

# THE ONTARIO EVANGELIST.

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

VOL. 3.

ERIN AND LVERTON, ONTARIO, MARCH, 1889.

No. 11.

## POETRY.

(Written for the Christian Standard.)  
THE PEACE OF GOD.

EDMUND SHEPPARD

O, for the sacred peace which God bestows,  
Which broods upon the soul with hazyon wings;  
The holy peace, which like a river flows,  
And which the sweetest consolation brings.

The peace of God, which comes through faith and love,  
A calm, through consciousness of sins forgiven;  
When tempests which have tossed the soul remove,  
Serenely resting in the smile of heaven

The peace of Jesus, which he kindly gives,  
To pacify our hearts when filled with fear;  
The peace which every troubled soul receives,  
Who knows and feels the loving Saviour's near

The peace which from the Holy Spirit flows,  
That in the glorious gospel is made known  
Longingly in the Christian's bosom glows;  
In which "the fruit of righteousness is sown."

The perfect peace which is the good man's end,  
The placid hope of everlasting rest;  
A tranquil meeting with our Heavenly Friend;  
Forever reconciled, forever blest

RIDGETOWN, Ont., Can.

## ORIGINAL.

### A BATTLE GROUND

It is not, dear reader, of Flodden, of Waterloo, or of Sedan. I write not of any other field of decisive warfare where victory was obtained amid the roaring of guns and the flashing of steel, "with confused voice and garments rolled in blood," but of the conflict that is daily taking place in every Christian's heart and actions;—a struggle in which a triumph is most momentous in its results, and a defeat ominous of the greatest disaster. The warfare which is waged with weapons that are not carnal but mighty, through God, to the pulling down of strongholds;—a struggle between the flesh and the spirit which "are contrary one to another,"—between the inner man which is strengthened and equipped by God and is aspiring after goodness purity and honor on the one hand; and the outer man, instigated by lust and the Devil, striving to overcome all that is noble and Christlike and to bring the victim in captivity to sin and death.

Even the great Apostle felt most keenly the necessity of keeping his body under, from the consciousness that when he would do good evil was present with him, that though he delighted in the law of God, after the inward man, the law of sin in his members was seeking to counteract all his righteous designs and spiritual attainments. Every Christian has, in some degree, the same experience, but we fear, in many cases, without the same glorious termination which Paul had to the conflict.

Under the very best circumstances on account of the flesh being so powerful in its lusts and the enticements to evil so numerous and constant, the advantage seems often to be on the side of the fleshly foe even where prayer, watching, and Christian discipline were not entirely wanting. What then must be the result where all these means are neglected? The answer is to be found in a multitude of wrecked Christian lives, in the thousands and tens of thousands who have succumbed to the influence of worldly mindedness;—who have bartered their precious souls in the purchase of a giddy round of world-pleasure, who have drowned all their spirituality and worked to active warfare their animal propensities by the use of intoxicating liquors; who have allowed the demon of hate and revenge to overcome and destroy every emotion of love and Christian sympathy; who now lie bleeding and dying on the pathway of life! Who having been led captive by the Devil at his will are awaiting a hopeless death and an ignominious and eternal banishment from the presence of the Captain of our Salvation; whose trust they have betrayed;—whose leadership they have deserted and who have proved themselves to be unworthy of the reward of the faithful and the crown of the conqueror.

While all this is true we thank God that there is a numerous host now upon the earth who are determined, through God's grace, to fight to the end—Under the firm conviction that not

withstanding all that is against them a final conquest is assured to those who patiently endure temptation and firmly resist every inclination to wrong; who loyally seek the subjugation of every thought that rises against Christ and his holy cause. Who know that when the struggle is ended in this life that it is ended forever. That Jesus Christ will eventually deliver us from "this body of death" and clothe the immortal spirit in an immortal body to dwell among immortal beings. Where all will be peace and purity with only the joys and the emblems of victory, obtained through Christ, to remind us of our great deliverance.

RIDGETOWN E. MUND SHEPPARD.

### IMITATE THE GREAT TEACHER.

He who would become a useful and a successful Evangelist, whether by *via vocæ* or by the press, must be, in heart and life, an imitation of Jesus. He was a genuine philanthropist—a lover of man. It is not enough that the Evangelist be an ardent patriot—a lover of his country and his fellow citizens: He must love all men—not in word only but in deed and in truth. "By the grace of God Jesus tasted death for every man." Paul deemed himself a debtor to all men—Greek and Barbarian, wise and unwise, and bound to preach the gospel to all. Every true man of God possessing the gifts requisite to preach the gospel, should, like Paul, endeavor to cancel his indebtedness to humanity. In his efforts to do so he should keep the Master before him, as a model, especially in adapting his efforts to command the eye, heart and mind of those whom he seeks to turn from the "error of their ways."

In all his labors Jesus sought to gratify the ruling, uppermost, desire of his hearers—providing it was a legitimate one; even though in his wisdom he knew that his hearer or patient needed something else much more than he did the favor for which he prayed. Take the hungry multitude, as an example: They were more anxious for loaves and fishes than to become his disciples. Jesus knew this; but their desire was a call of nature and it was right; but the great heart of Jesus revolted at the plea of his disciples to disperse them to their homes for food. "Give ye them to eat" said Jesus. And he grouped them in companies and miraculously multiplied the loaves and fishes and fed every one. Then he gave them the wonderful instructions which the beloved apostle John has preserved in the sixth chapter of his inspired narrative.

Consider one other example: A blind man shouts: "Jesus, Son of David have mercy on me!" "What do you wish said Jesus." "Lord that I may receive my sight!" Now Jesus doubtless knew that this blind man was a sinner, and that he needed pardon and devotion to his services more than anything else; but the blind man did not feel the importance of this moral and spiritual renovation. Jesus did not defer his grace until he made him a disciple; but he at once removed the poor man's blindness, and light not only shone into his heretofore darkened eye balls but the light of Jesus' teaching into his soul.

These two cases will suggest others. Now for an application: "The wise man teaches that "he who winneth souls is wise." The wise Evangelist will make himself acquainted with the teachings and modes of thought which have heretofore characterized his audiences. In his introductory addresses he will dwell exclusively on the affirmative aspects of all the subjects which he discusses and never declare war against cherished religious dogmas until it becomes evident that they chain the soul and prevent its submission to Jesus.

ZORE.

## SELECTIONS.

### SCOTT ACT REPEAL.

PREPARATION FOR THE COMING SPRING CAMPAIGN.

In the opposing camps of the believers and non-believers in the Scott Act the most earnest preparations are in progress for a "battle royal" during the coming spring in those counties where

the local option measure is still in force. The opponents of the law have thrown down the gauntlet by the preparation of the necessary petitions for its repeal, while those who have faith in its efficiency have fairly accepted the challenge at Scott Act conventions held in the counties and have embodied a reference to the probable repeal contests in the official call for the meeting of the Ontario Prohibitory Alliance. Petitions for a vote have already been filed in Ottawa for the Counties of Leeds and Grenville, Brant, Wellington, Peterborough, Kent, Frontenac, Lennox and Addington, Victoria, and the City of St. Thomas. But the contests will be by no means limited to this list, as similar petitions are either prepared or in course of preparation in very many of the other counties. For purposes of information in view of the coming struggle a table has been prepared showing the counties wherein the Scott Act is still law, the majorities by which it was carried, the total vote cast, and the total vote at the last general election in these same counties. The value of the last column lies in the fact that at the repeal of the Scott Act in several counties last year the total vote was much increased over that polled at the time of the adoption of the Act, which led very many to contend that "the Act was not beaten by voters changing from "yea" to "nay," but by an independent vote which held aloof during the first contest, willing to give the Act a trial, but being dissatisfied or annoyed by its working, compassed its defeat by swelling the ranks of the "antis" on the repeal vote. Hence the wisdom of comparing the total vote drawn out by the first Scott Act contest with the usual vote of the county at a political election. Due allowance will, of course, be made by the reader for the change in the voters' lists:

County.	Majority for Scott Act.	Total Vote for Scott Act.	Vote of Feb. 22, 1887.
Lambton.....	2,912	6,004	8,946
Oxford.....	776	7,371	6,006
Brant.....	602	2,778	6,042
Leeds and Greenville	674	9,442	9,204
Kent.....	2,393	6,343	6,852
Lanark.....	406	4,460	6,115
Lennox and Addington	36	4,058	6,714
Guelph.....	768	1,230	14,218
Wellington.....	1,430	7,002	
Carleton.....	693	4,187	2,297
Durham and Northumberland.	2,187	9,913	14,349
Elgin.....	1,479	8,149	9,304
St. Thomas.....	11	1,497	
Frontenac.....	516	636	2,081
Lincoln.....	570	3,550	4,469
Middlesex.....	3,375	8,115	15,751
Ontario.....	1,351	5,473	11,192
Victoria.....	1,015	3,969	6,364
Peterborough.....	411	3,422	5,829

\*Including Brantford.

The County of Lambton has voted three times already on the Scott Act. It carried it on May 29, 1879, by 215 majority, repealed it on November 29, 1881, by 105 majority, and adopted it again on March 19, 1885, by 2,912 majority. The eight counties in which the Act has been repealed, adopted it by a total majority of 8,646, or an average of about 1,080 votes per county. The highest, however, was Dundas, Stormont and Glengarry, where the majority reached 1,706.

—The Globe.

### PHASES OF PROHIBITION.

HOW IT PROMOTES THE MATERIAL WELFARE OF KANSAS.

BOSTON, DEC. 28TH. (Special Correspondence.)—A very important report upon Prohibition in Kansas has just been made by the Stockholders' Committee of the Farmers' Loan and Trust Company. The members of the Committee are all residents of Boston, and their views are not colored by local or personal prejudice, but are wholly influenced by cool business considerations. Having examined the workings of Prohibition in Kansas, they are convinced that it is especially safe and desirable for businessmen to make investments where Prohibition is the law of the State and is enforced.

I make the following extract from the Committee's report: "Believing it to be a matter of financial interest and otherwise to our stockholders, we digress somewhat to treat upon a question which has

been and is agitating the moral, social, religious and political welfare of all sections of our common country. We have no motive other than to apply the deductors therefrom obtained to the value of your Kansas investments.

"Noting the practical effects of Prohibition upon the people of the State, our observations lead us to believe that this movement is a grand success in Kansas, which adds, and will continue to add, value to all the lands in the State. Whatever makes human existence less burdensome, reduces taxation, prevents crime, and destroys pauperism is sure to give tangible and material wealth to any State. From a personal interview with Gen. S. B. Bradford, Attorney-General of the State, we have learned the following facts regarding the beneficial effects of Prohibition: "In Leavenworth County the saloons were closed in March, 1887. In 1885 there were 36 persons sent to the penitentiary; in 1887, 13; and during the first half of 1888, 5.

"In Atchison County, in 1885, 23 persons were sent to the penitentiary for crimes. In January, 1886, all the saloons in that county, 60 in number, were closed. During 1886 the number of persons sent to the penitentiary was but 13; in 1887, but 6, and in the first half of 1888 but 1 person.

"In Ford County, including Dodge City, the saloons were closed in the fall of 1886. In 1886, 14 persons were sent to the penitentiary; in 1887, 6, and during the first half of 1888, 2.

"There are at present 104 less persons in the penitentiary than one year ago. The jails of the State are practically empty.

"The average of convicts is one-third less than four years ago.

"In four years of Prohibition, grand larceny has decreased 15 per cent., and crimes against persons have decreased 25 per cent.

"There is to-day 1 pauper to every 1,350 persons. In 1880, the last year of the dramshop act, there was 1 pauper to every 750 persons. There is not a barrel of bonded liquor in the State, and there is not a distillery in the State.

"We look upon the above facts, vouched for by such high authority, as a strong argument in favor of moral as well as material progress.

LEVI S. GOULD,  
F. C. HOUSON,  
A. C. GOSS,  
J. E. RANKIN,  
Stockholders' Committee.

—The Voice.

### WINE-DRINKING IN ITALY.

AN AMERICAN PROHIBITIONIST EXPLODES SOME THEORIES ABOUT NAPLES WINE AND NAPLES WATER.

[Rev. J. W. Bashford, D. D., of Portland, Me., late the Prohibition candidate for Governor of Maine, sends us the following letter as the result of his experiences in Genoa, Pisa, Naples, Rome, Florence and Venice, during the vacation trip of five months which he, and his wife are enjoying.—EDITOR THE VOICE.]

Editor The Voice.—We have been assured that there is no liquor problem in lands where wine is native. We have even been told that the use of wine is a necessity which we would be forced to recognize when we visited Italy. Truth is better than one's theories, so we came with free minds. At the same time we could not see how a change of location could change the scientific fact that alcohol is a poison; or how alcoholic, and therefore poisonous, wine could be good for the human system in its normal state.

May 23rd we met some gay Americans in Naples, who, in a warm climate and with summer advancing, were drinking not only the wine of the province but the wine of various provinces of Italy, and German beer. One of them assured us that the Naples water was very dangerous, and that he had not tasted it since his arrival. He did not know that Naples has spent \$26,000,000 in the last six years in bringing the purest mountain water into the city from springs forty miles distant.

Besides, an old wine drinker the day before, while pressing us to take some wine of the province, assured us that wine from the other provinces was badly adulterated. He said: "Naples is the most fertile wine district in Italy. Wine brought in from other provinces must pay the cost of transportation and an import duty, and yet it is sold at the price of native wine. How is this possible without large adulteration?" We conveyed this cheery information to our gay American friends, and assured them that they had probably taken more poison into their systems already than ten years' use of Naples water would

(SEE FOURTH PAGE)

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MARCH, 1889.

THE SCOTT ACT.

There will be during next month, in all probability a number of Scott Act repeal contests.

That the Act is viewed by the liquor dealers as an enemy is evident from their persistent and determined effort to repeal it. They don't like it. It is in their way. It prevents them from exhibiting their wares enticingly upon the shelves in a room most convenient to themselves and best calculated to catch the public eye. That is a great loss to them.

There are no two words the liquor dealer hates with more intense hatred than the words *Scott Act*.

It is a query why they hate the Act and try to repeal it if as they say "There is more liquor consumed under the Scott Act than would be consumed under a license law."

If Brewers and Distillers supply Scott Act counties with an increased number of gallons of beer and whiskey since the adoption of the Act, why do they devote their energies to the repeal of the Act which conduces to their material benefit? Whatever may be said of those men who are engaged in the liquor business, it cannot be truthfully said they are blind to their own interests. The decreased consumption of liquors in Scott Act counties, is the secret of their opposition.

But, "The Act is a failure," we are told; in evidence of which we are reminded that it has been repealed in several counties during the past year. We are unwilling to admit that the Act has been a failure. It has not been the conspicuous success that we desired, or that many expected, but it has greatly reduced the consumption of intoxicating liquors, has broken in upon the treating practice and has made the traffic more and more disreputable; in evidence of which witness the strenuous efforts of those who are concerned in the liquor business, to repeal the Act.

Liquor dealers say "The Act is a failure," because it suits their purpose to say so, and many short-sighted and weak-kneed temperance people believe it, and are ready to denounce the Act because the results have not been commensurate with their undue expectations. A half-loaf with them is no better than no bread at all.

To repeal the Scott Act and go back to license law is a backward step. It is a surrender to the enemy and this no conscientious, enlightened Christian can submit to without a protest, and the best and most effectual way of protesting against such a dishonorable surrender is to cast your vote promptly in favor of the Act, when the time comes.

We are credibly informed that the consumption of intoxicating liquors in those counties where the Act has been repealed has greatly increased. Of course it has. There is nothing surprising in this. That was why those interested in the traffic were active in repealing the law. They fought hard for the repeal and now have their reward. A trustworthy gentleman from Acton, writing to the *Canada Citizen*, says:—"We regret to have to admit that Halton County is not to-day the sober and peaceful county it was a year ago.

Reports are current from nearly every quarter that since the repeal of the Scott Act, drinking has largely increased.

This is apparent to all observers and even the opponents of the Scott Act are now constrained to admit that much more drunkenness is apparent throughout the County than was the case under the Scott Act regime."

Another gentleman from Milton writing to the same paper, says:—"Since the repeal of the

Scott Act on the first of March the consumption of intoxicating liquors in this town has increased immensely. Under the Scott Act it had been gradually falling off, so that during the year previous to repeal, the total amount consumed was only a small proportion of that sold and used at the present time. Then we had restriction in the truest sense. Now we have restriction only in a limited sense. During the Scott Act the appearance of a drunken man in our streets was remarked even though he might have got his liquor outside the County. At the present time drunken men are quite common and cause remarks by their number." Similar testimony could be adduced from Georgetown, Burlington and Oakville but the above must suffice.

In the coming contests it behooves every Christian who has a vote to record to ask himself in the sight of God, what is my duty in regard to this matter. Upon which side of this great question shall I stand? There is only one side the enlightened Christian can take and that is the side opposite to the side taken by those men who are engaged in the traffic in intoxicating liquors.

Although the Scott Act has not accomplished all we would desire, yet it is more restrictive than the license law, which accounts for the strenuous efforts on the part of the liquor dealers for repeal. We will be willing to give up the Scott Act when we can get something better in its place, prohibition for instance, but not till then.

Let us show the Antis at the coming contests that "we are not of those who go back unto perdition," but of those "who go on unto perfection." Vote as you pray.

"WHAT ARE YOU GOING TO DO BROTHER?"

There is a time in the life of most, if not all, young men, when they consider seriously what business or profession they will devote themselves to. We doubt not, but that many of our young brethren in Ontario, are now trying to decide the important question. To such we want to speak a word. We ask them not to overlook the claims of the Gospel Ministry upon them. We beg them to enquire, before determining what they will do, whether they ought not to be preachers of the Gospel. Some, no doubt, will dismiss the matter at once and say that the ministry has no claim upon them, because they have not the abilities suitable to the work. We do not suppose that all young men would make good preachers, but, on the other hand, we do not think that a Christian young man should lightly or summarily decide that he could not succeed as a preacher were he to try. A young man may very easily misjudge or underrate his own abilities. What therefore we would recommend to our young brethren is, that they should consider the need the Lord hath of laborers until they feel truly anxious about the matter, and then examine themselves and confer with their friends, and wisely and prayerfully decide whether or not it is their duty to devote their lives wholly to the great work of proclaiming the unsearchable riches of Christ. Let the earnest prayer of the young men be "Lord, what wilt thou have me to do?"

NOTES.

What one likes to see:—Men professing to be Christians helping the liquor men to fight Prohibition.

What one would like to hear about the 15th of April next:—That the Disciples generally opposed the Scott Act.

Any churches that would like to have a student labor with them during the summer, are requested to correspond with the Editors of this paper.

We should be glad to hear from any of our young brethren who contemplate devoting their lives to the ministry of the Word; and from any of our brethren who are interested in the education of our young men.

Brother Peter Thomson, of Erin, has removed to Luther. Himself and his family will be very much missed from the Church at Erin Centre. We are pleased to know that they will add to the strength of the church in Grand Valley.

WOMAN'S WORK, a monthly journal devoted to Literature and Domestic Economy is published at Athens, Ga., U. S. Subscription price 50 cts. a year. Its 16 pages are filled with matter of interest to every woman. We know of no better Journal of the kind.

Brother Christian—you, in whose county a vote is to be taken this spring to Repeal the Scott Act—do you want to know how to vote? Vote for the Repeal and against the Act; that is, if after you have considered the matter as a Christian, and taken "it to the Lord in Prayer," you can conscientiously do so. But do you know, brother, we can't see how a Christian can conscientiously vote for licensing the liquor traffic? "Be not ye therefore partakers with them."

We would say to those of our readers who need vegetable and flower seeds or anything in the garden line, to send to JAMES VICK, ROCHESTER, N. Y. You can't do better. We have tried his seeds and know whereof we affirm.

What's the difference if men do, rain, themselves with drink, disgrace their families, and make them paupers, so long as the country is made to prosper by the ever blessed liquor traffic? What tanatics these temperance people are!

Why is a tavern keeper not considered as respectable as a general store keeper? Why is it not as honorable to sell whiskey as to sell sugar? Why should a man be looked down upon who is engaged in a business allowed by the community and for the privilege of engaging in which he pays a license?

A good recipe for the young Christian who wants to lead his companions to the Saviour:—Go to the bar and drink with them; go to the dance with them; play cards with them; gamble with them; swear with them; tell lewd stories with them; and if there be any other practice with them; that is contrary to the letter and spirit of Christianity, enter freely into it with them, that by all means you may save them

Good arguments against the Scott Act and Prohibition:

- (1) They will spoil the barley market.
- (2) They make people perjure themselves.
- (3) Hotels can't be carried on without whiskey.
- (4) We can't do without the revenue from the whiskey traffic.

Splendid arguments, especially for Christians, who believe the words of the Lord Jesus.

The following sums have been sent from Ontario for Foreign Missions since last report in this paper:—

Church, Nassagaweya, \$23.50; Charles McMillan and wife, Guelph, \$10.00, Thomas W. Klinek, Victoria Square \$1.25.

We take pleasure in calling attention to the appeal of the little band of Disciples at Guilds which appears in another column of this number. They think if they had but a house of their own the work of the Lord would be greatly prospered in their locality. Any assistance it may be in the power of any of our readers to render them will be worthily bestowed and gratefully acknowledged by them.

We have received from our St. Thomas correspondent, for publication, directions for reaching that city from all parts of the Dominion. We shall publish them in our April and May numbers, so that all who intend going to the Annual Meeting may have no difficulty in finding the best way of getting to the Railway City. The present prospect is that the Annual Meeting of this year will be the best in the history of the Disciples in Ontario. So begin to lay your plans for being there. The St. Thomas brethren want a large gathering—let us not disappoint them.

Our readers are no doubt aware that the *Toronto Mail* is leading an agitation against the Jesuit Endowment Act. It seems not unlikely that the matter will receive some ventilation in the Dominion Parliament. It would be well for every Protestant to keep his eyes open whatever the merits of the present case may be. It is not quite evident yet to our eyes that the Reformation was a mistake—that the Pope was right and Luther wrong. There are reasons for believing that had the Pope the power we Protestants would have to take leave of religious liberty. There are also reasons for thinking that the Pope is trying to get the power.

The Foreign Missionary Society are putting forth a great effort to raise during the present missionary year \$100,000. The disciples in Ontario can easily raise the one hundredth part of that sum—\$1000. Last year we raised about \$800 for the foreign work. We hope to hear of good contributions from the March Collections. If a collection can't be taken up the first Lord's Day in March, there is no law preventing its being taken up the second or third Lord's Day.

There was some discussion the other day in the Dominion Parliament on the question of Prohibition and at the conclusion of it the following motion was declared carried without a division:—

"That in the opinion of this House it is expedient to prohibit the manufacture, importation and sale of intoxicating liquors except for sacramental, medicinal, scientific, and mechanical purposes, when the public sentiment of the country is ripe for the reception and enforcement of such a measure of prohibition."

What wise men our M. P's. are! There is great consolation in having such an evidence of their wisdom. Temperance people will please take notice:—Our M. P's. do not think the public sentiment of the country yet ripe for Prohibition. Since they are the people's representatives they ought to know. And those of the people who are now in favor of Prohibition should take the hint, and address themselves to the ripening of the public sentiment. It won't ripen of itself. Agitate, agitate, agitate; educate, educate, educate. Press the subject continually upon the minds and consciences and hearts of the people never give up, if you have faith in your position. Particularly hammer away at the professing Christians who are indifferent, or opposed. Let them have no peace while they are in "fellowship with the unfruitful works of darkness."

What makes a preacher's heart glad? To hear of the young brethren and sisters going to preach and dancing away more of his influence and their influence as Christians in a few hours, than he and they together can build up in as many years.

Referring to our note of last month the editor of the *Young People's Standard* has this to say: We take pleasure in putting the EVANGELIST on our exchange list, and express thanks for the promise to present the claims of the *Young People's Standard*. We know neither State nor national lines. We shall feel as much at home among the people of Canada as anywhere.

And now having seen some later numbers of the paper in question, we have not the slightest scruple in heartily commending it to our young people and their parents. It is published every Saturday. J. H. Hardin is the able editor. The price is 75 cents a year, five or more copies to one address each 60 cents. Send for sample copies to 22 East Ninth St. Cincinnati.

We have received from the Sheppard Publishing Co., Toronto, a little book in paper covers bearing the title "The Storm of 192—A Grand father's Tale, told in 1932." The price is 25 cents. It is written evidently by an Imperial Federationist and with a view to advance the ideas of his party. "The Storm" is a war with the United States, in which the Mother land and the Colonies all come to the help of Canada, and which ends in "a draw" when both parties have had their fill of gore. Out of the war comes Imperial Federation and great prosperity for Canada. The book is well worth the reading and may give some help to those who are thinking out a destiny for this country.

ALDEN'S MANIFOLD CYCLOPEDIA.

The issue of the tenth volume calls attention to the rapid progress which this excellent popular cyclopedia is making. The publisher promised the volumes at intervals of about a month; he is recently more than keeping his word. The volume extends from Cosmography to Derbs, contains about 640 pages and about 100 illustrations, handsomely printed and neatly bound in cloth, all for 50 cents! The Manifold is more comprehensive than any other cyclopedia except Cassell's (which costs several times as much), including an unabridged dictionary of the English language in addition to ordinary cyclopedia matter, and though many of the articles are necessarily brief, they are sufficiently full for practical people, and some articles are surprisingly extended—for instance, Cotton occupies 26 pages; Crannogs, 8 pages; Creeds and Confessions, 5 pages; Cricket, 4 pages; Crusades, 6 pages; Darwin and Darwinian Theory, 17 pages, and so on. It would be strange indeed if a cyclopedia of such great merit, published at a cost so surprisingly low, did not reach an enormous circulation. A specimen volume may be ordered and returned if not wanted. JOHN B. ALDEN, Publisher, New York, Chicago, Atlanta and San Francisco.

CHURCH NEWS.

EVERTON.—Two additions since last report One by letter and one by confession and baptism. T. L. F.

WIARTON.—I have been with the church at this point since early in Nov., 1888. At Brother Scott's request I am now at Sus. Bridge. The work here is prosperous. Brother S. is holding a meeting at Selkirk. I feel it due to the church at Warton to mention their kindness to me before leaving. Quite a number gathered at my house to spend the evening, as I was to leave by early train the following morning. Just before the "good-byes" went round the writer was presented with a handsome sum, accompanied with a suitable address, to which such a response was given as might be expected under the circumstances. I expect to be absent a month or more. H. BROWN.

ST. THOMAS.—An auxiliary of the C. W. B. M. has been formed in connection with our church with the following officers:—President, Mrs. Knowles; Vice-President, Mrs. Bond; Cor.-Sec., Mrs. Nichol; Recording-Secy., Mrs. Norsworthy; Treasurer, Miss Wilbur. The society organized with fourteen active and eleven honorary members and has a good chance for great usefulness. We are beginning to lay plans for the coming June Meeting. We hope for a fine assembly and will be quite able to entertain everyone who will come. Churches that have members who cannot always be at Lord's Day meetings should lose no time in starting Cottage Prayer Meetings. We have one at the house of some member every Monday evening and can recommend the plan. The Sweeney-Wilkinson debate is to come off at last. I understand that it is actually to be in the first or second week of March, but it is so hard to know when you've got Mr. Wilkinson that nothing can be stated with certainty. A. M.

RECEIPTS.

The following sums have been received for Co-operation work since last report.

Church, Musa	\$32.00
" Kilsyth	11.00
" Collingwood	10.00
" Hamilton	12.00
" Erin Village	4.25
" Pickering	18.00
" Warton	10.00
" Erin Centre	10.00
" Nottawasaga	10.00
John Thomson, Acton	10.00

SPECIAL COLLECTIONS.

A. Gordon, Florence	\$ 2.00
Church, Wainfleet	4.00
" Kilsyth	1.62
" West Lake	4.00

\$138.87

It will not be long now until the end of the current co-operation year. Several hundred dollars will be required before that time. Let every one do his duty and the work will prosper.

T. L. FOWLER, Cor. Secy.

ONTARIO CHRISTIAN WOMAN'S BOARD OF MISSIONS.

TREASURER'S REPORT.

The following sums have been received and paid, for Mission Work, by the O. C. W. B. M. since last report.

RECEIPTS.

Aux. at Warton	\$11.00
" Wainfleet	7.20
" Walkerton	15.35
" Collingwood	4.75
" Erin Village	9.00
" Lobo	8.00
" Blenheim	12.00
" Ridgetown	11.00
" Guelph	7.00
" Everton	10.00
" Toronto, Denison Ave.	20.00
A Friend, Galt	1.00

PAYMENTS.

W. M. Crewson, Mission Work in Muskoka	\$25.00
Church in Collingwood, Mission Work	50.00
Church in Toronto, (Denison Ave.), for Building Fund	50.00

JENNIE FLEMING, Treasurer,  
Kilsyth, Ont.

A WORD FROM THE PRESIDENT.

Under the title that stands above our Treasurer's report, permit me to say a few words. The financial statement just submitted by Sister Fleming, gives cause for courage and thankfulness.

Our sisters are doing all they promised, and more, and they are doing it freely and gladly. Our Treasurer's heart is made glad by the kind and encouraging letters that come to her with remittances. Our Cor. Sec'y writes, "Nearly every mail brings some encouragement in our work," and my experience is like hers. For all these things we thank God and take courage, for we regard them as tokens of His presence and favor. We hope to be able to enlarge our work during the coming year, to give some aid to Foreign Missions while not neglecting those at home. To us the Master will say "According to your faith, so be it unto you."

At a meeting held a short time ago, a Baptist brother in speaking of their Mission work, said this: "We have always been enabled to accomplish more than we had undertaken, the Lord has always blessed our efforts beyond our expectations." Our Baptist brethren are not alone in this experience. In all ages it has been the universal testimony of those who have given themselves with all that God had given them, back to Him in loving service; nor need we wonder at this, when it is written, that "He is able to abundantly exceed all that we can ask or think." It is our part to place ourselves in position to receive the desired blessing, and then His hand is opened to pour out upon us such abundance of favor, such fulness of blessing as will outstrip our farthest thought. He gives according to His riches, and our capacity to receive and appropriate. Let us then, dear sisters, exert one another daily, and pray one for the other that our hearts may be enlarged in this work, our faith strengthened, our vision brightened and expanded, that so, instead of being timid and fearful to go forward we will be strong, and very courageous to "attempt great things for God."

But while we rejoice that so many are already united in this work we are very desirous that all our sisters throughout the Province should partake with us in the joy and blessedness of this service for the Master. Not that we would by any means imply that all who are not working with us are idle in the Master's vineyard, but having proved the greater strength and efficiency their is in union, for your sake as well as ours we

ask you to come with us. We need your aid and counsel, your sympathy and your prayers, and you need ours. It is our privilege dear sisters, to be filled with all the fulness of God.

S. M. BROWN.

FOREIGN MISSIONS.—A WORD FROM BROTHER McLEAN.

EDITORS ONTARIO EVANGELIST:

The day named for the March Collection is not far distant. The churches in the Dominion are expected to do their duty. They have not failed in the past; they will not fail now.

"If these fail the pillared firmament is rottenness, And earth's base built on stubble."

The needs of the work are greater than ever before. There are fifteen names on the pay roll more than there were a year ago. Three others are under appointment, and will be sent out soon. The Board is in correspondence with several more and hopes to secure their services.

At the last convention it was resolved to make an effort to raise \$100,000 this year. This was thought to be the very least sum we ought to expect from so great a brotherhood for Foreign Missions. This is not a large sum for 700,000 people to raise for a cause so worthy. Still it is nearly twice as much as was raised last year. The churches must double their offerings, or the amount proposed will not be raised.

We have everything to encourage us in our work. Each year hundreds of churches that once stood aloof begin to contribute. The missionary spirit is unquestionably extending itself in ever-widening and in ever-deepening circles. The opposition is constantly losing its effectiveness. The outlook was never so bright or so full of promise. May God help us all to do our whole duty. I shall expect generous offerings from the Canadian churches in response to the call for a collection in March.

Very truly,

A. McLEAN.

[The above was received too late for insertion in Feb. No. We trust that every church and every disciple will heed the appeal. Let Ontario do its part.—Editors.]

THE CHURCH IN BOWMANVILLE.

Under this heading I wish to say something about what we are doing and what we intend to do. My last to you was imperfect in one respect (so I was informed), nothing being said about myself. This time I will endeavor to remove that blemish.

We are exchanging pulpits with the Christians in Oshawa and Orono. The writer filling their pulpits, and their ministers filling ours. And so far as I can learn it is pleasing to both bodies. The object of those exchanges is to bring the Christians and Disciples nearer together with a view to a union. There is very little standing in the way. In fact the only barrier is that their church property is controlled by a central body called the Conference. This is not insurmountable, and ere long I hope to see Christians and Disciples one. Could not the EVANGELIST take this matter up and lead on to the consummation.

We are having four services each Lord's Day and three during the week as follows:

- (1) Young Men's Meeting at 10 a. m., Lord's Day, for prayer, praise and exhortation. The average attendance is 13.
- (2) Public service at 11.
- (3) Sunday School at 2 p. m. A half hour is devoted to a service of song followed by the regular course of Scripture instruction. The average attendance in the school is sixty-five. Collection, about fifty cents. The school is self-sustaining, and is this year well supplied with lesson helps and papers. We are contemplating a library, and have now a small fund for that purpose. A tea was given the school and church a few weeks ago and was quite a success.
- (4) Public Service at 7 p. m. The public services are fairly attended. The character of the sermons has been on the practical side of Christianity, containing expositions of Scripture, exhortations to holy living, prayer, praise, temperance and mission work all enforced by this solemn thought, "For now is our salvation nearer than when we first believed." (5) General Prayer-meeting every Thursday night at 7.30. The average attendance is about thirty-six. After the brethren take their turn in leading. After the meeting is opened by the presiding brother in the usual way, those present fill up the hour with praise, prayer, exhortations. We are using Topics procured from New York. Could not the EVANGELIST get up suitable Topics for Prayer-meetings and keep our money in our own hands? Try.
- (6) Bible Class for the young and all who like to come on Friday night at 7.30. This class is under the efficient management and instruction of Bro. Gillilan. This is well attended and much appreciated by the class and the church.
- (7) Sisters' Prayer-meeting on Friday afternoons at 4. This has just recently started, and bids fair to be a great help to our work.

My notes are now too long, so I will leave what we intend doing for another time; and will close this by a personal reference. Besides taking my part in five of these meetings I superintend the Sunday School, teach the Bible Class in connection therewith, attend to several calls to speak at meetings in the other churches on special occasions, and impart Scripture instruction each Friday afternoon for half an hour to High and Common School Pupils. This with my own work of preparation, correspondence, visiting and marrying all who seek me for that purpose, and not less than seven subjects studied by me every week, my hands, head and heart are all well occupied.

Fraternally yours,  
M. GUNN.

A GREAT DAY IN BETHANY.

The memory of Lord's Day, Feb. 10th, 1889, will live in the minds of many who are now at Bethany, when other "pictures, that hang on memory's wall," shall have faded in the dim distant past.

On the previous evening, Brother McLean, of Cincinnati, lectured to a large assembly in Chapel Hall, upon "The London Missionary Conference," held in June 1888, to which he was sent as a delegate by the Church of Christ in America. For one and a half hours he held the audience, as it were, spell bound by his magic eloquence. Every heart was touched. On Lord's Day morning he preached a stirring missionary sermon from Rom 1:14. At 3:30 p. m. the regular students prayer meeting convened. Bro. McLean's presence brought an unusually large number out. The moderator, after reading Is. 60, and giving an earnest address, announced the general topic of "Missions." Short addresses were called for. One after another of the young men arose, their hearts filled with love to Christ, and in tears they spoke of the Blessed Redeemer, of His great mission, and of the burden of responsibility upon us to carry this good news to the nations. Such pathetic addresses, such expressions of sympathy, such commingling of spirits, such a sense of responsibility we have never witnessed nor do we expect to see its parallel. Strong men mingled their tears with women's; a flood of the deepest and purest emotion swept over the little congregation. After several had spoken a young man arose and suggested that Bethany try to support a missionary in the foreign field. It was taken up by another who had thought likewise and who offered a certain sum for the work. A second one said he would give the same, then another and another. A subscription paper was started and in twenty minutes \$690 was subscribed. Poor students with scarcely enough money to go through college gave pledges for amounts that would put to shame the gifts of large congregations. Brother McLean and our noble professors were in the front. It was a wonderful scene, a living example of the Gospel's power over men's hearts. Solicitations were continued that evening and since, until \$1000 has been pledged. There was true joy in Bethany that night. Our beloved President and Brother McLean's hearts were encouraged. The former remarked that Bethany had reached the highest notch it had touched in a quarter of a century, if not the highest it had ever reached.

Truly the missionary spirit has taken hold of old Bethany, and the missionary spirit is Christ's spirit.

Will not our churches in Ontario do more for this grand cause? The EVANGELIST thinks they can raise \$1,000. I am sure they can give \$10,000. If a church would grow let it give to the missionary cause. If it would die let it withhold its hand from sending the gospel to the lands in darkness. As well might we expect a tree to grow if we cut off its branches; as well seek to make our bodies healthy and strong by keeping the blood confined to the heart; as to expect to "grow in grace and in the knowledge of our Lord," without sending the life giving and life sustaining Gospel to "all the world." "The world for Christ," "Christ for the world," should be the peculiar motto of the Disciples of Christ. May God bless the dear brethren of Ontario and make of them a peculiar people zealous of good works.

E. R. BLACK.

APPEAL.

TO THE EDITORS OF THE ONTARIO EVANGELIST.

DEAR BROTHERS.—The Disciples at Guilds in the Township of Harwich, County of Kent, though few in number, have decided to build a house in which to worship our Lord and Master. By the assistance of our Heavenly Father we intend going on with the work at once, and we appeal through your paper to our brethren of the churches in Canada and the United States, and other friends desirous of seeing the word of God prosper in our land, to lend a helping hand either by subscription or ready cash, in large or small amounts. Brother E. Sheppard of Ridgetown, preaches for us once a month in Guild's School House and has good audiences. All funds or subscriptions for the erection of our Meeting House will be thankfully received. Please send money or subscriptions either to

DAVID CAUGHELL,  
OR DUNCAN A. SINCLAIR,  
Guilds, Ont.

Guilds, Feb. 25, '89.

OBITUARIES.

THOMSON.

On the 13th of February 1889, James, infant son of Peter and Annie Thomson, of Erin, aged two months and ten days.

"Tis but a babe, 'tho' lightly say,  
And bid me not to weep;  
They know not of the mother love  
Down in my heart so deep.  
But tho' the tears I cannot stay,  
I fret not nor regret;  
I know that He who gave and took  
Doth love both me and mine.  
I thank Him, tho' my heart is sore,  
I still can trust His love;  
I praise Him for the hope I have  
To meet my child above.

GEORGE MARTIN.

Brother Gerge Martin of Erin after a distressing illness of about five months was relieved by death on the morning of 16th ult., in the 60th year of his age. He was born in Worcestershire, England, in the year 1829 and came to this country when quite young.

He settled in the Township of Erin many years ago, when the country was new, and remained there up to the time of his death. He served his Township many years in a public capacity and merited the respect and gratitude of every one.

He was a man of good judgement, of more than ordinary intelligence, and of sterling worth. The large number of people who came through the snow drifts and blinding storm to follow his body to the city of the dead, testified to the high esteem in which he was held.

He was a member of the Church in Everton and was one of its most faithful supporters. There were few so evincing to a greater degree the spirit of the Master. He was faithful, humble and active. His sympathy and support could always be reckoned upon in every good undertaking. You always knew where to find him. The whole tenor of his life was on the side of, and in the interest of truth and righteousness.

He was an ardent friend and advocate of missionary work. As a member of the Board of Co-operation for many years he did much by his good judgment and wise counsel to devise ways and means for the spread of the gospel in the Province.

His death is a great loss to the community, to the church, and to his family, but the example left us by his consistent, Christian life, is a rich legacy to us all. May the Lord sustain richly our bereaved sister and bless all the members of the family and help them to realize that their loss is his gain.

T. L. F.

HOWITT.

On the morning of the 16th Feb'y. 1889, at the residence of his son-in-law (Bro. Daniel Rusnell, of Uxbridge); the spirit of Brother James Howitt, passed away from earth's labors and trials, to the rest awaiting the people of God.

Brother Howitt and his wife became Disciples of Christ, in Scotland, and came to Canada in 1847. They first settled in Pickering, afterwards removing to Uxbridge Township, where they experienced the struggles and trials which are the portion of the early settler. Their family—a son and daughter—grew up and settled in the same locality. Being reared in the instructions and example of their parents, they and their parents, they and their families are true and devoted followers of the Saviour.

During these years Brother and Sister Howitt continued steadfast in the faith, and devoted to the Master's work. Sister H. was well read in history, a close observer of current affairs, an earnest student of the Bible, and possessing an unusual memory, she was an excellent conversationalist.

Brother H. was also an earnest devoted Christian, loved the Bible, the church, the fellowship of saints, and the service of the Cross.

For many years he took an active part in the work, and services of the church, in Uxbridge, doing much of the speaking, until recent years. They finally removed to Brougham, where in 1873, Sister Howitt was called from the scenes of earth, to enjoy the peace and rest beyond the river of death.

Brother Howitt continued his residence in Brougham until three months since, when he began to realize that the end of life's journey was nearing with its declining strength, and bodily weakness and consented to go and spend the winter with his daughter, where tender loving hands would minister to his needs. His stay was short. Health began to fail, daily he grew weaker, soon the end came to a life full of days.

He died in his 72nd year, full of faith and hope, resting trustfully upon the "precious promises," and committing himself to the strength of the everlasting arms.

On the 18th Feb'y. sorrowing relatives and friends followed the body to the tomb, gathering to pay a last tribute of love, as that which is mortal, was laid away beside the partner of his life in the cemetery at the Christian Church in Brougham, to await the resurrection morn when Jesus comes.

"Blessed are the dead, who die in the Lord."

GEO. J. BARCLAY.

MARRIED.

TOLTON—THOMSON.—At the residence of the bride's father, Angus Thomson, Esq., Feb. 13th, 1889, by George Munro, Albert E. Tolton, to Mary C. Thomson, both of Erin.



**SELECTIONS.**

have given them.

Two or three days later we went into the country in company with our wine drinker from Naples. He carried along some of the pure native wine he had pressed us to use a few days before. We decided to go to a country house to eat our lunch, in order that we might meet the farmers and get a glimpse of peasant life. The peasants readily admitted us, and in the sociability of the lunch our friend brought out his bottle of wine and treated the peasants. Three or four of them tasted the wine and passed it on to others, but not one drank it. We thought the peasants recognized this pure wine as very superior and hesitated to drink much of so costly an article. But when our friend urged them to drink the farmer replied: "Your wine is not pure. Let me bring you some of my wine." And our friend admitted that the peasant's wine tasted very different from the pure(?) wine he had urged us only a few days before to drink. The farmer consoled our wine-drinking friends by assuring them that the peasants seldom put anything more than water into wine before carrying it to their city customers. But even on this supposition, Americans visiting Naples take a beverage about half of which comes from some country well which may have been receiving impurities from the house or barn for a hundred years, while the other half contains alcoholic poison, in preference to a water which chemical analysis shows to be the purest in Europe! They then rail at temperance fanatics ruining their health for an idea! What a wonder that we live to recount the dangers through which we have passed!

Yesterday we met another American, and the inevitable temperance topic coming up—even in Italy—this gentleman said: "I am an abstainer at home, but used wines in Southern Europe from February to the last of May. This use brought on a very uncomfortable rash or skin disease, which still torments me. I have abandoned all wines for the last three weeks," said he, "and hope in due time to get the poison out of my system."

Do not infer that wine is the only cause of the rash. A friend who was suffering from this disease, called upon a physician in Naples who is a professor in the University of Naples, and a member of the leading scientific societies of Great Britain. He told her not to use any red wine, and to use the light white wine only sparingly. She replied that she used no wine at all. "Ah!" said he, somewhat surprised, for he assumed that she used wine; but immediately added, with evident satisfaction: "So much the better." This answer shows the opinion of one of the best authorities in Italy upon the necessity of using wine in that country.

It is only fair to add that while almost every one drinks wine in Italy, intoxication is less common than with us. This is probably due to the weakness of the wine used, to the fact that this weak wine is drunk slowly at the table in connection with food, and to the lethargic life of the people of Southern Europe and Asia. But with the awakening of the new national life and the increased activity of the people in Italy, drunkenness is on the increase. Saloons without food, but with drinking bars and strong liquors, are being introduced. Instead of the use of wine proving a barrier against stronger drinks, under the new pressure it opens the door to them. Excessive drinkers are increasing, and are transmitting depraved appetites to their children. The most thoughtful and conscientious people view with alarm the late increase of intemperance. While no evangelical church in Italy yet disciplines its members for moderate drinking, some of the most consecrated Christians are adopting total abstinence, and the clearest headed say that the liquor problem will yet perplex Italy as well as England and America.

J. W. BASHFORD.

Venice, Italy, June 13.—*The Voice.*

IN MEMORIAM OF ISAAC ERRETT.

H. BROWN.

We whisper, in accents low, "thy work is done,"  
Nay, the dead are blest  
That in the Lord do die;  
The voice of thy voice rolls on  
O'er distant hills, and nations,  
That in heathen darkness lie,  
Shall rise to bless thy name;  
To be forgotten—NEVER,  
Enshrined in our hearts,  
Embalmed thy name,  
FOREVER.

We mourn thee, Brother, deeply mourn,  
But seraphs press thy hand,  
And on the other shore  
Kindred spirits welcome thee  
To walk the golden streets  
And sing the song celestial evermore,  
And on the Jasper walls  
Inscribed, 'thou'lt ever be.  
Thy name, and welcome to  
The house of mansions prepared  
FOR THEE.

A starry crown bestow'd with gems—immortal,  
Souls from earth redeemed,  
Forever thou'lt wear  
Upon thy brow, and ever dwell  
In light eternal of Him  
Who wore a th'ru my crown,  
His face to see, and chant  
The glad some SONG,  
Of Him whom Angels praise,  
In sweetest notes and with  
IMMORTAL TONGUE.

Rest Brother, rest, from toilsome years,  
The precious gem hath fled,  
Tis but the casket now we see,  
The marble face, the face  
Of the beautiful dead,  
Who in Jesus dying-sleep  
Till the resurrection morn  
Hails the glad RETURN  
Of perennial spring to  
Awaken the dust of the  
MOULDERING URN.

Wlston, Dec 27, 1888

**TOPEKA'S EXPERIENCE WITH PROHIBITION—VERY REMARKABLE STATISTICS.**

The story of the success of Prohibition in Leavenworth, Kan., printed in last week's *Voice*, is not isolated testimony. Leavenworth made a longer struggle against the law than any other important city of Kansas; and although the results after two years of enforcement are striking enough, a sufficient period has not elapsed to fully realize the blessings of the measure. Other cities of Kansas that have enforced the Prohibition law for a time long enough to completely demonstrate its advantages, show results even better than Leavenworth's. Among these cities Topeka, the State capital, is in the lead. The following review of the splendid success of Prohibition there is taken from *The Capital-Commonwealth*, the leading paper of the city:

"There is one particular in which Topeka leads the world. As the metropolis and capital city of Kansas, she is in the van of progress in the great campaign against life-destroying, crime-compelling liquor. This is one of the most notable features in Topeka's prosperity, and among the chief inducements held out to those in the East who contemplate moving their families to the Western country. The statement is made on the authority of Hon. Charles Curtis, the Prosecuting Attorney, that no other city in the world of like population is so free from crime as Topeka.

**VIVID CONTRASTS.**

"The enforcement of the Prohibitory law began in 1885. In 1884 there were 222 criminal cases before the District Court of Shawnee County, of which 147 were whiskey cases. In the term of Court beginning this month, there will be but 12 criminal cases, two for robbery, one grand larceny, four obtaining money under false pretenses, four embezzlement, and one gambling house. Only one of these 12 cases is in any way caused by or connected with liquor. In the September term, just closed, a phenomenal fact appears, not a single criminal case being on the docket. In the face of this brief recital of facts, is it necessary to add that Prohibition in Topeka is a success? The decline of crime in Shawnee County has been so plainly the result of the Prohibitory law that there can be no possible doubt about it. A brief statement of the working of the law is given below.

"In January, 1885, there were 100 open saloons in Topeka. On Feb. 14, every one had been closed, and remained closed from that date until 1886, when one was opened, but it felt so promptly the heavy hand of the law that it shut up again at once. Since 1886 not a single open saloon has been known to exist in the city. The entire industry has been killed off and sent to its long reward; only its footprints remain on the sands of the past. This total suppression of the traffic has been accomplished only by vigor and diligence. During 1886 and 1887, persons were frequently arrested for keeping 'joints,' and every one so arrested pleaded guilty and suffered the penalty, the costs of the trial in each case being saved by the county. In 1886 there was some little trouble with the drug-stores, a large increase in their number being registered as soon as the law against saloons was enforced. In that year the number of drug-stores in the city was from 36 to 40; at present the number is from 12 to 14. Even the joints are now completely blotted out, and not a 'boot-legger' remains to ply his traffic. This fact is doubtless largely due to the fact that not a single acquittal has been gained in the courts in the last four years. It is scarcely necessary to add that no liquor is sold in or about the many hotels in the city. The entire business is annihilated.

"The sudden falling off of criminal prosecutions after the defeat of the liquor-dealers is to be seen from a few statistics. The first Grand Jury in 1884 returned over 120 criminal indictments. In the succeeding years the following were returned: 1885, 60; 1886, 30; 1887, 16; 1888, 21—seven of these last being for gambling, and six of druggists selling bitters. A gradual decrease also appears in the number of prisoners serving sentence in the Shawnee County Jail, only three prisoners now being confined. In 1838 there were 26. In the last four years, too, there has not been on trial a murder case in which liquor is in any way connected. In 1884 34 prisoners went from this County to serve terms in the State Penitentiary; in 1888 there were but six to go.

**"SAVED BY PROHIBITION."**

"It is needless to say anything more, except perhaps to add that, although the city has doubled in population in these four years, the

police force has remained stationary and the police are growing fat for lack of work to do. Persons who were violently opposed to the Prohibitory law now admit that it has been a blessing to the city. Speaking of the closing of the saloons, County Attorney Curtis said recently: 'At one time there were 140 saloons open in Topeka; their average sales per day were not less than \$30 each, which would make \$5,200 spent daily for liquor, this amount came largely from the working people, to day there is not one dollar of that amount spent for whiskey. Where does it go? It goes for food and clothing, for children and wife—a know of scores of instances where families were suffering for food, because their father gave his wages to the saloon-keeper. Now they are living in a cozy home of their own; they have all the necessities of life, and indeed a few of the luxuries, the children who were once poverty stricken and living in rags, are now attending public schools, and the father will tell you he was saved by Prohibition'—*The Voice.*

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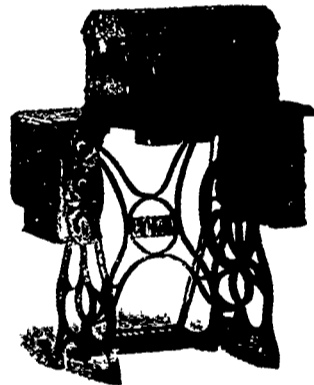
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