its local advantages will be seen when I say that Spadina Avenue will in time become the Broadway of Toronto, and that College St. will be a great thoroughfare east and west cross Spadina north of Queen.

Our lot lies in the south, east angle formed by these two great streets, and within fifty yards of Spadina, fronting on Cecil Street, the first below College. We are thus close to what ere long will be one of the busiest centres of life in Toronto, and quite close to the University and other Educational Institutions, and also near the new Parliament buildings. This statement of location is sufficient to argue its advantages.

The lot is ninety feet front and one hundred and five deep with a lane on either side, one of which is twenty feet wide, itself a little street. The cost is \$7200. We have paid \$2200 in cash and one payment of \$1000 in a year, with the privilege of paying it sooner, and the balance in five years. We have pledges and subscriptions unpaid sufficient to meet the \$1000 when they are paid.

To pay off the balance and erect a house we will have to appeal to the generous and liberal hearts of brethren who realize the importance of the work in Toronto. We have growing confidence in our brethren who love the cause of New Testament Christianity that they will come to the aid of a work when they see its need, and such a need is upon us now of strengthening our work in the cities, and especially here. The Lord has been leading us as fast as we have been able to follow. We have not hesitated to lay hold of his hand and now he has opened a wider door for us. We have taken the pathway of a strong faith in entering it and already the light is brightening over us. The need of strength in the large cities is recognized by all religious bodies. In fact it can hardly be said that a people are strong who are not strong in the cities. When the Lord sent out the apostles they were to begin in Jerusalem, not in a village. When he was engaged in his Galilean ministry he made his headquarters in Capernaum, the largest city in Galilee. It was from Antioch, the eastern capital of the Empire, that the Gospel spread through Asia, and it was the great cities of Asia and Europe that Paul made the centres of his work.

In the cities a people are tested and woe to them if they are found wanting. There they meet the busy thought and opinions of an age more sharply,—there the various opposing creeds are more likely to be entrenched,—there they meet the great multitudes, there the great wealth of trade is to be laid hold on and invested in the cause of Christ, there a people are seen more conspicuously, and from there their faith must radiate.

To become strong in the cities many elements contribute which I have not space to write upon, but one thing is needful to us now,—the early erection of a building suitable to meet our growing wants.

Here can soon be planted a central congregation strong in all the elements of our cause. I believe Denison Avenue has the character out of which missions grow. From this other churches will arise. We ought to have in the next ten years a co-operating circle of four or

five churches in this city, and here very soon the Disciples should have a Bible College to educate young men for the ministry and to afford young men from the University and other Schools an opportunity to learn our position in its full and best presentation.

We ask brethren to whom the Lord has given means, large or small, to thoughtfully and prayerfully consecrate a liberal portion for this city work and we will soon realize a blessed fruitage. Fifteen or twenty thousand dollars invested now in Toronto would send back in a short time a large interest to magnify the cause in all the province. Who will "come to the help of the Lord against the mighty?" I send this out with a prayer upon it to the Master on his throne that he will give it a ready entrance to generous hearts, and that he will guide us all in a united work to his praise. Brethren, may we hear from you in such way as you may please, by correspondence or visits, offering us money or pledges in such sums as the Lord has given you. Money may be sent to W. J. Forrester, 89 Church St., who will acknowledge it. In much desire,  
J. R. GAFF.

ONTARIO CHRISTIAN WOMAN'S BOARD OF MISSIONS.

DEAR SISTERS.—The June Meeting is drawing very near. No doubt you are all looking forward with bright hopes for a grand and good meeting when we come together to talk of the principles and activities of Christianity. Let us be exhorted by the Psalmist. "Enter into his gates with thanksgiving and into his courts with praise, be thankful unto the Lord and bless his name." We can and will have a good meeting, for truly the Lord is blessing us. This work is only well begun. Almost at the eleventh hour, but God is gracious and will reward the faithful. Our meeting will commence earlier in the week this year, (Thursday). Possibly the Sisters may have a session on Friday, which we want to make very interesting. There are many places in Ontario that need our assistance, of which we may be totally ignorant. In this letter I will take the liberty to ask some *one* in these places, to prepare a paper setting forth their needs to carry on the work of the Master, to be read at our meeting. By this means, we may know *where* to work. Last year two excellent papers were read. This year we want more than two. We would be glad to hear a short report from the Aux's at one of the sessions. This is a very interesting feature. The Aux's will also remember that the annual report *must* be made up the last of May. Please send in your reports not later than the middle of the month. Now gird ye up and "Give unto the Lord the glory due unto his name, bring an offering and come into his courts."  
Mrs. E. McCURRO,  
Ivan, Mar. 26, '89. Cor. Sec'y.

AN ENTERTAINMENT.

A public meeting was held by the Everton Auxiliary, of the C. W. B. M., in the Meeting House, Everton, on the evening of March 11th, which well deserves notice in the EVANGELIST. The sisters are working, with earnest devotion in the cause of Home Missions.

They decided to give a public entertainment in order to lay before their Sisters and Brethren too the object for which the Mission Bands were organized, and the greater good to be accomplished by such means.

The meeting was in every respect worthy the name of a Christian Ladies' Entertainment.

The meeting was presided over by Sister Fowler, the President of the Everton Band. Those who were not present missed a treat. Our Sister conducted the meeting in a business like, graceful easy style, nothing tedious, no time lost, every one in place, and a good programme through by 10 o'clock. I wish the Presidents opening address could be read by every Sister in America, I will not attempt to the faintest degree to reproduce it, I believe all who heard it were inspired to resolve anew to do more for Christ in the future.

I hope the address will appear in the EVANGELIST. Other sisters, members of the Board, gave finely rendered and appropriate readings, and Brother Fowler one of his happy, pithy speeches, and all interspersed with excellent music.

A collection amounting to \$12.26 in aid of the funds was taken up. I think it would greatly aid our Home Mission work, if similar Bands were organized in every Church, our Sisters are anxious, and able to give valuable assistance to the work, in which we—I hope are all interested—that the cause of primitive Christianity be well established in all parts, both city and country of our Province.

May God richly bless our sisters, may we strive

to emulate their zeal, and may they be constant and earnest, and they will gain to their ranks all who are in sympathy with our plea.

HUGH BLACK.

The following is the address delivered on the occasion by Sister Fowler.

THE PRESIDENT'S ADDRESS.

The most of you present, I believe, are acquainted with the object of our meeting this evening. It is sufficient for me to say that it is in the interest of Mission Work, and for the purpose of fostering a missionary spirit among the Sisters of the church.

While we are prohibited both by nature, and the Word of God from going forth as public proclaimers of the gospel, yet, we have, I believe, some little part to perform in the greatest of all enterprises—the evangelization of the world. Although we are a little restricted in our sphere of Christian activity, we certainly do not wish to make that an excuse for being idle spectators in the vineyard of our Master.

Woman has in a special sense, been placed under the deepest debt of gratitude to the Saviour. It is only through the gospel that she has secured, and it has been freely accorded her, those privileges and prerogatives which belong to her as man's equal.

"The condition of woman in antiquity," Prof. Geikie says, "was little better than that of a slave." "She was the property of her husband, his inferior, not his equal."

"Among the Romans she was more highly honored, yet was destitute of rights apart from her husband. Full and perfect worth as a human being antiquity never conceded to woman, man alone possessed this dignity." "Even the philosophers," says a recent writer, "thought her a low order of creature." Plato represents a State as wholly disorganized, where slaves are disobedient to their masters, and wives equal to their husbands." A wonderful change in this respect never thought of by ancient moralists nor dreamed of by ancient philosophers has been brought about by the gospel of Jesus Christ.

The declaration of Paul that "the gospel is the power of God and the wisdom of God" has been literally fulfilled. By it we have been saved from many evils in life, and through it we will be saved from all evil in eternity.

Activity in spreading such a gospel should then be a delightful task—a labor of love. But what can we do? What can women do towards spreading the gospel? It is presumption in the estimation of some for them to even think of doing anything. Why should they not, in their sphere, be as active as the men in spreading the truth abroad. The Scriptures teach us if we would share in the reward, we must be helpers in the good work.

We find that women at the very beginning of the Christian dispensation before there had been much time for them to adjust themselves to the new life and new liberties afforded by the gospel, were active helpers with the apostles in the blessed work, for which the apostle commended them. Paul says "I commend unto you Phoebe our sister which is a servant of the church which is at Cenchrea, that you receive her in the Lord as becometh saints and that you assist her in whatsoever business she hath need of you." He says again in another place, "I entreat thee true yoke-fellow help those women which labored with me in the gospel."

From these scriptures we learn that in those early days even, women were servants of the church, transacted business in the interest of the church, and were helpers of the apostles and others in the good work.

But what can we do more than we have been doing? Can we not learn more about the needs of our fellow-beings in other parts of our country and in other countries, and can we not assist in devising ways and in raising means by which the blessed gospel of the Son of God might be preached to them?

We are sometimes told that the most of women do not handle very much money. This may all be true, but should we not consecrate a portion of the little which we do handle for the holy purpose of sending the truth of Heaven to those who are perishing.

We should remember that the man that had but the one talent was held strictly to account for the use he made of it, and let us also remember that if there be a willing mind our offerings will be accepted, according to what we have and not according to what we have not. Our ability is the limit of our responsibility. Our Saviour says, "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much."

"If you cannot cross the ocean,  
And the heathen lands explore,  
You can find the heathen nearer,  
You can help them at your door,  
While the souls of men are dying,  
And the Master calls for you,  
Let none hear you idly saying,  
"There is nothing I can do."

THE WAY TO ST. THOMAS.

St. Thomas is not so situated that very many people will need to be told where it is. Go to the most convenient railway station and whatever road it may be on if you run your eye over the time-table you are very likely to see St. Thomas. It has better railway communication than any other city in Canada, inasmuch as it is tapped by each of the three great systems, Michigan Central, Grand Trunk and Canada Pacific. From east of Toronto the Grand Trunk follows the southern boundary of the province and gives a direct line through Hamilton and London or through Guelph, Stratford and London to St. Thomas. Lying inland from the lake shore is the line of the Canada Pacific which runs direct from Ottawa through Toronto and Woodstock to St. Thomas. From Owen Sound and the district around it the best way is by the old T. G. & B. division of the C. P. R., through Orangeville and Streetsville, changing cars at Streetsville. From the Collingwood district you can buy a through ticket by the Hamilton and Northwestern changing to the Grand Trunk at Georgetown and on by Guelph, Stratford and London, or by the H. and N. to Milton and on by the C. P. R. Those taking this line must change cars at Georgetown or Milton. We believe the Georgetown route to be the more convenient. From Niagara district the Michigan Central R. P. runs in almost a straight line to St. Thomas. From the County of Wellington the most convenient route is that of the G. T. R., through Stratford and London. The old Credit Valley will bring you to the Railroad City, but the line is much longer and the fare higher. On both these lines there are two changes of cars—at St. Mary's and London or at Cataract and Streetsville. But wherever you are in Canada, between the Atlantic and Pacific, between the great lakes and the North Pole, having once reached a railway station you can buy a ticket through to St. Thomas. We hope that all who can possibly do so will come and be with us next June and help to make this the greatest June meeting ever held in Ontario.  
A. M.

THE MARCH COLLECTION.

More Churches are sending in offerings than did a year ago. Quite a number are contributing for the first time. A few have more than doubled their contributions. But, take the offerings as a whole, they are not as generous as was hoped they would be. Some have fallen below last year. Very many are unworthy of strong and prosperous churches. The largest churches and the churches that have had the largest gatherings have not yet reported. It is probable that they are holding their offerings until they average one dollar for the entire membership.

It is felt by very many that the time has come for a grand forward movement. The whole line ought to advance. We started out to raise \$100,000 this year. There is a wide-spread desire that this amount should be raised, and more. We are well able to raise a quarter of a million of dollars a year for Foreign Missions. We have sixty Missionaries in the field. Six hundred thousand people are able to support six hundred missionaries, at least. We must do more than we are doing. Children's Day will probably realize \$25,000. Let all do as they have been prospered, and the result will be well pleasing to God.

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

OBITUARIES.

REEL.

It is our painful duty to record the death of Willie, the son of Brother and Sister Henry Reed, of Mimosa. He died of that terrible disease diphtheria, on Feb. 24th. He was 11 years and 8 months old. Willie was an exceedingly bright and promising boy, but the Lord saw fit to take him. To the parents there is comfort for them in their grief in the rich promises of God's Word.

MARRIED.

HAST.—Moot.—On the 6th March, 1889, at the residence of J. W. Moot, Esq., Wm. F. Hast to Kath A. Moot. All of Gainsboro. J. B. L.

DIED.

OVERHOLT.—Sister Mary Overholt, of the Gainsboro Congregation, died on the 21st inst., after an illness of eight days, aged 23 years. She was beloved by all who knew her. Her gentle manner, and fidelity to the Saviour will live in the memory of all of us. She was blind, yet by the aid of raised letters "She sat (too eagerly) at Jesus feet, and heard His Word." She was glad to go.



faileth, but whether there be prophecies they shall fall; whether there be tongues they shall cease; whether there be knowledge it shall vanish away. For we know in part and we prophesy in part, but when that which is perfect is come, that which is in part shall be done away; and therefore the gifts that they could bestow upon the church must continue until the revelation of God is completed; every word is spoken and confirmed; the last Amen, and the last apostle dies; then when the last apostle dies there is no more word to confirm. People say that we have just as much need now to have the word confirmed as in the apostolic times. Not if you understand the Scriptures. When you take a man in Hamilton on trial and pass sentence upon him and send him to the penitentiary for the crime committed, you do not need to bring him out of the penitentiary every three or four years and try him to see whether he is really guilty or not, the thing that made him guilty at the first will make him guilty for all time. That which confirmed the truth of God at the first will confirm it until the last trump shall sound—sufficient to every candid man. If there is any doubt of this man's guilt, you can go to the court house and examine the testimony and proceedings and see if everything is legitimate and regular. If you are in doubt about the confirmation of the word of God, the same evidence that confirmed it then confirms it now, satisfactorily to all humble Christians.

That there are instantaneous cures I have admitted, but they are not worthy to be compared to the miracles recorded in the New Testament. The men that say that are inconsistent. They say God is no respecter of persons. Dr. Simpson says this, and yet why does he cure a woman in Memphis or elsewhere, why does he not exercise his power on the suffering in Hamilton, if God is not a respecter of persons. If I had the power I would not take time to eat my meals, but would relieve all the sick and distressed.

Now let us look at the next point: What kind of miracles did they perform? See Luke 4:40; "Now when the sun was setting all they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them and healed them." No one was sent away that came to him to be healed. Not some exceptional cases which are trumpeted from one end of the world to the other; no difference what the disease was, the lame, the maimed, the deaf, even to the raising of the dead. Those who have been here recently say you must have faith. When people are not cured it is because they had not faith; how much faith had the widow of Nain's son when the Saviour raised him from the dead, how much faith had he lying on his bier, or Lazarus in his grave? How much had Jairus daughter when the Saviour went in and took her by the hand? In some cases the Saviour did demand their faith, as for instance where they had a chance to know him, but in most of the wonderful miracles there is not one word about their faith, He had enough power to heal them by simply laying on his hands. That was the kind of miracles performed. Dr. Simpson is building a house in New York; costing \$300,000 and has never begged a dollar from any man, but he quietly tells the Lord when he wants money and always gets it. God is no respecter of persons, but what he has done for him (Dr. Simpson) He is willing to do for all. I have been in poor circumstances and have known like the apostle, what it is to want, but I have never expected to get money from God. I would just as soon in praying "Give us this day our daily bread" expect to get a loaf from heaven as that He would send money.

Again about these cures that were performed as recorded in Acts 5: 15: we find that the sick were brought forth into the streets and laid on beds and couches, that at the least shadow of Peter passing by might overshadow some of them. There was benefit even in the shadow of the apostles, and yet people will compare these miracles of the present day with the miracles in the New Testament. Again in Acts 28th, we learn that our Saviour's words were fulfilled, that they (the apostles) could stand the bite of venomous serpents. Again in the same chapter we learn that the father of Publius lay sick of a fever, to whom Paul entered in and prayed and laid his hands on him and healed him. Here was a heathen who did not know anything about Christ, a worshipper of idols whom Paul went in unto and healed; so when this was done others also who had diseases in the island came and were healed.

In conclusion I will sum up this way, first, we say these gifts were given to men to confirm the word of God. Second, for how long? As long as it was necessary—at least 30 years, and there and then ceased. Third, the kind of miracles? Any and all kinds even to the raising of the dead. This I want to tell you that although it was

possible to do these miracles, yet you might as the apostle says, be but as sounding brass or tinkling cymbals if you had not love for the Lord Jesus Christ as your Saviour and faith enough in Him to follow Him. "And now abideth faith, hope and charity," or as it should be translated "love." If you possess faith in our Lord Jesus Christ, hope in the promises of God, and love that will lead you to do His commands faithfully and diligently you have the promise of eternal life in the world to come, even if you never have been the subject of divine healing, or never had a spiritual gift. Wicked people perform the same cures as those performed by these modern curers, but in most cases there has been no lasting benefit.

We may be deceived in these things, but we are never deceived when we put our trust and confidence in what is written in this blessed volume, and by taking care that you do not apply to yourselves what was never meant for you. The Saviour said, I send you forth to heal the sick, cleanse the lepers, raise the dead, but these men of whom we have been speaking take all that to themselves and think that they are meant. They make no distinction between what was written for the Jews or Gentiles, saint or sinner, but they find the sound of words and so apply it to themselves. Take care that you are not led away in that style; some portions of the New Testament are intended for you and for me; some portions for the apostles in their own day. May God help us to read it aright.

### SELECTIONS.

#### AGITATION DOING ITS PERFECT WORK.

One of the most remarkable facts of the temperance reform is the growth of total abstinence sentiment, and the recognition by business men that the only safe rule is to keep one's head clear from alcohol. The Chicago Tribune in emphasizing the advice, "Don't drink in business hours," states that 95 per cent. of the men who fail in business "might have prospered had they not deliberately handicapped themselves by drinking just at the time when they needed normal brains most." The statement is probably none too strong. Fifty years ago only a few cranks and fanatics believed in total abstinence; now drinking even moderately is recognized by the best business men as dangerous. This marvelous revolution in public sentiment is a striking illustration of the mighty uplifting power of agitation. How rare such words in our great secular newspapers prior to the vote for St. John in 1884.—The Voice.

#### A SAD-FACED EMPRESS.

So strange and startling are the mutations of fortune that ere now perhaps we should be perfectly hardened to the reverses of those in high estate. Paris has harbored during the past week the Comtesse de Pierrctonds, who is no other than the Empress Eugenie. She has walked alone and unobserved in the garden of the Tuilleries, where formerly she reigned supreme, and she quietly attended mass in the Cathedral of Notre Dame, where, as Mlle. de Montijo, she was married to the Emperor of the French.

Sad, with sunken cheeks, lustreless eyes and vacillating step, such are the changes which have come over the once beautiful woman who, at the court ball, before the unhappy "march to Berlin" was inaugurated, cried in exultant tones to the Princess Metternich: "Remember, this is my war, not the Emperor's." She now passes unnoticed where she was once the observed of all. While here she is residing with her niece, the Duchesse de Mouchy, nee Princess Murat.—Paris Cable.

#### NEW BOOKS.

- 1.—Report of the Missionary Conference, London, 1888. 2 vols., \$1.50.
- 2.—Yale Lectures on the Sunday School. By H. C. Trumbull, \$1.50.
- 3.—The Gospel according to St. Paul. By J. Oswald Dykes, D. D., \$2.00.
- 4.—Landmarks of New Testament Morality. By George Mathieson, D. D., \$2.00.
- 5.—Gospel Sermons. By James McCosh, D. D., \$1.50.
- 6.—The Training of the Twelve. By A. B. Bruce, D. D. 4th edition, revised, \$2.50.
- 7.—Jesus Christ, the Divine Man. By J. F. Vallings, M. A. \$1.00.
- 8.—Abraham; or, The Obedience of Faith. By F. B. Meyer, B. A., 90 cents.
- 9.—Sure to Succeed. By J. Thain Davidson, D. D., \$1.25.
- 10.—The Centenary of the Spanish Armada, 1588-1888. By Rev. J. Little, M. A., 25c.

JOHN YOUNG,  
UPPER CANADA TRACT SOCIETY,  
102 Yonge Street, Toronto.

#### TWO GENTLEMEN.

I saw two gentlemen on a street at to-day. One of them was grown up. He was handsomely dressed in a grey suit, and had very neat kid gloves and fine boots. The other was about twelve years old. His jacket had several patches and needed more, and his shirt was of brown cotton, and not very clean. Do you wonder how I knew he was a gentleman? I will tell you.

The boy went through the car to give some message to the driver. As he returned, he gave a little jump through the door, and as he did so, his bare foot touched the grown gentleman's knee and left a little mud on it. Turning around on the platform, he raised his straw hat and said very politely, in a clear tone, "Please excuse me." Then the other gentleman bowed in his turn, just as he would have done to one of his own age, and said with a pleasant smile, "Certainly."



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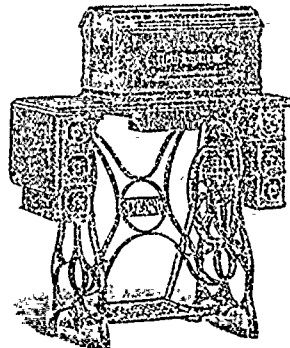
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