

THE ONTARIO EVANGELIST.

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

Vol. 3

ERIN AND EVERTON, ONTARIO, JUNE, 1888.

No. 2.

POETRY.

PRAYER.

Lord, what a change within us one short hour spent in thy presence will prevail to make; What heavy burdens from our bosoms take; What parched grounds refresh, as with a shower! We kneel—and all around us seems to lower, We rise—and all the distant and the near, stands forth in sunny outline, brave and clear. We kneel, how weak! we rise, how full of power! Why, therefore, should we do ourselves this wrong, Or others, that we are not always strong, That we are ever overcome with care, That we should ever weak or heartless be, Anxious or troubled, when with us is prayer, And joy and strength and courage are with thee?
—Trench.

ORIGINAL.

LETTER FROM CHINA.

Opium is a terrible curse, and a great hindrance to the progress of the gospel. A large percentage of the people smoke the drug—some say fifty per cent., others putting it even higher still. The use of this drug is injuring the country far more than any epidemic or plague could, and the judgment day alone will reveal all the consequent horrors—starved wives and children, ruined homes, and blasted prospects, suicides, and murders. It is awful to contemplate the depth of moral degradation resulting from the perversion of this medicine from its proper use. There must be hundreds, yea thousands of suicides in China daily from this cause. Sometimes jealous wives take the poison to spite one another. It is the Chinaman's painless way of ending his weary life. As you pass through a village or city you can usually point out the opium habitues by their lean frames, cadaverous faces and starving eyes. It is a foul leprosy which taints the soul as well as the body, and the man who smokes opium is easily led into all other forms of debauchery. I occasionally question these slaves of opium who are often in the ranks of the beggars and frequently I hear the story of farm and buildings being sold to buy the drug, and of gradual reduction to beggary and shame. If it is thus with the brute who gives way to his appetite, what must be the misery of the poor wives and children! This horrid sin hinders the gospel, because the drug is sent into the country by Christian (?) England, and when we preach against the sin the people throw it up to us that we send the opium to them. Canada protests against England's bad treatment of Ireland; why should she not protest against, and try to suppress this terrible crime against fifty times as many people as Ireland contains? It is to be feared that England will never wipe away this stain, and we must tell the Chinamen that they must discriminate between the good and the bad. They must learn that the gospel has only partially reclaimed England from lust, and that the desire of gain can yet stupefy our country's conscience. I tell them when the gospel gains more power in England then no more opium will be sent to them from India. But alas! the disease seems already to have taken a death-grip, and China is sowing many of her fertile fields with that which will sap her life blood. What can become of a people whose officials are nearly all addicted to such a vice? The gospel is their only hope. It "brings life and immortality to light," and is the only power to raise this people from their fatal materialism. It is but natural when all the strife is for happiness in this world that people should use such stimulants as wine and opium, for they "cannot see afar off," but look only to the present gratification. Thank the Lord we have our hopes set on something grander than all this world's glory and pleasures. God grant that we who bear his name in this dark heathen land may be kept free from all that is sensual and devilish, and may constantly point the people away from the vanities of time to the realities of eternity, and may we live such lives of faith in our risen Saviour as may lead the Chinese to forsake opium and all other fleshly lusts and live for spiritual things.

Now that I am commencing my medical work,

I meet many of the evils of the drug among my patients. I keep a bottle of mustard lately at the door of my dispensary, and the gateman can give it out to relieve those contemplating suicide. Six cases of suicide have come to a missionary in Nankin in one day. I have a former Chinese preacher of the gospel in my dispensary breaking-off this habit which he acquired about 10 years ago. It is a very difficult habit to overcome and requires great determination. Trust in Jesus, when the Chinese learn of him will give the needed strength.

W. E. MACKLIN.
March 17th, 1888.

SELECTIONS.

HISTORICAL ACCURACY OF THE BIBLE.

At a meeting lately held in Southampton, England, Sir Charles Wilson, Director-General of the Ordnance Survey, after a passing reference to small industries carried on in Eastern countries, as contrasted with the large manufactories of Western kingdoms, said that having been a good deal mixed up with Palestine exploration, they might like to know what he really thought of the results. The opinion he had formed from the surveys and excavations, and from the discovery of inscriptions, was that the Bible was of all ancient books the most wonderfully accurate in relation to geographical and historical facts. There were many points which people used not to understand in connection with the historical and geographical portions of the Bible. Many of these had now been explained; and the more they knew, the clearer it became that the Bible was not wrong in regard to its facts, but the people did not possess sufficient information to understand them. Quite recently there had been some very wonderful discoveries in Egypt; and at Tell Mahuta, not far from Tell-el-kebir, had been found the ruins of the Pithom of the Bible. Not only this, but also some of the treasure-chambers which the children of Israel were employed in building for the Pharaoh "who knew not Joseph." The discovery of this town had thrown a great deal of light upon the route taken by the Israelites upon leaving Egypt. They could not tell at present exactly the route taken, but could draw a line within very narrow limits, and were able, for instance, to say within ten or twelve miles which way they went when leaving Egypt for Palestine. Another recent discovery was the excavation of Pharaoh's house at Tahapanes (or Tahpanes); mentioned two or three times in Jeremiah, and it was extremely interesting to have uncovered the very house mentioned by Jeremiah. In Palestine there had been many discoveries, but not of recent date. The latest was that of an inscription in the rock-hewn channel which conveys the water of the Fountain of the Virgin to the pool of Siloam. It was very interesting, as proving that the language of the Israelites about 700 B. C. was the same pure Hebrew that is used in the earlier books of the Bible, and was the oldest inscription in the Hebrew yet discovered.—*The Worker*.

STUDY OF THE BIBLE

REV. HORATIUS BONAR, D. D.

Do not skim it or read it, but study it, every word of it; study the whole Bible, Old Testament and New; not your favorite chapters merely, but the complete Word of God from beginning to end. Don't trouble yourself with commentators; they may be of use if kept in their place, but they are not your guide. Your guide is "the Interpreter," the one among a thousand (Job xxxiii, 23) who will lead you into all truth (John xvi, 13), and keep you from all error. Not that you are to read no book but the Bible. All that is true and good is worth the reading, if you have time for it; and all, if properly used, will help you in the study of Scriptures. A Christian does not shut his eyes to the natural scenes of beauty spread around him. He does not cease to admire the hills, or plains, or rivers, or forests of the earth, because he has learned to love the God that made them; nor does he turn away from books of science or

true poetry, because he has discovered one book truer, more precious and more poetical than all the rest together. Besides, the soul can no more continue in one posture than the body. The eye must be relieved by variety of objects and the limbs by motion, so must the soul by change of subject and position. Let the Bible be to us the book of books, the one book in all the world whose every word is truth, and whose every verse is wisdom. In studying it, be sure to take it for what it really is, the revelation of the thoughts of God given us in the words of God. Were it only the book of divine thoughts and human words, it would profit little, for we never could be sure whether the words really represented the thoughts; nay, we might be sure that man would fail in his words when attempting to embody divine thoughts; and that, therefore, if we have only man's words, that is man's translation of the divine thoughts. But, knowing that we have divine thoughts embodied in divine words, through the inspiration of an unerring translator, we sit down to the study of the heavenly volume; assured that we shall find in all its teaching the perfection of wisdom, and its language the most accurate expression of that wisdom that the finite speech of man could utter. Every word of God is as perfect as it is pure (Psa. xix, 7; Ali, 6). Let us read and re-read the Scriptures, meditating on them day and night; they never grow old, they never lose their sap, they never run dry. Don't let man's book thrust it into a corner; don't let commentaries smother the truer and the better. Beware of light reading. Shun novels, they are the literary curse of the age; they are to the soul what ardent spirits are to the body. See that your relish for the Bible be above every other enjoyment, and the moment you begin to feel greater relish for any other book, lay it down till you have sought deliverance from such a snare, and obtained from the Holy Spirit an intenser relish, a keener appetite for the Word of God. (Jer. xv, 6; Psa. xix, 7, 10.)

DON'T HEAR EVERYTHING.

The art of not hearing should be learned by all. It is fully as important to domestic happiness as a cultivated ear, for which so much time and money are expended. There are so many things which it is painful to hear, many which we ought not to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness, that every one should be educated to take in or shut out sounds, according to his pleasure. If a man falls into a violent passion, and calls us all manner of names, at the first word we should shut our ears, and hear no more. If, in our quiet voyage of life, we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and, making all tight, scud before the gale. If a hot and restless man begins to inflame our feelings, we should consider what mischief these fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If, as has been remarked, all the petty things said of one by heedless or ill-tutored idlers were to be brought home to him, he would become a mere walking pincushion stuck full of sharp remarks. If we would be happy, when among good men, we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress, or our affairs. The art of not hearing, though untaught in our schools, is by no means unpractised in society. We have noticed that a well-bred woman never hears a vulgar or impertinent remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little connivance in dishonorable conversation.—*Treasure Trove*.

Fifty years ago a child gave a penny to the missionary box. A little tract, costing just one penny, was bought with it, and some one gave it to a young man, the son of a Burman chief. He traveled 250 miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to his people, and now there are 1,500 Christians living in that neighborhood, who would probably be heathens still but for that penny tract.

WHAT TO ENJOY.

It is a great thing to find how much there is to enjoy, to get some kind of a catalogue or inventory of the blessings Heaven has sent you. Why, there isn't a man in a thousand that has any religious conception of what God has given us to enjoy. All the revelations of science are helping us in that direction. When we come to see the beauty and order and beneficence of the arrangements of the universe, we find that God has been catering to our happiness in ways we had overlooked. To live in a world like this, with so much beauty, with singing birds and blooming flowers gilded by sunshine, a world in which God is painting cloud pictures, lake pictures and have no sense of enjoyment in them—what kind of a soul is that? It is a great thing to find out what there is to enjoy. Some people don't seem to have any idea that they have anything to be grateful for. They are perfectly blind to their mercies but wide awake to their miseries. They rehearse these every time you meet them. It is just as easy to cultivate the acquaintance of your mercies as your miseries, and it is a great deal pleasanter for your own enjoyment, just as it is a great deal pleasanter to be introduced to your friends than to your enemies.—*Christian at Work*.

THE SECRET OF FAILURE.

A young man once asked Baron Rothschild the secret of success, and the Baron looked him over with his keen black eyes, and said:—"I'd rather tell you the secret of failure. Why they fail seems to be the mystery with most young men. Here is the receipt. One hour a day with your newspaper; one hour a day with your cigarettes; one hour a day with your toilet; and my word for it the first position you obtain will be the best you ever will obtain." Those slender margins of time at the lunch hour and after dinner are the wise man's fortune. Three hours a day over and above your routine duties; with less than that Garfield became a classical scholar; with less than that Gladstone has made himself familiar with a dozen professions; with less than that Disraeli became a famous author; with less than that Mr. Arnold, a hurried newspaper man, has given the thought of the world a new impetus in his studies and writings upon the land of Asia; with less than that a thousand business men have become scholars and a thousand scholars have conducted a business.

THE OCCASIONAL DARK DAYS.

We need not complain of the dark days that come now and then. To be sure they are not so agreeable as the brighter ones, when the sunshine gilds everything with glory, and the air is full of healthful tonic and inspiration. The hill over there is dimmed by a heavy mist which deepens into a fog that gathers about its top, and spread all over the landscape there is a sobriety that, if the spirits are not very buoyant becomes a gloom and melancholy. The trees, standing motionless, look sad and hopeless, even the evergreens wearing a sombre air, and the sounds—be they the lowing of cows, the twitter of birds, the rumble of machinery or the song of falling waters—seem to be set to a minor key, and so to stir up feelings of half-sorrow in those who hear them. But the experience is a good one after all. It is giving the other side of the soul a little exercise, after which the true side will be more readily assert itself. The consciousness, also, remains that the fogs will all clear away, and in beautiful light the old joy of the hills and fields will come back again. And so in Christian experience, though we wish habitual cheerfulness and gladness, the duller times will come. We are cast down; we sojourn in Meshech; the shadows hang about us; the pilgrim sorrows are on us; we long for wings like a dove that we may fly away and be at rest. That would be very bad if it were to continue, but it will not. The shadows shall flee away. The mourning shall pass, the weeping endure but for a night. Flinging away the sackcloth, and putting on the garments of praise, the song shall be begun that in it, varying moods will last forever.—*United Presbyterian*.

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JUNE, 1888.

THE ANNUAL MEETING.

The Annual Meeting of 1888 is over. It was a good meeting, as such meetings must be where brethren are met together with a common object in view, and that object so great a one as the advancement of the cause of Christ. Whatever differences of opinion were expressed were in regard to the best way of accomplishing the great end. There is, there can be, no reasonable objection to full, and free, and frank discussion of all matters connected with the carrying on of our missionary work. Indeed such an interchange and comparison of views is absolutely necessary when men come together to confer regarding any matter of common interest requiring decision and action. And here we may be allowed to say that there seemed an unwillingness on the part of some brethren to hear the other side, a certain impatience of discussion, a sort of suspicion that those not agreeing with them were speaking and acting in a factious and un-Christian manner. It is always well, when at all possible, to concede, (and to act upon the concession, too) that those who differ from us are, at least, as candid as ourselves. And we venture to say that whatever irritation there was during the business sessions was produced by the failure to act upon this very noble and altogether Christian principle. No one need fear that vigorous, even warm, discussion will result in a breach of fellowship among those whose aims are essentially and fundamentally one, and whose hearts are strongly knit together in Christian love.

The foregoing remarks suggest the propriety of calling very particular attention to the fact that no question was raised respecting matters of faith, no one desired to have the gospel defined, no one suggested that any compromise should be made in presenting the truth to the people. Indeed it was beautiful to observe the perfect unanimity on such matters so far as any reference to them was made. And herein, brethren, lies our strength and our hope. If we but consecrate all we have, and all we are, to the furtherance of the gospel pure and undefiled, the blessing of the Lord will rest upon us, and make our work prosperous. Nay, let us daily remember that if we are not set for the defence and maintenance of the ancient gospel we have no place in these days. If we are but a sect—a party, held together merely by human ties and worldly associations, the sooner we disband the better. But if, as let us trust the fact is, we are devoted to the setting forth of the undiluted gospel to all men, and the accomplishment of union among all the followers of the Lord, then the sooner we awake out of sleep and discover that, for some years at least, we have been unfaithful to this high calling the sooner we can have the answer of a good conscience towards God.

MRS. O. A. BURGESS.

In Sister Annie Kilgour's report of what was done at the Sisters' Meeting will be found an account of what Sister Burgess did in a public way at Hillsburg. In addition to that she very kindly consented to address a meeting in Erin Village on Monday evening, June 4th, when, though the notice was very short, a good congregation assembled to hear her. And as in her address before the general meeting in Hillsburg she won the hearts of all by her clear, earnest, tender presentation of the claims of the unsaved upon Christian women. Among those whose good fortune it was to meet her in private there was but one opinion,—that she is a

modest, intelligent, cultured, devoted Christian lady. It was a kind act on the part of the executive committee of the C. W. B. M. in the States to send her over, it was kind in her to come, and we predict that the work among our sisters in Ontario will receive from her presence and her counsel such a direction and such an impetus as will cause it to bear rich fruit for the Master for many a year to come.

JUNE MEETING NOTES.

Bro. C. J. Lister and Bro. Colin Sinclair received a warm greeting from their many old friends in Erin.

Though there was a large crowd assembled on Lord's Day the best of order prevailed. Nothing happened so far as we know inconsistent with the sacred character of the day.

Bro. J. W. Kilgour was, by his reasonable and urgent request, relieved of a large part of the work which he has performed for many years as Secretary of the Board.

Bro. James Menzies, of Toronto, is worthy of special and honorable mention in having come to the annual gathering though appearing to be in very feeble health. May the Lord deal tenderly with him in these his declining years.

It was decided to hold the next annual meeting in St. Thomas; and that it should begin on Thursday at two o'clock, instead of on Friday at seven as heretofore. The exact date is left to the Board to determine.

Many whose presence and counsel would have been an inspiration were absent. We mention the names of Alexander Anderson, Hamilton; Edmund Sheppard, Ridgetown; John Stewart, Everton.

The occasion of greatest interest was when at one o'clock on Lord's Day over 400 Disciples sat down together to break bread in memory of the Saviour. Bro. Fowler presided and made very appropriate and impressive remarks.

Bro. Robert Macmillan was "instant in season and out of season," looking after the billeting of visitors, filling up the R. R. certificates, and generally seeing that everything was going on comfortably and smoothly.

The number of business men present was an encouraging feature of the meeting,—and of farmers too; for the time of the farmer is perhaps more valuable than that of any other citizen at this time of the year.

Instead of the old-time plan of having three services on the Lord's Day only two were held. It made the day more comfortable both for preachers and hearers; and it is believed as much good was done by the two meetings as by the three formerly.

J. R. Gaff was the chief speaker on the occasion. Much was expected of him. We got it and more. He exceeded the expectations of nearly every one. His sermons gave evidence of much careful thinking, they were timely and well delivered. He cannot but accomplish good in Toronto.

C. J. Lister was in a very poor state of health, but that did not prevent him coming to the meeting. He preached a short, but very interesting sermon in the Union meeting house on Sunday evening. Many of his old friends in Erin and Erasmus took advantage of the occasion to hear him.

These notes would be very incomplete without a reference to "those women" who have organized for Christian work. Paul exhorted a certain one to "help those women" who labored with him in the gospel. Thanks to the gospel which Paul preached, those women are now able to help themselves, and a more appropriate exhortation in some quarters might be, "Let them alone, they are doing a good work." The energy, zeal and ability of Sisters Brown and McClurg have, we presume, contributed most largely to bringing their work into its present hopeful condition. That they will succeed is just as certain as that unselfish, devoted Christian work always does succeed, being blessed of our Father in heaven. Elsewhere will be found what they propose to do during the coming year. We invite the attention of the sisters all over the Province to this work, and would respectfully urge upon them everywhere to organize and be fellow-workers in the same. It will be a blessing to others, and a rich blessing to themselves.

Bro. C. J. Lister made an appeal on behalf of the church in Owen Sound. They are putting up a new meeting-house this summer, and having taxed themselves to the utmost of their ability, they ask the Disciples in the Province to aid them to the extent of ten cents a piece. Later full particulars will be given through the EVANGELIST and otherwise. We cannot now recollect the details as presented by Bro. Lister.

O. G. Hertzog was at the meeting and favored us with two good discourses. One in the hall on Saturday evening and another in the Presbyterian Church on Sunday evening. He spoke to the brethren in Acton on Wednesday evening preceding the June meeting, and on Thursday evening for us at Everton. Everybody seemed glad to see and hear him.

Though Hillsburg is not so convenient of access by rail as Guelph, there was a larger number of delegates present this year than last, as well as a larger number of visitors. Sister C. Macdonald, of Prince Edward Co., again showed her interest in, and devotion to the cause by coming all the way as the sole representative from the far east. She said she was not sorry that she came.

Bro. James Kilgour, though sufficiently well to attend all the business sessions and all the preaching services, and also to take some part in the discussions on matters of business, was prevented, on account of his not yet having fully recovered the use of his voice, from participating in the Lord's Day services, as was formerly his wont at the June meetings. His many friends of other days from all parts of the Province were glad to see him even so well as he is after his severe illness of last winter.

Too much praise cannot be accorded the sisters of the Erin Centre Church for the way in which they entertained the visitors. On Saturday dinner and supper were furnished in a hall over where the business sessions were held. The arrangements seemed perfect, and the provisions and attendance certainly were. Much time was saved by that plan, and the sisters themselves were able to attend the meetings and enjoy them instead of being compelled to remain at home to have things in readiness for their guests.

Neither the Baptists nor the Methodists held services in Hillsburg June Meeting Sunday: their places of worship were occupied by our preachers, morning and evening. It was Communion Sunday with the Presbyterians so they could not give up their house in the forenoon, but they very generously placed it at our disposal in the evening.

Before the Co-operation adjourned votes of thanks were passed to these churches for their kindness and we may here record the appreciation of their friendly treatment by the Erin Centre Church.

The officers in the new Board are the following:—Hugh Black, President; J. W. Kilgour, Recording Secretary; T. L. Fowler, Corresponding Secretary, and John McKinnon, Treasurer. These officers, with the addition of Bro. Robert Macmillan, Hillsburg, constitute the Executive Committee of the Board. All contributions to be sent to the Treasurer, John McKinnon, Everton, Ont.

The programme of the Lord's Day services will be seen from the reduced copy of a hand bill struck off, which is given here:—

DISCIPLES OF CHRIST IN ONTARIO. JUNE MEETING, 1888.

The Disciples will hold services, June 3rd, at Hillsburg, as follows:

TOWN HALL—Eld. J. R. Gaff at 11 a. m. and 6 p. m.

UNION MEETING HOUSE—C. Sinclair at 11 a. m., and C. J. Lister at 6 p. m.

METHODIST CHURCH—M. Gunn at 11 a. m., J. Lediard at 6 p. m.

PRESBYTERIAN CHURCH—O. G. Hertzog at 6 p. m.

The ordinance of the Lord's Supper will be dispensed at 1 o'clock p. m., in the Town Hall, T. L. Fowler presiding.

R. McMILLAN,
Chairman of Committee.

The writer having to attend the meetings in the Town Hall did not hear any of the brethren who preached in the various churches. But from those who were present he learned that good preaching was the order of the day.

It is said that "comparisons are odious," but Mark Twain says, "they need not be malicious." It is not our purpose to be either odious or malicious. However, we venture to repeat here what seemed to be the general feeling of those present, that the Annual Meeting of 1888 was the best held in recent years, if not the best ever held by the Disciples in Ontario. If it was the best, it is only what we should all desire. And the present writer feels sure he is giving utterance to the sentiment of all his brethren, when he expresses the wish that next year in St. Thomas we may have a still better one, and so on year by year.

A very interesting report was presented on behalf of the Denison Avenue Church, Toronto. We should like to publish it entire. It made one feel more like assisting that church. They are a devoted and self-sacrificing people; they do not ask assistance to do that which they are able to do for themselves. After they have done all they can, they say, "help us." Here is an estimate of what they expect to raise for the coming year:—

Rent.....	\$275 00
Gas and Water.....	50 00
Coal and Wood.....	10 00
Caretaker.....	60 00
Liabilities on Furniture.....	235 00
Home and Foreign Missions.....	25 00
Sunday School Supplies.....	50 00
Support of Minister.....	500 00
Church Expenses.....	25 00
Total.....	\$1,260 00

In the discussion at the Annual Meeting upon the best way to use the means contributed for the spread of the gospel, it was evident that there were at least two opinions. Some advocated the concentration of our efforts; but others the keeping of an Evangelist to travel over the country.

Our statement that the late Elders Black and Parkinson favored the former was called in question. Fortunately we have in our possession a letter written by our late Bro. Parkinson bearing upon this very question, which letter you will find in full in the September number of the ONTARIO EVANGELIST '86.

The following are extracts from it:—
We are satisfied from the experience of the past that it is NOT THE PART OF WISDOM TO SCATTER a small amount of labor over a comparatively large field. In our opinion if the larger part of the funds contributed were applied in doing PERMANENT work in a few of the important centres where churches already exist, it would tend to make our position better known and increase our influence for the advancement of the cause of primitive Christianity in our Province.

As to the keeping of an Evangelist he says:—
For it is DESIRABLE that the EXPENSE OF SPECIAL COLLECTORS being employed should be saved.

The late Elder Black with whom we conferred many times upon this subject was of the same opinion. In fact it was from him we got the idea; and when we advocate the advisability of concentrating our work instead of spreading it over a large area we are advocating a policy begotten by the wisdom of those who were engaged in co-operative work for nearly half a century.

NOTES.

Contributions from Ontario to Foreign Missions since last report: J. R. Gaff, Toronto, \$5.00.

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

We regret that lack of time prevented us from conferring with our friends at the Annual Meeting regarding the EVANGELIST.

All those interested in mission work home and foreign should take this paper. It will, no doubt, be more interesting than over during the coming year. Subscribe now.

As a proof of the increasing interest taken by the Disciples of Ontario in Foreign Missions we note the fact that \$611.38 has been contributed by them during the past seven months; in the corresponding period last year \$407.47. It is evident that we are well able to support one missionary.

We have done our best to give our readers a good account of the June Meeting, and have held the paper back two weeks this month to present it as soon as possible. We have, no doubt, failed to do full justice to the matter. We should like to have published the various reports presented, but lack of space forbids. In our next we may take occasion to call attention to sundry matters overlooked, or unavoidably excluded now. The only way to get the full benefit of an Annual Meeting is to attend it. This is a hint for the future. All aboard for St. Thomas next year.

We learn that Mr. A. H. Finch, formerly of Owen Sound, and now pastor of the Disciple Church at Portage la Prairie, has received a second donation from his congregation of a cow, and also feed for the animal for some time.—*Owen Sound Times.*

THE LARGEST BOOK PUBLISHED.—The latest edition of Webster's Unabridged, in the quantity of matter it contains, is believed to be the largest volume published. It will surprise many to know that by printers' careful reckoning it contains eight times the amount of matter that is in the Bible, being sufficient to make 75 12mo. volumes such as usually sell for \$1.25.

The Owen Sound Northern Business College is deservedly earning for itself a continental fame. On Monday last Mr. W. Scott, who has been ranching with his father in British Columbia, entered the College as a student. Previously, pupils from as far east as New Brunswick have attended the College; and we congratulate the Principal, C. A. Fleming, Esq., that the superior advantages offered by this institution are becoming known from the Atlantic to the Pacific coast.—*Owen Sound Times.*

The second volume of Alden's *Manifold Cyclopedia*, now on our table, even better than the first, fulfills the promise of the publisher's prospectus. It is really a handsome volume of 640 pages, half Morocco binding, large type, profusely illustrated, and yet sold for the price of 65 cents; cloth binding only 50 cents—postage 11 cents extra. Large discounts even from these prices are allowed to early subscribers. It is to be issued in about thirty volumes.

The *MANIFOLD CYCLOPEDIA* is, in many ways, unlike any other Cyclopedia. It undertakes to present a survey of the entire circle of knowledge, whether of *WORDS* or of *THINGS*, thus combining the characteristics of a Cyclopedia and a Dictionary, including in its vocabulary every word which has any claim to a place in the English language. Its form of publication is as unique as its plan—the "Ideal Edition" its publisher calls it, and the popular verdict seems to sustain his claim. It certainly is delightfully convenient. It will not be strange if this proves to be the great popular cyclopaedia. It is certainly worthy of examination by all searchers after knowledge. The publisher sends specimen pages free to any applicant. JOHN B. ALDEN, Publisher, 393 Pearl St., New York, or Lakeside Building, Chicago.

CHURCH NEWS.

COLLINGWOOD.—Since last report we have had three additions,—one by baptism, and two by confirmation. C. S.

TORONTO.—Our work in Toronto is gaining steadily in unity and numbers. The spiritual life in the congregation is deepening. Interest in all departments is good. We have added to our roll in numbers since January, thirty-six names—ten of them by baptism. J. R. GAFF.

MUSKOKA.—One baptized in Ridout, and one reclaimed. In Brunel two returned to Muskoka and took their places among the brethren. Two persons are to be baptized at Baysville shortly. We expect a student from Bible College, Lexington, Kentucky, to labor with us during his vacation. Roads still bad. W. M. CREWSON. Baysville, May 17th, 1886.

RIDGETOWN.—Bro. W. D. Campbell held a series of meetings in Ridgetown the latter part of May. There was a good interest, and there were large audiences. Eleven were added to the church. Bro. Sheppard and the brethren there are greatly encouraged. We understand Bro. Campbell will commence his labors with the Dorchester church Sept. 1st.

WEST LORNE.—We had the pleasure of having Bro. Fowler with us on a short visit. While here he held a meeting five nights in the hall. The attendance and attention were splendid throughout and great interest was taken by the community at large. There was one addition and several more were impressed by the plain and scriptural teaching of Bro. F. We hope to have him back to finish the meeting before long. May 1st, '88. J. A. MCK.

ERIN CENTRE.—Bro. Gaff remained just one week preaching at Hillsburg. It was a great disappointment to the brethren, for they expected him to stay two or three weeks. The interest was distinctly growing, the preaching was becoming more effective night after night, and the prospects were bright for a large ingathering.

During the week one young man confessed the Saviour and was baptized. At our regular meeting there on Lord's Day evening, June 10th, another young man made the good confession. We are now holding a series of meetings in the Stone Church.

RIDGETOWN.—During the last few weeks the church at Ridgetown has had times of great refreshment and encouragement. The second last week in May Bro. W. Campbell, of Beamsville, came and held a protracted meeting for two weeks with Bro. Sheppard. There were seven came forward the first week and made the good confession, and were immersed in the lake; afterwards four others came out and took their stand on the Lord's side. One of them was baptized last Saturday evening; the other three wished to go to the lake, and last Lord's Day evening about two hundred brethren and friends gathered on the beautiful beach of Lake Erie and listened to a short and impressive address by Bro. Sheppard. An invitation was extended, and one young man came forward and signified his determination to serve the Lord, and with the three other young persons put on the Lord Jesus by his divinely appointed institution of baptism. The brethren have been very much edified and strengthened, and many hearts have been made glad and happy at the harvest which, no doubt, is the result of much good seed sown by Bros. Lediard and Sheppard; and truly they who sow, and they who reap can rejoice together in the garnering in of souls into the fold. We hope to have Bro. Campbell with us again before long, as a deep interest was awakened during his stay, and we were sorry that circumstances were such that he could not remain longer from his own field of labor. A.

ONTARIO CHRISTIAN WOMAN'S BOARD OF MISSIONS.

FIRST ANNUAL MEETING.

The first Annual Meeting of the Ontario Christian Woman's Board of Missions was held in Hillsburg June 2nd, 1888.

Sister O. A. Burgess, of Indianapolis, was with us. Our sisters "across the line" expressed their deep interest in our success and their Christian sympathy with us in our weak beginning by generously defraying the expenses of her journey, for which we wish to record our heartfelt thanks. It was Sister Burgess' intention to speak to the sisters only, but by request of the brethren assembled in convention she gave all the benefit of her address on woman's work, including a short history of the beginning and development of mission work among our sisters in the States. We feel that the guiding hand of the Lord was manifested in her coming just now when we so much needed counsel and assistance in establishing our work. She also held an interesting meeting in Erin on Monday night. The meeting was greatly enjoyed by the sisters and others present, and is likely to lead to more earnest work in this important matter of missions. She left for home the following day, carrying with her the best wishes and earnest prayers of all who had made her acquaintance.

There were seventeen churches represented at the meeting of the sisters in convention; eleven of these became auxiliaries to the O. C. W. B. M.

The needs of Collingwood were presented by Sister Frame; an interesting paper, setting forth the needs of Toronto, by Sister Reid; also a paper from Brother Crewson on the Muskoka mission. Through the untiring efforts and self-sacrificing zeal of our brother a number of mission points have been established. He would advise that special attention be given Piry, Huntsville, Novar and Bracebridge immediately.

The money raised by the different Auxiliaries last year was \$116.03, expenditure \$55.83, leaving a balance to begin the year of \$60.20. We expect to collect \$100 for the year from the different Auxiliaries. It was decided by the sisters in convention that \$100 should be given the Toronto Church Building Fund; \$100 to the Collingwood mission, and \$200 to the Muskoka mission. Shall we not hear from other churches? It is very desirable that money be raised in all our churches and forwarded to the Provincial Treasurer, Sister Jennie Fleming, of Kilsyth, that the directors of the O. C. W. B. M. may have some definite work to present to the sisters of Ontario. We would like to see systematic giving established amongst us. We may, individually, feel our weakness and inability to do much, but let us remember that the "widow's mite" was accepted. By our united efforts, what good we may do eternally alone can tell. Sisters, let us be in earnest; we realize there is a great work before us. Can we not put forth a greater effort, even if it be to sacrifice, that this all-important work may go on?

ANNIE E. KILGOUR, Recording Sec'y.

REPORT OF COMMITTEE ON MISSIONS

The committee on missions brought in the following report:—

1. We recommend that we continue to assist Toronto to carry on the work now under way there.
2. We advise continuing assistance to Muskoka mission to a larger extent than before.
3. Also that Collingwood, Portage la Prairie and Manitoulin Island receive the careful attention of the Board.
4. There are also other churches needing assistance such applications we prefer to leave entirely in the hands of the Board to deal with according to their judgment.
5. Also we further recommend the employment of an Evangelist.

REPORT OF COMMITTEE ON WAYS AND MEANS.

The committee on ways and means brought in their report containing the following recommendations:—

1. That a subscription list be circulated at this meeting.
2. That the churches (which have not already done so) be requested to appoint canvassers as soon as possible to solicit subscriptions from every member for Home Mission Work, and notify the Board forthwith as to the amounts subscribed.
3. That churches which have taken up their subscriptions be requested to report the amounts of their subscriptions at once.
4. That the elders and preachers be requested to present this matter to their respective congregations, and to lay before them the necessity for increased liberality.
5. That the pledges be paid in quarterly instalments, or more frequently if desired.

THE NEW BOARD.

- | | |
|----------------------|-------------|
| J. W. KILGOUR..... | Guelph. |
| HUGH BLACK..... | Everton. |
| JOHN MCKINNON..... | " |
| T. L. FOWLER..... | " |
| ROBERT McMILLAN..... | Hillsburg. |
| W. B. MALCOLM..... | Toronto. |
| JOHN CAMPBELL..... | St. Thomas. |
| C. A. FLEMING..... | Owen Sound. |
| H. T. LAW..... | Meaford. |

THE DELEGATES.

W. B. Malcolm and C. C. Pomeroy, Toronto; M. N. Stephens, Glencairn; C. Sinclair, Collingwood; R. N. Wheeler, Hamilton; T. L. Fowler, Edward Tolton and Josiah Royce, Everton; John Darroch, Minto; Charles Macmillan, Robt. Macmillan and David Burt, Erin Centre; Geo. Munro and Wm. McKee, Erin; C. J. Lister and C. A. Fleming, Owen Sound; Jennie Fleming, Kilsyth; M. Gunn, Bowmanville; T. Whitehead, Walkerton; D. Currie and S. Woolner, Garafusa; W. B. Tolton and John King, Grand Valley; John Thomson, Acton; W. M. Crewson, Muskoka; James Kilgour and Wm. Tovell, Guelph; R. McDowell, Galt; Thomas Tolton and Allan Robertson, Mimosa; John Campbell and Alex. Macmillan, St. Thomas, and G. McArthur, Stayner. (33).

THE VISITORS.

James Menzies, Wm. Forrester, G. J. Barclay, C. C. Crawford, D. J. Sinclair, John Munro, D. Munro, John McCullough, Mrs. Malcolm, Mrs. McCullough, Mrs. Pomeroy, Louie Pomeroy, Annie Smart and Elizabeth Leng, Toronto; M. E. Frame, Collingwood; Mrs. Barclay, Oshawa; Mrs. Wheeler, Hamilton; John McKellar, Angus Gray, Arch. Sinclair, Mrs. A. Sinclair and Mrs. McClurg, Lobo; Mrs. T. Whitehead and Miss Whitehead, Walkerton; Miss Mitchell, Milton; S. Fleming, Kilsyth; Mrs. S. M. Brown, Warton; Mrs. Gunn, Bowmanville; H. T. Law, Meaford; Mr. and Mrs. Ostrander and Mrs. John Campbell, St. Thomas; O. G. Hertzog, Rochester, N. Y.; Mrs. O. A. Burgess, Indianapolis, Ind.; Miss Stephens, Glencairn; Edmund Kilgour, Annie Kilgour, Martha Kilgour, Mrs. Butchart, Martha Butchart, John Butchart, Matilda Fogal and Miss McDougall, Guelph; Alex. Hume, Galt; Mrs. C. Macdonald, West Lake; Mrs. A. Macmillan, Meaford; J. Tolton, Owen Sound; Mrs. John Thomson, Acton; Mrs. McLellan, Cassie McLellan, and Miss McLellan, Paris; John McPhedran and Mrs. J. McPhedran, Nassagaweya; besides these there was a large number present from the neighboring churches, Erin Village, Everton, Garafusa, Mimosa and Grand Valley.

REQUEST.

Will the auxiliaries to the O. C. W. B. M. please remit their funds to the Treasurer, Miss Jennie Fleming, Kilsyth, at their earliest convenience, as the Board has already taken up the work in Muskoka? Now is the time to do work in Muskoka, hence the necessity of having funds on hand. Dear sisters, we have taken up a good work, let us push it with all our power.

Mrs. E. McCURR, Cor. Sec'y. June 5th, '88.

APPEAL

TO EVERY DISCIPLE IN THE PROVINCE.

The amount of work to be carried on and undertaken for the ensuing year, as recommended to the Board at the Annual Meeting, calls for not less than \$5,000.00.

It will be gratifying to you to know that the work in Toronto is prospering and that there are reasons to believe that the church there will soon become self-supporting.

In addition to the work in Toronto, it was the wish of the brethren at the Annual Meeting that the work in Muskoka, which has enlarged upon the hands of Bro. Crewson, should receive increased assistance; that Collingwood and other needy places should be helped; that a helping hand be extended to the brethren in Manitoba, and that an Evangelist be kept in the general field. To undertake and carry on this work, increased liberality is required.

You will please remember that the laborers are at work in their respective fields—Bro. Gaff in Toronto; Bro. Crewson in Muskoka; Bro. Sinclair in Collingwood, and Bro. Lediard in the field, and that the treasury is nearly empty.

We ask you:—1st. To send in your pledge to the Corresponding Secretary, T. L. Fowler, Everton, as soon as possible. 2nd. To make the pledge as liberal as possible on account of the extra amount of work to be undertaken. 3rd. To pay a portion of the pledge quarterly and remit to the Treasurer, John McKinnon, Everton.

HUGH BLACK, President.

[The above appeal will be sent as a circular letter to all the churches in the Province, and we hope the response will be prompt and liberal. Editors.]

NEW YORK ITEMS.

BY O. G. HERTZOG.

The general June meetings in this State will be held as follows: for the Central and Eastern Districts at South Butler Wayne Co. and West Pawlet Vermont, the 8th to 10th of June. The one for the Western District, will convene in Buffalo with the church at Richmond and Bryant Streets from 15th to 17th. Bro. Z. T. Sweeney of Columbus, Ind., has been invited as the Mercurius. The brethren of Canada will be made welcome to these meetings. Our work grows apace here, several have been added to our working force and others are giving serious attention to the claims of the gospel. We are still making diligent effort to raise money for our new church building. When fifteen hundred more has been raised we shall lay the foundation and assume the balance in this city. There has been a larger ingathering than usual in this State during the past six months. Fully three hundred have been added to the churches and the gain will be at least ten per cent. in the State this year. Among the more recent meetings thirty-nine were added at Auburn, fourteen at Richland and Lacona, fifteen at Brewerton and twenty two at East Aurora. Besides a number have been added at Suspension Bridge, Tonawanda, Scio and Fredonia in the regular work of the church. 238 Monroe Ave., Rochester, May, 17th.

MARRIED.

SHEPARD-CURRIE.—At the residence of the bride's father, Belwood, Ont., on the evening of the 9th of May, by Elder A. Anderson of Hamilton, grandfather of the bride, assisted by the Rev. Mr. Mhlgan, F. W. Sheppard to Mary Lily Currie, daughter of Duncan Currie, merchant—all of Belwood. The company was large and the presents to the bride were numerous and costly.

MOORE-ROYCE.—On 16th May, by T. L. Fowler, at Cedar Brook Farm, Brantosa, the residence of the bride's father, Henry E. Moore, Stratford, to Jessie E., second daughter of Josiah Royce, Esq.

DIED.

BEACH.—At Meaford, on Monday, 14th May, 1888, Albert Trout Beach, infant son of Mr. A. B. Beach, and late Mrs. Rachel E. Beach, Nebraska, U. S., aged two months and ten days.

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SELECTIONS.

WHAT IS THE END OF LIFE?

The end of life is, not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. The maximum achievement of any man's life after it is all over is to have done all the will of God. No man or woman can have done any more with a life—no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives; and a darymaid or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report or ill, through temptation, and prosperity, and adversity, to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are; you who are going to be an Evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in life till that principle is taken possession of.—*Professor Drummond*

BRAINS IN HOUSEKEEPING.

Girls should so thoroughly master the science of housekeeping that they may be competent to teach their servants to carry out their plans, or, if need be, that they may throw themselves into the breach with ease and confidence, and, unassisted, carry on the household machinery without a jar. Brains are as necessary in housework as anything else, and an intelligent woman can master every detail a great deal quicker than her less cultured sister; but those details should be studied in the leisure of her girlhood, and not when she has the responsibility of a new home-making on her hands. Women rush boldly into enterprises which it takes men years to prepare for. All our girls cannot expect to marry moneyed men, nor can they be sure, in the uncertain conditions of our modern life, that men who are rich to-day may not be poor and struggling in a short year or two; and surely these men have a right to expect that the woman they place at the head of the home they have, in many cases, toiled hard to win, shall be able to fulfil her duty toward that home in the true spirit, bringing to it a full comprehension of its cares and duties, and an ability, so far as it could be gained by conscientious study beforehand to perform those duties well.

WHAT IS HARD WORK.

Hard work is a relative term. There are few men in the community who do so little work as those who are called laborers. Among the hardest workers in the world are those who are called pleasure-seekers. A common laborer works fewer hours in the twenty-four, and has less to tax and strain him while he is at work, than many a society man, or a society woman, in the height of the winter season of gayety in the city, or of the summer season of gayety in the country. This toiling away at preparations for a night of festivity, and this dancing vigorously until nearly daylight,—what a strain it is on the muscular and nervous forces of humanity! If a man or a woman had to do this as a mere matter of duty, life would be unendurable to the doer of it. Yet there are those who really enjoy it, or who think they do. Let other persons thank God that they are not compelled to do it as drudgery, and that they have no inclination to undertake it as a matter of choice.—*Sunday School Times.*

Securing new recruits is one element in the raising of an army; but it is only one element. A new recruit would be worth no more in the army than outside of it, unless he were trained to a soldier's service. And an army of untrained recruits is only a mob under another name. He who would have good soldiers under him, must see to it that his recruits are trained to become soldiers. And the training of men takes time. Hence he who would train those committed to his charge must devote his energies to training, rather than to recruiting, while the duty of training is the foremost duty. Yet how many pastors and superintendents and teachers seem to act on the idea that winning a new recruit is always better than training a new recruit to be a good soldier!—*S. S. Times.*

"All the ministers that I have ever known," said Christmas Evans in his old age, "who've fallen into disgrace, or into uselessness, have been idle men."

THE ORGAN QUESTION.

Dr. A. B. Cabness is authority for a story in the *W. Sun Recorder* concerning a certain church in Kentucky which was much divided on the organ question. One of the members was in the habit of going into a saloon and taking a drink whenever he felt like it, but had a holy horror of an organ in church. In a discussion of the subject he said: "If you bring that organ in here it will split the church. I and a number of others will leave." The pastor then spoke saying: "I can preach with or without the organ in the church. It is a matter of indifference to me. But as the church is divided about it, and some say it will drive them out of the church, I think the wisest course for us is to put the organ in the saloon and see if it won't keep our members out of that place also."—*N. Y. Evening Post.*

THE ARCHBISHOP'S EXEMPTION.

The Roman Archbishop lives in a "Palace," he so calls his residence; it is clear that this palace could not be kept going for less than from \$3,000 to \$5,000 a year, yet the lordly occupant is base enough to declare that he has no taxable income. But while men living in small cottages are compelled to pay on the income necessary for these humble residences, it is a downright swindle for Dr. Lynch to escape paying any tax on the plea that he has no income such as his "palace" requires for its maintenance.—*Dominion Churchman.*

No one can ever be harmed so grievously by wrong doing, as the wrong-doer himself is thereby wronged. If only we could see the harm which has come, by his wrong doing, to him who has wronged us most grievously, we should so be moved with pity toward him that our cry in his behalf would be, "Father, forgive him, as freely as I do." It is only our blindness to the injury which results to him who injures another, that can make us unforgiving toward such a one in the light of God's truth concerning the consequences of evil to the evil-doer.—*S. S. Times.*

DOING AND BEING.

A young girl had been trying to do something very good and had not succeeded very well. Her friend, hearing her complain, said: "God gives us many things to do, but don't you think he gives us something to be just as well?"

"Oh, dear! tell me about being," said Marion, looking up. "I will think about being, if you will help me."

Her friend answered, "God says: "Be kindly affectioned one to another." "Be ye also patient." "Be ye thankful." "Be not conformed to this world." "Be ye therefore perfect." "Be ye courteous." "Be not wise in your own conceit." "Be not overcome of evil."

Marion listened, but made no reply. Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what he commands. It is easier to do with a rush than to be patient or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.—*Watchman.*

The true currency of beneficence, the "legal tender" in which our debts to God's needy ones are to be paid, is not money, but love. This is an old truth. And yet there are still some Christians who think to discharge their debts by gifts of money merely, and others who, because they can give no money, imagine that they have no debts to discharge. If the choice must be made, love without money would be a truer Christian gift than money without love.—*S. S. Times.*

No man whatever believes, or can believe, exactly what his grandfather believed.—*Carlyle.*

Acceptance with God lies at the foundation of all religion; for there must be an accepted worshiper before there can be acceptable worship.—*Horatius Bonar.*

Science has no faith begetting power. Therefore, a Christian should not rest upon scholastic wisdom, but on the power of God renewing the heart.—*Humbler.*



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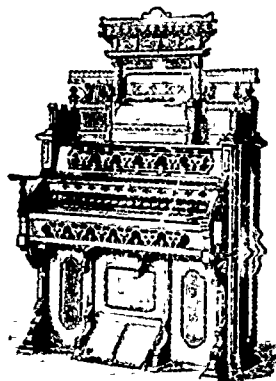
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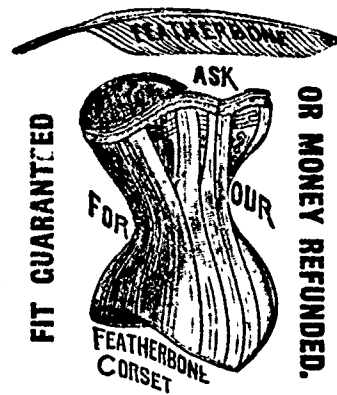
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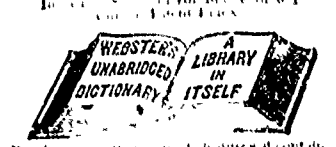
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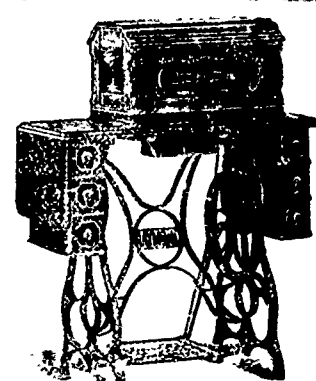
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