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

Vol. 3.

ERIN AND EVERTON, ONTARIO, FEBRUARY, 1889.

No. 10.

Poetry.

REMINISCENCE.

The flowing stream with rocky banks, Meandering through the meadows low Reminds us of our little pranks Some forty years or more ago.

When we'with "bended pins for hooks" And cedar limbs for fishing rods, Barefooted waded through the brooks Like woodnymphs searching for the gods.

Or when with ruddy, dimpled check We sported in the old school ground, That dear old play, "hide-and-go-seck," And screamed for joy when we were found

Or when with bounding step and free, Like fairies through the forest deep, We hand in hand in childish glee Ran wildly o'er the mountain steep,

To gather shells, and flowers, and moss, To sing and shout, to climb and fall, To cry and laugh,—now pleased, new cross To fly the kite, to throw the ball.

Ofttimes when early at the school, And found the master hadn't come We didn't wait as was the rule, But left pretending to go home.

And didn't go, but went to swim Down in the pond, or nutting went With "Bess" and "Kate" and "Susie Sim, And thus the happy days we spent.

Those childish days have passed away, No more with merry heart and free, O'er hills, through valleys now we play, Nor wade ti e brooks in youthful glee.

The cares and toils of after years Have left their traces on our face, We look beyond those cares and tears To Him who saves us by His grace.

We hear a voice across the wave. In sweet response "O, wearied soul Forget your toils, I came to save To heal your wounds, to make you who Step out upon that crested sea, Where no returning sail is seen; Be not afraid to come to me, Though high the billow roll between.

My soul responds, O I Lord for choice I come, but let my hand in thine be staid; I hear the echo of that voice Which said "Tis I be not afraid."

Wiarton, Dec. 7th, 1888.

SELECTIONS.

IN THE AFTERGLOW

When feebler luminaries pass from sight, the full measure of our deprivation closes in upon us instantly, but when the sun sinks below the horizon, the day still lingers, in many a gentle vision of beauty that was shut from our eyes by the glory of his power.

The solace of such a twilight is mercifully granted when one in whose strength and constancy we have confidently rested passes forever from our view. Not till the last beam of the afterglow has vanished do we realize that we shall see his face no more; while in the chastened light the familiar lineaments reveal to us rare beauties unsuspected in the flush of manhood's

In the consecrated hush of a moment like this, before the mirk of desolation shall chill our kindlier memories to stony grief, it may not be unpardonable to dwell on the final-months and hours of our departed warrior since he lay down his weapons, because too burdensome for him to wield.

Surely among the multitudes of stricken ones bereavement there are those who will not be indifferent to the weary hours when he at last stood face to face with the destroyer.

From the time the imperative summons came to abandon his labors, and begin the search for health, I think he never ceased to listen for the knock at the door. Endorsed on the wrapper that sealed his will, written before his departure for Europe, we have just found endorsed a few lines directing the procedure when the news of his death should be received. Addressing the friends who attended his farewell reception here, he spoke freely and unaffectedly of Death as of

and of the Promised Land as a country not far, into which his way might lead at any day.

In a nature so far from despondent as his had ever been, nothing could tell more plainly of a resolute preparation for the end; nor do I believe that in the two years that intervened it could have stirred in him a greater tremor than would a motion to adjourn for recess. "The readiness is all." Yet never, by word or act, did must have resulted fatally in a very short time. he betray indifference to anything. To the last Yet no persuasian would prevail on him to alter ponsibility in every interest with which he stood tour without waiting for a second examination. connected.

I think it would be hard to find a parallel to the letters he wrote for publication while abroad. To a man of his age, even in health, it was an arduous undertaking to undergo the hardships of travel so unremitting and laborious. Add to that, great feebleness of body, and constant suffering from untimely severity of climate everywhere, and the production of such letters, which were supplied to ce as fast as they could be printed weekly, seems to me to border on the marvelous. He was himself keenly alive to the disabilities under which he labored, and would never entertain the thought of their republication.

It is known to but few that he was the victim of a serious disaster while in Palestine, which was undoubtedly the main cause of his death. The particulars would carry me out of the line set down for these redections. It is enough to say that, after an exciting runaway, in which he figured on horseback, in an attempt to swing himself from his horse in full motion he received a fall, from the shock of which he never recovered. The most regious injury is believed by his physician to have been at the base of the brain. This was at the beginning of the trip through Palestine. And as I now think of him confronting all the hardships of that jaunt, his waning powers of body taxed with new severity at every turn, I hope I may be forgiven if I am reminded more of the pagan notion of mortals driven by unrelenting fate, than of the beneficent ministrations that should have waited on a trame as worn and frail as his. Yet I doubt if he was ever thoroughly conscious of the stark, grim mockery of such a "search for health." The line once marked down he hewed to it with a sublimity of self-abdication that I have never seen equalled. He has frequently said that from leaving home to his return he felt warm barely twice-once in Cairo, once by the Dead Sea --- so unseasonable was the weather everywhere.

On his return, the first sign of trouble appeared in the heart. The seat of this the physician at once located in the brain. The trouble in that organ was soon brought under control, and did not again assert itself there.

While he began to show some indisposition to the labors of the office, his indomitable resolution was unshaken, and in the fall of 1887, he forced himself, with untold fatigue and suffering, to attend the convention at Indianapolis, discharging all his duties as President of the Foreign Society. A severe illness served notice that he was overdrawing his account in the bank of health. Yet in the dead of the following winter-against every protest of body and reason, and in a storm that blocked all the roads in the East, he made his way to Richmond, Va., to attend the sittings of the Sunday-school Lesson Committee For once in my lifetime, I entered an earnest protest against a decision of his. But it was useless. His absence the year before, while abroad, was to him an unanswerable argument why he should go now. The penalty was a severe illness. from which he had scarcely recovered when he was prevailed upon to attend the Ohio State Meeting at Columbus, and under the inspiration of old associations he spoke at some length, and returned home to realize that an embargo was laid, for a time at least, on all further public exertions. All his appointments were re-called, and in June, 1888, he discontinued his visits to the office.

The suggestion has been made that some expressions I have used seem to imply a censure of those who permitted him to travel in such a feeble condition, or of his companions. Nothing could be further from my purpose. I have in deed failed signally of my object if it has not been made apparent that it was his own unbendan acquaintance whom he might meet abroad ing will that carried him forward, in spite of had grown so great as to compel him to almost

the most considerate of mortals to others, and the most pitiless to himself. It was but a week or two before his departure that Dr. F. H. Schell, of Cincinnati, discovered the source of an excruciating pain he had suffered in his ear for six months, in a decay of the bones of the head, which, if it had not been promptly arrested, moment he retained the liveliest sense of rest his determination, and he made that arduous The splendid physique which he had built up by a well-ordered life, had borne him so gallantly through years of unremitting toil, that he seemed to rebel against the very thought that its powers were failing. No pen can picture the merciless exactions to which for the last score of years it was subjected. How it was endured without more than mortal help, is a mystery unless it was his burning enthusiasm in the great tasks that lay before him. Perhaps ardor is the essence of immortality after all. He wrought at his work with an energy that was little short of a passion. One who saw the great sculptor, Michael Angelo, in his old age, chiseling at a statute, in one of his inspirations, describes him as attacking the marble with incredible fury, cutting it away with an energy that threatened its demolition, while he hewed to the daintiest curve of the ideal figure that was burning in his soul. Such a species of fury animated Isaac Errett in his life-work, and with a hand as true he shaped it to perfection As I-recall, in the half-light that now rests on these years, his heroic struggle with all that marred the glory of our plea before the world, I can think of nothing in all I have ever learned of men so like the fiery old sculptor battling with the obdurate rock that imprisoned the child of his soul.

And it was this spirit, not one whit abated, that we have seen turned from gigantic labors to toy at last with leisure and recreation. There ia an infinite depth of pathos it, the thought of one so inured to toil that rest has become a burden and a bewilderment. For twenty-five years he had scarcely known the word, and now it was like freedom to the life-long captive. There seemed to be a species of moral inertia, acquired in a course so long and so strenuous, that forbade him to stop until its force was spent, and hence he pursued his travels with the habitual determination which he had always given to his work.

But now the superhuman strength is spent The silver cord is wearing-loose and thin, and the golden bowl is trembling on the brink. In the immortal man there was no decay, but the poor, wore tenement was tottering to its fall. And now, that the busy world was shut out, and scarcely its distant hum was borne to his ears. he at last submitted to a thorough course of medicine. His untiring spirit seemed to find a halfcongenial activity in exploring the difficulties of his physical condition And they were neither few nor slight. He took a half-whimsical interest in the doctor's skill, as in one organ after another the malignant power of the disease was overcome, only to disclose itself again, in a new form or another organ. And gradually, as medical skill seem to gain the ascendency, he acquired unbounded faith in its final triumph.

But they were weary hours of imprisonment these weeks and months of banishment from the great work that was ever supreme in his heart How very wear; we should never have known but for an incident that came in due time. His home lay, quiet and retired, on a breezy level, surrounded by gentle heights on every hand. down in a manner habitual to him all his life long. All sights and sounds within his ken were rural, save the rumble and scream and thunder of the trains that came and went the long day through. What thoughts of the strife and clamour and heady conflict of the great world they brought to him we shall never know under these heavens. He who had been the center of an ever-widening-circle of animation for two score years now found himself stranded far from the currents, and scarcely ever saw the welcome sight of a companion in arms. For his burdens

manifold and unmistakable warnings. He was absolute renunciation of social life, and they were but few who had become accustomed to find their way to his retreat. The same moral inertia to which I have referred, forbids much social circulation till currents have had I me to become established. Hence, it was weeks before even his dearest friends found their way to his doors, many of them fearing a visit might be untimely. Meanwhile the gentle ministrations of home, to the adequate enjoyment of which his toilsome life had been a constant bar, now assumed their rightful sway, and kind neighbors, people of culture and warm sympathies, were unobtrusively thoughtful in their attentions.

-Finally, old friends, men like himself absorbed in public duties, began to plan, in their trips through Cincinnati, to take the time to visit him, and towards the end of summer he began to enjoy once more the companship that was most dear to him of any on earth-that of his comrades.

The weather began to grow cooler, too, and with improving health, and feeling himself once more nearing the currents of his old life, he began to turn his eyes hopefully to the city again, and to think of resuming his place, not only in his office, but in the missionary work, which was ever uppermost in his thoughts.

None of us suspected how intently his heart was set on this-object. He bore his isolation without a murmur, and it was only in the evident relish he showed for the visits of his friends that he ever betrayed how keenly he felt his separation. But as he grew stronger, and extended his walks farther day by day, his craving for his work began to show itself, and he became importunate with his physician for permission to come to town.

All this time he retained unabated his interest in the work. He continued to write as he had strength, and as the time for the great missionary gatherings came on, he reluctantly gave up the last hope that he might be able to attend them. But he was steadily improving in health, and living daily in expectation of the coveted trip to the office.

At last it came, shortly after the conventions. And then broke out all the suppressed fires of the spirit that had been held in check so long: His joy at escape from his imprisonment was simply unbounded. He had no sooner set foot on the deck, so to say, once more, than he cast every restraint aside and resumed his old dominion over his wasted frame. The exertions he underwent that day are scarcely credible, knowing as we now do his feebleness. So resolute and confident was he, so fearless of fatigue, that we all began to indulge the fondest anticipations of his restoration to reasonably, good health. Heaven help us, how little we thought it was the last brilliant leap of the flame, before all should crumble into ashes!

The next day he was, indisposed to exertion, and it soon transpired that he had taken cold, with an implication of one lung, from which he had not entirely recovered at the time of his death. From this time on he seemed to grow constantly feebler, and after a time required attention day and night. Yet till the last he bore up with the same royal determination, nor in all his illness did he ever remain a day in bed. And till the very last his bodily powers responded to the physician's treatment, and never let us despair of his ultimate recovery.

But the path was sloping swiftly in its descent to the long, long home. The ceaseless cough, due not so much to pulmonary difficulties as to the derangement of the pneumo-gastric nerve; allowed him no relief, and night and day his Here, through the long summer days, he would strength was worn away, and the lines of pain sit on the wide verandah, or pace gently up and grew deeper in his face. He had little strength to read, yet still his interest was keen in the Standard and in the work of missions, and almost his last aut was to affix his name as president to certificates of membership in the Foreign Society. To others he said, what he did not say to his family, that he did not expect to recover; and daily he gave what little strength he had to the Master's work as devotedly as ever in the day of his greatest vitality.

We can see him now, calmly and without a tremor, waiting for his summons. His life the same as it had ever been, the family worship (SEE 4TH PAGE.)

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FEBRUARY, 1889.

BAPTISM.

It was shown in the preceding article that baptism is of such importance that a person cannot be loyal to the Lord Jesus and reject it or even treat it with indifference. But when we say it is of importance we mean that it is of importance to those only whose hearts have been changed by faith and whose affections have been transferred from objects sensual to Jesus the Saviour of sinners. Baptism with such antecedents is, for one reason at least, beautifully significant. It is "the obedience of faith." The baptism of the unbelieving and impenitent would be as improper as it would be unscriptural and as meaningless as the baptism of an unconscious

At this stage of the investigation we may anticipate being met by a large class of religionists with the remark; "Water baptism is of little account but the baptism of importance is the baptism of the Holy Ghost." The number believing this is not small. Many believe they have been the subjects of such a baptism and others carnestly pray for a similar experience. Some pray also for the "baptism of fire!" Many of them are doubtless in carnest, but it is well that the Lord answers them; for the present at least, not according to their ignorance but according to the richness of his grace.

This delusion would not be so serious were it not subversive of the gospel. It is by no means a harmless theory. It contravenes a command of the Saviour, creates within the anxious sinner a false assurance and detracts from the Word of God. The Bible with those who have imbibed this theory may be much praised and apparently much appreciated and reverenced but when it conflicts as it does with their fancied experience it is ignored.

It is then necessary to show that the baptism of importance to us-the one of which we should be the subjects-is not the baptism of the Holy Spirit, but a baptism in water by the authority of the Lord Jesus. It is a command and we are called upon to obey it-to yield in it personal obedience to our Saviour. No man-from the beginning of the world was ever commanded to baptize in the Holy Spirit or be baptized in or with it. To be required to show that the baptism commanded by Jesus-the one which concerns us-is not a baptism in the Holy Spirit is a reflection upon the religious intelligence of professed Christians, but we must take the world not as we think it ought to be but as it really is.

The apostle Paul writing to the church at Ephesus over thirty years after the escension of Christ, said ;- "There is one baptism" even as there is "one body," "one Spirit," "one hope,"
"one Lord," "one faith" and "one God and Father of all." There is then only one baptism. If there be a Spirit baptism then there is no water baptism, but if there be a water baptism then there is now no Spirit baptism. There is a water baptism therefore there is now no Spirit

Among the last things spoken by Jesus to his apostles were a promise and a command. He promise them a baptism in the Holy Spirit, "l'arry you in the city of Jerusalem until you be endued with power from on high" He commanded them saying "Go you therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit." The baptism of the Holy Spirit was a promise and it was for themselves. The baptism in water was a command and it was for others-for those who heard and believed the gospel.

They tarried in Jerusalem and on the day of Thomas this year,

Pentecost, the promise was fulfilled to them as it was subsequently to the Gentiles at the house of Cornelius.

This baptism was miraculous, one of the results of the reception of which was the ability to speak languages which they had never learned. Parthians and Medes and Elamites and the dwellers in Mesopotamia and in Judea and Cappadocia in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes. Cretes and Arabians" heard in their own tongues from the apostles "the wonderful works of God," and they were much amazed and marvelled saying one to another, "Behold are not all these which speak Gableans and how hear we every man in our own tongue wherein we were born? The proper answer to this ques tion was, They had been baptized in the Holy Spirit. Being miraculously endowed by this baptism they at once preached the gospel in the different languages represented by those present and three thousand of them hearing were pricks ed in their hearts and said to Peter and the rest of the apostles, men and brethren what shall we

What did Peter say to them?

Did he say, water baptism is of little account? or did he tell them to pray for the baptism of the Holy Spirit? He certainly did not, but enforced the Saviour's command by saying "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins,"

-Philip preached Jesus to the Funuch. He preached the same truths that Peter did on the day of Pentecost. "And as they went on their way they came unto a certain water and the Eunuch said, see, here is water; what doth hinder me to be baptized? What did Philip say? Did he tell him; Water baptism is of little account, &c.? He said, "If thou believest with all thine heart thou mayest," "And they went down both into the water, both Philip and the Eunüch, and he baptized him." There is one baptism-a baptism in water by the authority of Jesus Christ.

FOREIGN MISSIONS.

The first Lord's Day in March is the day appointed for a collection for Foreign-Missions. As our custom is we notify our readers of the fact and urge them to contribute cheerfully according to their ability. We trust the Disciples in Ontario will increase their gifts to this department of the Lord's work this year. One thousand dollars they can raise for it, if they will. To raise that much it will be necessary for those who have been in the habit of giving to continue to contribute and for others to begin to do, so. We would like to hear of every congregation in the Province taking up a collection on the third of March or as soon as possible thereafter, for this noble work. Some churches think they have all they can do at home; so they have. But they have also all they can do abroad. It is doubtful if any church, on the plea of the needs of the home work, would be justified in not helping to spread the gospel in heathen lands.

THE RIGHT RING.

In answer to the call made by the Board for a liberal collection on the second Lord's Day in January to aid in carrying on the work, there was a response from our smallest church in the Province-smallest in numbers but not in those things which characterize a true church of Christs From the letter containing the remittance we make the following extract:—
"Our numbers and funds are small but we live in hope

of better things, and meantime are trying to do what

Small numbers and funds are the, reasons as signed by many of our larger churches for withholding their support. That is a wrong spirit, It is a worldly policy and fatal to the life and prosperity of a church. Numbers and funds are not increased in that way. "There is that withholdeth more than is meet, but it tendeth to poverty." Yes, poverty in numbers and funds but especially poverty of soul.

To increase in these things you must reach out a helping hand to others. It is the only true way, for it is the Lord's way. Do not wait to get stronger, you will only get weaker. "But we live in hope of better things and meantime are trying to do what we can" has the true gospel ring. We pronounce such a church sound to the core The Board is in need of funds to carry on the work. Let'every disciple of Jesus feel his responsibility before God in this matter.

NOTES.

N. B.—The Annual Meeting is to be at St.

We would like it very much if all who are in arrears for the paper would remember us as soon as possible.

"One hand may light the beacon fire of truth, it needs many hands to feed the flame and keep

The Standard Publishing Co., have carned the thanks of the readers of the Standard by presenting them with a fine lithographic portrait of Isaac

Our thanks are due to Wm. Edgar, Esq., General Passenger Agent of the Grand Trunk Railway, for a beautiful G. T. R., calender for 1889, also for a fine pictorial advertisement of special rates to the carnival.

PRIVATE AND CONFIDENTIAL.-To the brother of sister who did not happen to be at meeting the Sunday the collection for Home or Foreign Missions was taken up, but who is interested in the work and wants to help It isn't too late yet; just hand your contribution to the Treasurer of the church at your first opportunity.

Buds of Hope the little folks' paper published by the Standard Co., has been greatly improved. The colored illustration, and heading of the first page, make it more attractive to the children. Send for sample copies for your school.

We would say for the benefit of those churches which did not take up a cellection on the second Lord's Day in Jan., for Home Missions, that it is not to late yet. Please do so as soon as possible. Let all have a share in this work of the

We enjoyed-last week a pleasant visit from Bro. John Darroch of Minto. Bro. Darroch has held for seven years in succession the highest position in Municipal affairs in his township. .He is the father and pastor of the church at

Vick's Floral Guide for 1889, has been received from the publisher, James Vick, Seedsman, Rochester, N. Y. It is a wonderful seed catalogue, seems to tell all about all kinds of garden products. Having tried Vick's seeds last year we have pleasure in commending them.

We have seen the first number of the Young People's Standard published by the Standard Publishing Co., and edited by J. H. Harding We think there is room and need for such a paper and we hope that the paper will be a success. If Brother Hardin will exchange with us, so that we can keep posted, we shall take pleasure in presenting the claims of his paper to our

Contributions from Ontario to Foreign Missions since last report in this paper:-J. H. Hanns, Craighurst, \$10; S. S. Glencairn, \$6.00; A Friend, Collingwood, \$2.00; Church, Owen Sound, \$10.00; S. S., Collingwood, \$7.00; Estate of the late Archibald McArthur, Stayner, \$50.00; Maggie McPherson, Nassagaweya, \$2.50; S. S., Guelph, \$5.50.

We are under obligation to the publishers of the Montreal Witness for a copy of their carnival number. - We would advise all who can't go to the Carnival to get a copy, those who go will most likely get one without our advice to shew the follis at home what the great show was like. The pictures are fine and the reading matter is interesting. The children will be delighted with

We are sure that the large extracts we make from the Standard this month concerning Bro. Errett will be acceptable to those of our readers who do'not see the Standard, and we think even those who have read them, before will be glad to have their attention called to them again. The following paragraph about the fune al is also clipped from the Standard:

The funeral, which was held at Central Christian Church, in Cincinnati, was in perfect keeping with the life of the man. It was not "severelig," as some one said, but sweetly simple. There was no pomp and parade; no floral display; no florid rhetoric. Robert Graham, who knew Isaac Errett from his boyhood, told the simple story of his outward life; Charles Louis Loos, the most intimate of his ministerial associates for forty years, set forth the elements of his character; and J. H. Garrison, a true yoke-fellow in Christian journalism, led us to to the Mercy Seat in a simple, child-like prayer. This, with a Scripture reading and a few of the sweet songs of Zion, made up the service in which a few hundreds participated in the body, but thousands in spirit. It was faultlessly fit. Isaac Errett's life was simplicity itself. He did neither envy, nor des-pise, the splendor and magnificence about him, but he simply did not care for these things. There was no suggestion of pomposity in his domestic, social, or public life. And yet he was

Dr. W. H. Green, in treating of the lesson, Crossing the Jordan," in the Sunday School Times, has the following to say regarding the power by which the waters were divided:

"It was no power in the priests that wrought "It was no power in the priests that wrought this result. They were simply the bearers of the ark. Neither was the power in the ark considered merely as a material structure. It was simply the visible token of the presence of God. In like manner, it is only in the use of the ordinary means of grace that we are authorized to expect the gracious and saving influences of God's Spirit. Yet the virtue resides not in these ordinances of Divine appointment, nor in those who may be duly appointed to administer them. who may be duly appointed to administer them, but only in the immediate agency of God him-

The following kind word from the ONTARIO EVANGELIST is appreciated: "The Apostalic Guide is now published at 333 West Market St., Louisville, Kentucky. The number for November 23 is Vol. XXI, No. I, and comes out enlarged in a new dress and on a better class of paper. We have great pleasure in noting the onward progress of the Guide, and are glad to know that financially it is in a good condition. May it continue to prosper. It is fast gaining a foremost place among first-class religious journals. If Canada does get a few of our fish occasionally, as long as THE EVANGELIST manifests the friendly feeling exhibited in the above clipping, The Guide will not declare war upon it nor will it seek to invade the Queen's domains to the hurt of its friendly neighbor. Let brotherly love continue. neighbor. Let brotherly love continue. Apostolic Guide. No danger Brother-Guide, of Canada even occasionally getting a few of your fish, she is kept so busy trying to prevent Uncle Sam from getting big hauls of her fish that she has no time to fish in her neighbor's waters.

A significant discussion took place a few weeks ago among the students of the Glasgow Free Church College. The subject was the "Confession of Faith." When a vote came to be taken it was found that seven were in favor of retaining the Confession as it is; six in favor of modification, and twenty-six in favor of total abolition. When the same subject was last debated only nine voted for abolition. Professor Caudlish, the leader of the crusade against the Confession, seems to have good ground for his remark—
"The flowing tide is with us." It would astonish many of the "Fathers of the Disruption" if they could come to life again and hear some of the things which their successors are saying.— Daily Globe.

The above leads us to reflect as follows: Suppose that by the time the six students in tavor of the modification of the Cenfession of Faith are ready to be ordained, it is still unchanged, will they be able conscientiously to subscribe to the Confession? Hardly. And in like manner the twenty-six in favor of total abolition, they surely could not subscribe without qualification to a document which they think should be abolished. It is said that many ministers do subscribe to the Confession of Faith with a mental reservation. However that may be, it seems certain that the Confession must be changed soon.

CHURCH NEWS.

Acton.-Elder James Kilgour and Brother R. N. Wheeler visit alternately and preach for the church in Acton.

ROCKWOOD.—At the close of our regular Sunday evening meeting on the 13th inst. two ladies came forward and confessed Christ, and were baptized by Bro. Fowler on Wednesday evening just before prayer-meeting. Bro. Fowler is doing an excellent work at Everton and Mimosa. Our meetings are well attended, and promise much hope. May we each realize that if we expect to reap, we must work. HUGH BLACK. January 22nd.

WIAKTON. During my year in Wiarton, three: vere added to the church, at mission points. While working in Muskoka for the C. W. B. M. seven were added. Three near Bracebridge, and four in Brunel Tp. (Should have reported this sooner.) I am working now in Welland Co., my P. O. is Winger. The weather has been M-U-D, (?) so far. Any who are not helpers in missionary work should re-re-read "Notes" from Brother Baker in Dec. EVANGELIST. All should secure it for their scrap books.

Winger, Jany. 7, 1889.

TORONTO. - During January we had two confessions, a gentleman and a lady, two by letter, heads of a family from another immersion body, but who after hearing us for some time choose to unite with us, and six Disciples by letter, including two families—ten in all. The interest and strength of our work is developing hopefully and encouragingly. The sisters of the Mission Band recently gave a sociable and tea to all the congregation for the purpose of promoting a better acquaintance among the members, and developing sociability. A very happy evening was spent. The Sunday School work is enlarging and giving much promise to the church.

Jan. 31, 69. J. R. GAFF.

EVERTON.—There were two confessions at our | morning, while Rev. W. C. Armstrong of Hillsregular evening meeting two weeks ago. Our house of worship has been repaired, repainted and re-furnished. Mr. Moffat of Gueiph, had the contract for the painting and he did it to the satisfaction of everybody concerned. There were four coats of paint put on the walls and ceiling. The former is a gray-stone color and the latter is a lighter color and beautifully decorated The walls are relieved by deep stencilling and the high arched ceiling is panelled and elaborately stencilled. An appropriate motto is inscribed upon the wall over the pulpit. The baptistery lid is also inscribed with suitable texts. These inscriptions reflect much credit upon Mr. Mosfat's skill as a painter. Our house is now in a first-class state of repair.

T. L. FOWLER

COLLINGWOOD.-We always feel somewhat reluctant in reporting church news, unless we have something special to communicate, and yet it is due the churches to know what one another are doing. As I suppose I am safe in saying that nine out of ten of the readers of our religious papers look at the "News Column" the first thing,

We are pleased to say that as a congregation we are living in perfect peace, and loving harmony. And it does one good to see the earnest ness manifested by the individual members in the prosperity of the cause of Christ in our midst. For months we worked between-hope and fear No one who is not fully acquainted with the cir cumstances knows what we had to contend with and we hope they never will. We thank the Lord that the gospel is breaking down a strong prejudice, and the people are giving us a much better hearing than at first. We are all hopeful, and confident that the success of the cause here is but a question of time depending upon the faithfulness of the individual Christian, and keep ing the Saviour of men before the people in our lives, and in a proclaimed gospel. The gospel will captivate the affections and lives of those who give it an honest hearing. May the Lord give us courage, and open the way to carry on His own work. One added to the church here by confession and obedience last Lord's Day. Jan. 2nd, 1889 ..

The following contributions for Mission work in the Province have been received; since last

RECEIPTS.

Church	Garafraxa	
**	Erin Village	8.25
11.	Blenheim	20,00
"	Owen Sound	
	Glencairn	10.00
	Erin Centre	20.00
"	Everton	
	Everton	
	Sunnidale Corners	
	ectzel, Blenheim	
J. Ketch	um, Cherry Valley	25.00

"The following are the sums received to date in response to the appeal made by the Board for a special collection: Church Everton

Cituicii,	Evenum
"	Mimosa 4.82
66.4	Cotswold 6.00
"	Galt 2.00
"	Acton 10.05
**	West Lake 4.00
• 41	Wainfleet 4:00
"	Erin Centre i5.00

We trust all the churches without exception will send a special collection. The good work is going on. Let all participate in it.

T. L. FOWLER, Cor. Secv.

OPENING OF THE HOUSE OF WORSHIP, MARSVILLE.

In the Fall of 1887 the writer held a series of meetings with the church in this place and the immediate result was quite a number of additions, The more remote result was a desire for a larger house of worship. The house then occupied by them being both small and delapidated steps were at once taken, a new site purchased and preparation made for beginning the work. The actual or two good sermons on the subject, and mark work of erection commenced during the past the result. If you are preaching to influence weeks severe suffering from typhoid-pneumonia. summer and by the close of the year the building was complete, a description of which has already appeared in these columns. I need only say that it is a bright attractive house, with every comfort and convenience, while there is nothing of extravagance. The arrangement of baptistery and dressing rooms is most convenient, and congregations intending to build would do well to write Brother Woolner for particulars of this feature of their new house. January the 6th was the day selected for the opening services. The writer conducting the opening services in the

burg, preached in the afternoon, and Brother George Munro in the evening. In spite of the unpleasant weather, the house was crowded to its utmost capacity at each service. The contributions from the brethren were liberal, and the voluntary offerings of the people in the neighborhood generous. The new building with the site, and furnishings complete, has cost about \$1700. And the brethren throughout the Province will be glad to hear that, there is no debt; this is a rare occurrence and is worthy of note. A meeting was held a few days after the opening and all accounts paid. It speaks well for the liberality of the congregation. By the desire of the brethron I stayed and held a short meeting with them, resulting in the addition of 8 persons to the saved. The audiences were large and the interest good, many coming in to hear who were not in the habit of attending our meetings. We had the pleasure of Brother Munro's presence two evenings. I had the pleasure of meeting many old friends, and as usual the brethren at Marsville received me very warmly and remunerated me very liberally.

As it is some time since I have written to the EvangeList, owing to the disturbance occasioned by the change of my field of labor, I take the opportunity of saying that I am comfortably settled with the church in Lobo. The field is large, the opportunities for doing good many, if we have but the wisdom and grace to take hold of them. The meetings are well attended The prayer meeting especially is growing both in numbers and interest. You will hear with regret of the long and serious illness of Brother Archibald Sinclair, and will join with us in prayer for his restoration. In the early spring we hope to resume Sunday School work here. The church carries on two Sunday Schools during the sum mer, but closes during the winter months. The outlook here at present is encouraging. In my engagement with the church here I have reserved a portion of my time for a limited number of evangelistic services. Churches desiring help in such services will please write me at Foplar Hill, Ont., my present address.

Poplar Hill:

S. S. ENTERTAINMENT AT COLLING WOOD.

·Our Sunday School Entertainment held on the evening of the 21st ult., was largely attended, and was a most enjoyable time for both old and young. After partaking of a rich repast provided by the ladies of the congregation, the entertainment proper-was opened by the congregation singing two verses of the hymn "All Hail" followed by a brief prayer, reading of the Scripture Mat: 2:1-10, and a hearty welcome by the school hymn 285. The programme prepared for the evening was then carried out - consisting of several Recitations, Songs, and short addresses all of which were well rendered. A happy evening for the little folks was closed by singing, "God be with you till we meet again."

Collingwood, Jan'y 4th, 1889.

PREACH ON MISSIONS.

Your notice in the last EvangeList in regard to collections for Foreign Missions, together with the fact that many of us are so indifferent to this most important and fruitful part of Christian work leads one to reflect :--Why is it that there is not a more hearty response from the different churches?

Though there are several reasons, and considerable has been said on this question, still there is one reason which very little has been said about, and which would count for a great deal if rectified. This is the preachers' neglect of putting stress upon the importance of this work. How many missionary sermons are preached during the year? It is to be feared that some have their first to preach yet. How many simply announce among the other notices for the coming week the yearly collection for foreign missions? Let those who follow this plan, and are anxious for the success of missions, prepare one people for good, surely there is no greater-good you can do than to get your congregation alive to missions. The reason for speaking thus is, because very few missionary sermons are heard from the pulpit by the regular preachers. As it is noticeable that the people who are most interested in foreign missions, are most alive to the work at home, if your congregation is Jead to the home work and you fail to get them interested, try this plan, and instead of failing altogether, two grand things will be accomplished.

ANNOUNCEMENT.

D'A. HOPSON'S SERMONS.

I have in my possession many sermons, and notes of sermons, some written by Dr. Hopson's hand, the others written by myself at his dictation, and afterwards revised by him. Among them are the following, which I specify because they are more frequently memioned by the multitude of his old hearers who are urging me to publish a book of his sermons:

Three-told Nature of Spiritual Influence. Three-fold Nature of Truth. The Gospel the Power of God. The Division of the Word of Truth. Others may be Right, may be Wrong : We are light and can not possibly be Wrong.

The Fellowship. Perfect Law of Liberty. The Good Confession. Walk in the Light.

I have had offers from brethren to take as many as fifty copies, singly, if certain of these sermons should be included.

I propose now, to publish a volume of several hundred pages; of Dr. Hopson's sermons, at my own risk, if enough subscriptions are secured to guarantee me against loss.

The response to my proposal to publish his Biography was so general and generous, that I feel greatly encouraged to approach his brethren with regard to his sermons; I, therefore, address this notification to all who have cheered me in my former labors, to honor his memory.

I take the liberty to enclose a subscription bank and return envelope, in the hope that all will interest themselves to secure other subscriptions to forward with their own.

The price of the book will be \$1.25, per copy, due on the delivery of the book.

With lasting gratitude for the great kindnes extended to me in the past, I remain,

Fraternally, MRS. ELLA L. HOPSON.

Address me in care of Hamilton College, Lexington, Ky.

OBITUARIES.

MIDDLEFELDT.

Sitter Middlefeldt, of the Gainsboro congreation, died on the 22nd of Dec, in ther sixty fifth year. She died peacefully, in full hope of verlasting life.

May the Saviour minister to us all, that same veet peace and quietness, which we saw in her, in that trying hour.

Winger, Jan. 7, 1889.

CURRIE.

Mrs. Mary Currie, widow of the late Duncan Currie, died Dec. 8th, 1888, at the residence of her son, Bro. A. J. Currie, of Erin. She was born in Islay, Scotland, in the year 1809, came to Canada in 1833, and was baptized about the year 1839. She had nine children, eight of them survive her, and six of them are now in fellowship with the Disciples of Christ. The son who is dead lost his life in peculiarly sad circumstances he was at the residence of a married sister, and after dinner was lying on the sofa playing with the children, when a stroke of lightning killed him and two of the children. Sister Currie had long been in delicate health. In the winter of 1837 she was so unfortunate as to have one of her legs broken. She never fully recovered from the shock then sustained, and for a good while before her death was confined to her bed the greater part of the me, during which period she was tenderly nurse. by her daughter-in-law Mrs. A. J. Currie. She greatly enjoyed the visits of a kind old lady who would read to her from the Gaelic Bible. She was buried at the cemetery on the 5th line, Erin. A large number of relatives and old neighbors attended the funeral; the writer addressed them from 1 Thess. iv : 13-18. G. M.

Moony.

Death has again visited us. On Lord's Day, January 13th, Sister Jennie Moody died, or rath-The expressions of love for Jesus and her abiding trust; of her bright and glorious hope were most remarkable. She astonished those who minis tered to her by her exhortations and prayers. All her desires seemed to be for nearer and dearer communion with Jesus. Just before she breathed her last she sang a part of the song, "Wait until he comes," and then saying to her mother "I am going home," she calmly breathed her last.

Sister Moody was in her 15th year. She was baptized by the writer, when Bro. Willie Camp-D. M. bell was with us last spring.

Thy will be done, O gracious God, Though now our hearts are riven We know she's sayed by Jesus blood, And safely rests in Heaven. Twas sweet to hear her words of love, And holy resignation; To heat her speak of things above, In fervid exhortation ! Gone from our midst in early bloom How deeply we deplote her i Yet look with hope beyond the tomb, For Jesus will restore her. E. SHEFFARD.

CRIPPS.

Died, attais residence, in Erin Township, on Lord's Day evening, January 13th, 1889, Brother Wm. Cripps, aged about 60 years, leaving a loving companion and a large family to mourn his departure. Deceased was a quiet, industrious man, and much respected. Had made for himself and family a comfortable home, but had neglected the religion of Christ till past the eleventh hour. When death was near at hand, he became more than ever anxious to obey the gospel. I was sent for, and with the help of a brother baptized him in a bath made for the purpose. He stood it well and for a few days seemed more cheerful and quite happy; but was too far gone in consumption to fast long. On New Year's Day he was immersed in water, on the 13th-he enjoyed the privilege of partaking of the Lord's Supper, with a number of brethren, who with the writer had met at his house to enjoy with him, for the first and last time, that feast of love. On the 16th we met again to lay away in the cold grave, what remained; of our brother. I learned that he had long been convinced of the truth, and understood his duty, but entertaining the idea, that Christians should not be in debt, he deferred making a profession, of religion till he should be clear with the world that he might bring no reproach upon the church of Christ and although this was a noble purpose,' and showed the integrity of his character, yet he found it was a mistake, and that he must come, as the hymn says:

"Just as I am, without one plea,
But that thy blood was shed for me.
And that thou bidd'st me come to thee,
O Lamb of God, I come, I come."

Our brother is gone now, but we sorrow not as those who have no hope, but trust that by the grace of God sustaining us, we shall meet beyond the river. May the Lord bless, and comfort, our excellent sister, and all the members of the bereaved family.

W. M. CREWSON. Acton, January 19th, 1889.

MARRIED.

McCoig.-Munro.-On, the 26th Dec. 1888, at the residence of the bride's aunt, Mrs. John Sinclair, Blenheim, by E. Sheppard, assisted by Mr. Waddell, Presbyterian Minister, John D. McCoig, of Harwich, to Beila-Munro, of Ridgetown.

THOMSON.—BLACK.—On the 25th of December last, at the residence of the bride's father, by T. L. Fowler, assisted by George Munro, Benj. M. Thomson, of Erin, to Laura, only daughter of John Black, of Eramosa.

SMALL .- ROBERTSON .- On the 26th of December, by T. L. Fowler, Samuel Small, of Erin, to Jessie Ann, eldest daughter of Allan Robertson, Erin.

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SLLECTIONS.

maintained as it nad been from the rearing of its altars; but not one word or sign of a devotion that had not belonged to him in his hour of supremest health. Those who have drawn comfort from his words, when called to mourn their own, may know that he gave their sorrows a hundred fold more tender consideration than ever he gave his own.

The end came suddenly and painlessly. It was his daughter Jennie's custom to watch with him till two o'clock in the morning, when she was relieved by her mother. At half-past twelve on the morning of December 19th he called her to him, complained of being cold, and asked her to call her mother, which was done, and while they waited on him, without a word or sigh, the worn thread that had prisoned his eager spirit parted noiselessly, and the poor, wasted tabernacle lay in ruins. The worn, pained look now vanished from his face, and once again it bore the stamp of peace.

So passed from the ranks militant to the ranks triumphânt a true soldier of the cross. He had fought a good fight, had finished his course, and through the gates of suffering has entered into rest.—R. E. in Standard.

A NOBLE LIFE.

Isaac Errett's great devotion was to the cause of Christ, and to the advocacy of the grand plea for the restoration of New Testament Christianity. This filled all his soul to the last moment of his life. With a sublime enthusiasm he entered into this reformatory move nent. No one more intelligent than he sought to penetrate into all the meaning of this great controversy, and no one understood its better or appreciated it more. The earnest desire of his life was, that this plea should be properly understood-should be freed from all injurious misconceptions among its friends and others; should win the just appreciation and acceptance of men. His ardent passion was that apostolic Christianity should shine before men once more with its ancient lustre, and develop itself, as designed by its Author, in the true nature of its doctrine and organization, and in the great power and objects that constitute its life; in one word-in the fullness of its great mission on the earth. This was the meaning, this the explanation of all his efforts as a public man. That he accomplished much to attain this end, in fellowship of purpose and labor with those who stood by him, is beyond all question.

He was, at the same time, in largest sympathy with the entire Christian world in all that is true, great and good in its faith and life. He was a believer after the old fashion of faith in the Bible, and in the great truths which it teaches. He was not a neologist in any sense, but a true, full, sincere evangelical man.

He rejoiced in the liberry with which Christ has made us free. He accepted joyfully, and with all the energy of a mighty conviction, the law of thought and action of all true, enlightened believers-an admirable expression of the teaching and spirit of the New Testament-unity in necessary things; liberty in doubtful things; charity in all things. This all will understand who have diligently followed the current of his life as a Christian teacher.

. The last days of our brother were most heroic Like Paul, he was ready to depart, yet his soul burned still to take part in the great battle for the triumph of the great interests of the cause of God on the earth. It was hard, very hard for him to see this grand, stirring conflict going on in which he had so long borne such an eminent part, and feel his weakness-that he was not able still to wield the sword, as of old, and lead the host of the Lord to yet greater victories. Like .a noble warrior on the field who, smitten with a mortal wound, but with spirit unbroken, still urges his commides to deeds of valor, so our brother, dying day by day, for weary weeks, still felt the glory and ardor of strife for the Cross burning in his heart, and still with strong words encouraged his brethren to heroic duty and sterifice. He died on the battle field, resting on his shield-as the hero dies I

hem precious has been your noble life to "the thousands of Israel"-above all to us who knew you best-nearest! Your memory shall remain with us, - - crished, undimned while life shall

[The above is part of the address delivered by Pres. Loos at the funeral of Isaac Errett. Editors 1

A man who-does not love the truth, but disputes for victory, is the swine before whom pearls must not be east.

BIBLE STUDY.

Bible-listening! There is much of it. It is of value; it is better than nothing. It is easy; many enjoy it. We find it in our churches, in our Sunday-schools, in our schools and colleges. Some imagine it to be Bible-study; some even so call it. But the mistake is great. The sad fact is that, in the case of many who so deceive themselves, Bible-study is becoming a thing unknown, well-nigh a thing impossible. Biblelistening has become a bane. Who will measure the evil it has done? Who, the evil it is doing?

Bible-reading | There is very considerable of this. It is of more value than Bible-listening. It may not be as easy; it may not be as enjoyable; but it is more profitable. And yet, how profitable is it? Are we not satisfying ourselves with the less? Are we not neglecting larger possibilities? Have we not, in many directions and in many cases, much Bible-reading that is called Bible-study? that is really thought to be such? The evil is not in the reading of the Bible; it is in the fact the e do not call things by their right names.

Bible-study! There is very little. Many who talk about it have never met with it, or have not recognized it. What is it? The way to find out is not to study a definition, but to become acquainted in experience with the fact. When one can clearly distinguish, in one's own practice, between Bible-listening, Bible-reading, and Biblestudy, then probably one has become acquainted with the last.

Bible-study stands in direct relation to Biblelistening and Bible-reading. It fits one to do either with profit, with intelligence and Christian judgment. It prepares the congregation to listen to expository preaching, the Sunday-school scholar to consider the lesson in company with the teacher with interest and independence of thought. Especially, it prepares the scholar and student in our institutions of learning for proper Biblelistening and Bible-reading throughout life. How often we sacrifice the lasting good to the apparent edification of the moment! Shall we do less Bible-listening and less Bible-reading that we may do more Bible-study? Shall we do more Bible-study that we may listen and read the better and the longer?—The Old Testament Student.

A BAD FIRE.

"Jones, have you heard of the fire that burned up the man's house and lot?"

"No, Smith, where was it?"

"Here in the city !"

"What a misfortune to him! Was it a good house ?"

"Yes, a good house and lot-a-good home for any family."

"What a pity! How did the fire begin?"

"The man played with fire, and thoughtlessly set it burning himself."

"How silly! Did you say that the lot was burned too?"

"Yes, lot and all-all gone, slick and clean." "That is singular. It must have been a terribly hot fire, and then I don't see how it could have burned the lot."

"No, it was not a very hot fire. Indeed, it was so small that it attracted but little attention, and did not alarm anybody."

"But how could such a little fire burn up a ouse and lot? You haven't told me."

"It burned a long time-more than twenty years, and, though it seemed to consume very slowly, yet it consumed about one hundred and fifty dollars' worth every year, till it was all gone."

"I cannot understand you yet. Tell me where the fire was kindled, and all about it."

"Well, then, it was kindled on the end of a cigar. The cigar cost him, he himself told me, \$12.50 per month, or \$150 a year, and that in twenty-one years would amount to-\$3,150, besides all the interest. Now, the money was worth at least ten per cent., and at that rate, it would double once in about every seven years, so that the whole sum would be more than \$10,000. That would buy a fine house and lot in any city. It would pay for a large farm in the country. Don't you pity the family of the man who has slowly burned up their home?

"Whew! I guess you mean me, for I have moked more than twenty years. But it doesn't cost so much as that, and I haven't any house of my own, have always rented, thought I was too poor to own a house. And all because I have been burning it up ! What a fool I have

The boys would better never light a fire which costs so much, and which, though so easily put out, is yet so likely if once kindled, to keep burning all their lives .- Selected.

Who would take joy in paradise with hell in his heart? - George Macdonald.

HOW AN ALPHABET IS DEVELOPED.

Suppose that some old nation of Asia, after having for ages drawn an ox when they wished to recall an ox, began at last to draw the picture of an ox, also, whenever it was needful to write about plowing. Then, instead of an ox, it would be what is called a symbol. After a while some one would say to himself: What is the use of drawing all of the ox when the nead alone, which every one will know from its shape and its horns gives just the same thought? Now suppose this ox-head gradually gets to mean the sound of ox in all words of the language wherein that syllable occurs, as in the name of the River Ox-us. Then the ox-head would appear in words having nothing whatever to do with cattle or plowing. Then it is called a piece of sound-writing, because i does not recall a certain given thing, but a sound Sound-writing is thus an improved kind of picture-writing. You all know sound-writing, and have probably composed sentences in it, but you know it under another name. Hardly a magazine for young people is printed in which you will not find rebuses. Well, many rebuses are nothing but sound-writings. And many, many thousand years ago our ancestors had no other kind of writing. And the next step on ward from sound-writing was syllable-writing. Remember that people who had reached that stage thought of a sign or symbol as representing one syllable at the least. Suppose the ox-head was called aleph. It would soon be found more convenient to employ it in all words where there was the sound or syllable of al. And this was the process with as many other letters as there were in such early writing. We will call this the syllabary stage, because signs stood for syllables, and so distinguished it from the alphabet, that came later. The next advance would be to take the little picture for the sound alone, and thus began to use a real alphabet.—Selected.

> Look up and not down; Look forward and not back; Look out and not in; Lend a hand.

-Edward Everett Hale's Motto.



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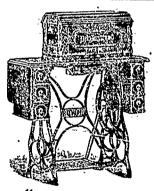
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