

Duncan Robertson  
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# ONTARIO THE EVANGELIST.

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

Vol. 4.

OWEN SOUND, ONTARIO, JUNE, 1889.

No. 2.

## Poetry.

### HE LIVETH LONG WHO LIVETH WELL.

He liveth long who liveth well!  
 All other life is short and vain;  
 He liveth longest who can tell  
 Of living most for heavenly gain.

He liveth long who liveth well!  
 All else is being flung away;  
 He liveth longest who can tell  
 Of true things truly done each day.

Waste not thy being; back to Him  
 Who freely gave it, freely give;  
 Else is that being but a dream,  
 'Tis but to be, and not to live.

Be wise, and use thy wisdom well;  
 Who wisdom speaks must live it, too;  
 He is the wisest who can tell  
 How first he lived, then spoke, the true.

Be what thou seemest; live thy creed;  
 Hold up to earth the torch divine;  
 Be what thou prayest to be made;  
 Let the great Master's step be thine.

Fill up each hour with what will last;  
 Buy up the moments as they go;  
 The life above, when this is past,  
 Is the ripe fruit of life below.

—Dr. Horatio Bonar.

## Original.

### PRAYER.

My theme is not a new one, neither do I expect to say any new thing in regard to it, but will strive, rather, to stir up our minds by way of remembrance upon this very important subject; for judging from my own standpoint, or my own inferences, we are very much inclined to neglect this divine appointment, or at the best, to say our prayers, instead of praying. No doubt where family altars are among the home furnishings, the heart of everyone kneeling in divine presence during family prayers ascends to the Throne of Grace in earnest, though mute, petition; but even then, a real, heartfelt, outspoken prayer would seem to be more in keeping with our individual efforts, for while we might voice the sentiments of the leader, we're to we really and truly voice the petition our heart dictates, it would be perhaps quite different, therefore another's prayer will not do for me, except in a general sense, since no one knows the burden of my heart but myself and my God, and so to Him alone, must my personal appeal be made. We might tell to our Maker what we might hesitate to confide to any other, knowing that Jesus, our Saviour, is sitting on the right hand, ready to intercede for us. Oh how thankful we should be for the assurance that He will be our Mediator; because many times our requests might appear absurd and presumptuous, but Jesus knowing our hearts and our needs, says to the Father:—"This is a weak, trembling, and wayward soul, but I have redeemed it, and it trusteth in me, I pray you grant its request. Oh, how sweet to know, how delightful to feel, the exquisite joy of being acknowledged as a follower of Christ! But, alas! do we not sometimes follow afar off, and, like Peter, stand and warm ourselves while our blessed Redeemer is being reviled and led to slaughter. The prophet says: "Woe to them who are at ease in Zion," and if we are anxious to escape from that woe we must interest ourselves in the work of the Lord; and prayer is one essential prerequisite; indeed, without the sincere, heartfelt prayer we would be like a ship without a rudder; our carnal inclinations and desires would wreck our best intentions; but fortified by earnest prayer, and upheld by the consciousness of a Helper mighty to save, we are enabled to persevere, and the Lord produces wonderful results, sometimes through the human agency, of just such weak creatures as ourselves. In connection with prayer, the reading of God's word comes in most opportunely, for while in prayer we talk to God, in His word He talks to us, and thus we hold sweet communion together.

How pleased we are to receive a letter from a very dear friend, and how anxious we are to reply. We would fain speak face to face, but since that cannot be, the sheet of paper becomes, for the time being, part and parcel of that dear friend, at least we know the hand of

the loved one guided the pen to inscribe those beautiful sentiments of love and affection, and our hearts respond while our thoughts turn for a season from our immediate surroundings towards the place that holds that loved one. Now, can we not infuse some of that same enthusiasm into our spiritual natures, while contemplating the bountiful blessings we are enjoying, and opening up our Bibles find peace and satisfaction among the many precious promises therein recorded?

As regards time, place and manner of prayer, I think it matters little. Why some of our most familiar hymns are prayers or petitions, and we often sing them unthinkingly, never pausing to note their sacred import. For instance, what words of more solemn consecration could we utter than we do when we sing "Nearer My God to Thee?" Do we really desire to get so close to God that we could welcome any cross that brings us nearer? Then that beautiful song commencing "Lord Jesus, I long to be perfectly whole," breathes the spirit of prayer in every line, and we could scarcely frame a stronger petition.

Let us think of these things when we sing such grand inspiring songs, which are but the outpouring of some devoted soul, made into rhyme and metre and set to music. There are so many admonitions in the Scriptures in regard to prayer, that it would seem superfluous for me to add anything further. Let us read the Bible more, and give honest heed to its precepts and we will not need to be exhorted to pray, for our hearts will be in such close communion with God that prayer will come as natural as the breath we breathe.

Wainfleet, May 21, 1888. CAROL.

### STUDY THE BIBLE.

I am glad to see that an interest in the education of brethren in Ontario is felt, and methods proposed for our brethren to adopt to secure their education, and the benefits of it in and to Ontario, because so many knowing the need have gone across the lines and are lost to us. They went because the advantages offered there are ample; and the inducements to remain are better than Ontario offers; larger fields, larger congregations, better results for their labors. Reading the field reports is proof of this.

I am convinced that it is necessary as a foundation to have as thorough an education as our high schools and universities afford; yet a preacher is not developed there. Just on this question, or at this point, men have made great mistakes. No ordinary education, with a fair knowledge of the Bible is one extreme, and an ordinary education with no knowledge of the Bible is the other; A preacher must be educated of God.

The Lord teaches us that conversions result from an understanding of His will (Mat. 13, 15; Jno. 6, 44-45). Therefore, how necessary that the preacher should understand the plan of salvation.

We cannot estimate the importance of a thorough knowledge of the Bible.

For those who cannot afford to go to Lexington "College of the Bible," or some other such institute for the study of the Word, the best means known to me is Bro. Ashley S. Johnson's "Correspondence Bible College."

I am truly glad that I learned of this means of grace. One finds himself so interested that he gives a steady and undivided attention to it, which I believe is evidence of success. The course goes through the Bible. It is thorough; everything is done by the system of writing. "Reading makes a full man; writing, a correct man; speaking, a ready man." The C. B. C. adopts these rules. There is also a college journal (quarterly) accompanying the course.

As the "proof of the pudding is in the eating," will others who are interested in the C. B. C. bear witness with me?

One is influenced by the thought that he is uncovering the leaves and mould of the ages and closely examining the roots and fibres of "The True Vine." It just rightly booms one's faith to take up the study of God's purpose in this careful way.

J. B. LISTER.  
Winger, May 15, 1889.

### LETTER FROM CHINA.

There is a settlement of Jews in the heart of China, in Kalfung, the capital of Honan province. They are called the "sect which pulls out the sinew," 'Diad gin Giad.' They claim to have come to China in the Hau dynasty, which ruled when Christ came. They formerly had a fine synagogue, but they have gradually lost the use of their language and never translated their scriptures into Chinese, so are now retrograding. They had portions of their scriptures in Hebrew. Last summer after I had finished seeing my patients in the dispensary, my student brought up a card with the characters "Yu tai kwoh rin hai,"—a J comes to call. I was surprised, and asked him up, and had a long conversation with him, and gave him a set of the Scriptures in Chinese, and after he had listened to me preach he left promising to call again. His name is Gao, and he is a military official in command of one thousand soldiers. He said that his father had gone to Peking some years ago and had become a Christian, and then returned to his home and opened a chapel, but soon died. He left word with his wife to have their son sent to a port to learn the gospel. This is the young man grown and educated. He came again several times and learned the gospel, and Bro. Saw baptized him. He has gone back to Kalfung and hopes to tell the old, old story to his own people. We pray that the Lord may bless him richly, and that he may do great things for our common Master. There are 4,000 Jews, he says. Perhaps they are providentially there to preach the gospel to the Chinese.

Yours sincerely,  
W. E. MACKLIN.  
Nankin, April 6, 1889.

Those who expected the Revised Version of the Scriptures to immediately displace the Received Version, can not be familiar with the history of such displacements. They always have taken place very slowly. The new version always has been at first bitterly criticised and opposed. But gradually its merits dawn upon the public mind, its superiority becomes apparent, and little by little, it wins its way to universal acceptance. It required two centuries for Jerome's Vulgate to supersede the Itala. King James' Version at first had no appreciable effect on the circulation either of the Bishop's Bible or the Geneva Bible, which occupied the field at the time of its appearance. It was fiercely opposed, even by the learned men of the time. It required fifty years for it to acquire recognition, and nearly a century for it to come into general use. It, therefore, does not follow that the recent Revision will not, in due time, displace that of King James. It is certainly a great improvement in every way, and public prejudice and conservatism will not long be able to hide this fact.—Guide.

We make the above paragraph the occasion to again urge our readers to supply themselves with copies of the Revised Version of the Scriptures. Bible students can't afford to do without it. It is the best version of the Scriptures in any language.

## Selections.

### ANSWER OF A GOOD CONSCIENCE.

1 Peter iii, 21.

ARRANGED BY A. M. HAGGARD.

1. The "Good Conscience" is that of George Muller, the great English philanthropist. The *American Cyclopaedia* gives the following sketch of his life and work:

"He was born at Kroppenstadt, Prussia, Sept. 27, 1805. He graduated at Halle, went to England in 1829, and in 1830 was settled as pastor over a small independent chapel at Teignmouth. In a few months he relinquished his salary, believing that God would supply his wants in direct answer to prayer. In 1832 he became pastor at Bristol, refusing all salary except voluntary offerings. In 1833 he opened two day schools, and before the end of the year had four schools in operation. In 1836 he determined to establish an orphanage, and hired a house for that purpose. By June, 1837, he had received \$5,000 for his orphans, and considerable sums for other benevolent purposes. In 1838 he hired three houses, and supported eighty-six orphans. In 1842 he had ten schools and ninety-six orphans. In 1845 he determined to erect a building sufficient for all or-

phans that should be sent to him, and began to pray for \$50,000, besides current expenses. In December a donation of \$5,000 was sent to him; in July, 1846, he received a donation of \$10,250; and up to January, 1847, he had received \$46,420, besides current expenses. In 1850 the large orphan house was built and furnished at a cost of \$75,000, and was immediately filled with 300 orphans. In March, 1862, two more houses had been built and furnished, and were occupied by 700 orphans, making 1,000 supported by him, besides numerous schools and other benevolent undertakings. His three houses being full, he began to pray for funds to build two more. These were finished in 1870, when the five houses contained 2,050 children, besides teachers and attendants.

Between October, 1860, and May, 1874, he had received in all \$5,085,000 by which 38,800 children had been taught in schools of Great Britain, Spain, Italy, India, and British Guiana; 467,000 Bibles and Testaments had been distributed, 50,000,000 tracts circulated; 190 missionaries supported year by year, and 4,408 orphans brought up. The orphans, after being educated, are put out to service or apprenticed to trades. The five orphan houses, erected at a cost of \$575,000, are vested in a Board of Trustees; but they have no endowments, as their founder believes that funds will be provided as required. He is also pastor of a church of 900 members, built up by his own labors."

II. The "answer" of his conscience is described in the following words from his own pen, written for *Der Sendbote*, a German paper, and translated by S. E. Smith for the *Wataman*, of Boston:

"About the beginning of April, 1830, when I was 25 years of age, I preached at Sidmouth, England. While I was there, I heard the Christian woman converse on baptism. One of them had been baptized after she became a believer. After they had conversed some time they requested me to give my views on the subject. I replied that I did not think it necessary for me to be baptized again.

Upon this, the woman who had recently been baptized asked me, "But have you really been baptized?"

"I answered, "Yes, when I was an infant."  
 "But have you searched the Scriptures on this point?" "No." "Then," she replied, "I beg you not to speak of it again until you have done so."

It pleased God to impress me with the importance of this work. For just then I was exhorting many who heard me to accept nothing as true which could not be proved from the Word of God. Notwithstanding, I often spoke against the baptism of believers without ever having examined the Scriptures concerning it, or prayed over it. I at once resolved, with the help of God, to examine the subject, and, in case I should find infant baptism grounded in the Scriptures, to defend it with all zeal; but if I should be forced to acknowledge believers' baptism as scriptural, then to defend that as the truth of God, and to be baptized myself.

As soon as I found time I set myself to the investigation. At first I prayed again and again that God would give me his teaching on the subject. Then I began to read the New Testament with special reference to the question. But I had no sooner begun than a multitude of objections suggested themselves to me:

1. Many pious and learned men are unable to agree on this point; is it not manifest, therefore, that on this question it is impossible to come to any satisfactory result?

To this I answered: If the ordinance of baptism is revealed in the Word of God, why can not I be enlightened in regard to it? for the Holy Spirit still acts as teacher in the Church of Christ as he did anciently.

2. Very few of my friends have been baptized. Most of them are opposed to believers' baptism and will turn against me.

If all forsake me, and only the Lord accept me, I may well be satisfied.

3. I shall certainly lose half my income. As long as I am willing to serve the Lord faithfully he will not suffer me to want any good thing.

4. People will call me a Baptist, and I can not agree with the Baptists in everything.

(Continued on page 4.)

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JUNE, 1889.

THE ANNUAL MEETING.

The records of another Annual Meeting are written: It was a grand and glorious convention. We feel like throwing up our hats and shouting "Glory to God, a long step has been taken in the right direction." All were encouraged by the conviction that something is being done by a portion at least of the Disciples in Ontario, worthy of the cause. This means something when we remember that many of the most earnest Disciples in the province despaired ever seeing much accomplished by our people in this country.

The report of the progress made in less than two years on Denison Avenue, Toronto, alone, is sufficient to dispel such gloomy forebodings and to beget the conviction that the greatest and best success is in store for us everywhere if we are only good enough, wise enough, and zealous enough to work for it, not growl for it.

The amount of good accomplished by the Co-operation at the places where the money has been expended is encouraging. The work is prospering at every point, churches are being built up, and the best of it is they will be missionary churches. They are partaking of the spirit of those brethren who are assisting them—the spirit of Jesus Christ; but this is by no means the only pleasing feature of the work. One of the most hopeful and beneficial results of our Co-operation efforts is seen in the reflexive influence of this work upon those who furnished the means. Their sympathies have been drawn out, their minds elevated and their hearts enlarged. They have been lifted higher, and have been made to participate more fully and sweetly in the fellowship of the Saviour. This is the Lord's work and blessed is the man who has fellowship with him in it.

It was refreshing to see the faces of brethren from the four quarters of the province, and to witness their zeal, their earnestness and their determination in the work committed to our hands. They came together with an object in view—the perfecting of our organization in the interest of the Redeemer's Kingdom. It was a joyful thing to sit together in heavenly places in Christ Jesus, and enjoy communion of souls.

The success of the meeting was no surprise. It could not be otherwise. It was the outcome of earnest efforts for three hundred and sixty-five days previous. Indeed it was only the tide rising another degree higher.

We were this year as we have been at our Annual Meetings for several years past, greatly assisted by our brethren from the States. The earnest and able discourses of Robert Moffett and A. McLean were highly appreciated and helped to fan into a flame the missionary spirit. Our gratitude goes out to those brethren for their words of counsel.

This article would not be complete without an allusion to the Christ-like spirit that characterized the deliberations. The period of discussion about methods is with us nearly a thing of the past. This was a necessary period, without which we could expect neither unanimity nor success in our work. It was encouraging to hear Bro. Moffett say, "they passed through the same experience." None need however to be afraid of discussion, even if it be warm. No harm will result from a frank and free discussion between earnest and honest men.

The Sisters, we are rejoiced to know, have reached high water mark in their work already. Their first year's work was satisfactory in the highest degree and indicated that the management is in wise hands. We have reason to expect great things from the special efforts of the Sisters.

May the Lord bless us abundantly and enable us to carry to our respective churches the enthusiasm enkindled at the meeting.

REPORT OF CORRESPONDING SECRETARY.

Dear Brethren,

I herewith submit to you my report as Corresponding Secretary of the Board for the year now ended. We are most thankful to be able to report that the interest in Home Missions has greatly increased during the past year and that the work has taken deeper root. The contributions to the Co-operation have been liberal and the work at the mission points has progressed encouragingly. The blessing of the Lord has been upon us and a good degree of success has attended our efforts.

The recommendations submitted by the convention at Hillsburg one year ago have been kept constantly in mind and have been faithfully carried out as far as it was in our power to do so.

MUSKOKA.

The services of Bro. W. M. Crewson have been continued in Muskoka. In that district there are about eleven small churches, seven of which have been visited by him as regularly as possible during the past year. They are: Macaulay, Baysville, Ridout, Dorset, Brunel, Huntsville, and Ceeche. Beside these there are bands of Disciples at Kenney, Carteret, Dunchurch and Nipissing.

The church at Macaulay was established four years ago. Their ranks have been much depleted by removals. This is a serious obstacle to the building up of strong churches in Muskoka. The present membership is 15. Those who are left are staunch Disciples. They have been encouraged by Bro. Crewson to meet every Lord's Day and to keep the fire alive upon the altar. Three have been added this year to the membership.

The church in Baysville, and the one also in Ridout were established in 1885. The membership of the former is 25 and of the latter, 15. These churches have been much weakened also by removals. The presence of an Evangelist is needed constantly among them.

The membership of the church in Brunel is 26. The brethren there have five Sunday Schools. One in the Hall and another some distance out in a School-house. Twelve have been added to their number this year. The building of a meeting house is in prospect.

Special attention has been given by Bro. Crewson to Huntsville this year. This is an important point. A meeting house has been built there this year and the foundation laid for future usefulness.

This brief reference to the condition of some of the churches in Muskoka; and to Bro. Crewson's work is sufficient to convince us of the urgent need of strengthening the cause there by sending other faithful laborers to assist in carrying on the work in that broad field. Muskoka is a difficult field to cultivate, especially in the winter season. Brethren Baker and J. B. Lister gave Bro. Crewson valuable assistance at the commencement of the year.

Bro. Crewson's labors have been much interrupted by sickness in his family, yet much good work has been done. The churches have been greatly strengthened and twenty-eight have been added to their numbers.

COLLINGWOOD.

Assistance has been continued to the church in Collingwood. Bro. C. Sinclair has spent the year in labor at that place, and by his faithful efforts the church has made encouraging progress. The church there was organized in December, 1881, with fourteen charter members, the most of whom were unable to give much financial assistance to the cause.

They struggled against great odds, but since they have been assisted by the Board to keep a man to labor constantly among them they have made considerable progress. Their present membership is 46, fourteen of whom were added this year.

Their church property is worth about \$1300, against which there is an indebtedness of \$600. Taken all in all, the prospects are favorable, if assistance could be continued, it is not likely it would be long until the church would become self-supporting.

TORONTO.

We call your attention with no small degree of pardonable pride to the work done and being done on Denison Avenue, Toronto. If that work was all that had been accomplished this year it alone is sufficient to justify the efforts put forth through the board.

The undertaking of work of this kind—the centralizing of our efforts in a place like Toronto—was a new departure and was viewed by some with evident disfavor, besides this, the changes in the method of work which we as a weak body were required to make, produced some little friction as changes generally do, but all has been lovingly overruled in the interests of the good work and to the glory of God.

At the expiration of Brother Gaff's first year's work in Toronto satisfactory arrangements were made to the board for his re-engagement for another year. It is proper to state that this was unanimously recommended by the Church there.

The success which has been achieved there this year is most encouraging. The number of members on church roll one year ago was 137. The number on church roll at present is 180, being an increase of 43. Eleven of these were by primitive obedience, two from another body, and thirty by letter. This is certainly a good showing. Just think of it! In about two years a little band, a small nucleus, has grown into an active church, with 180 members. This is an example of what organized and continued work will accomplish, and should put forever the quietus on those who are in favor of doing a little here and a little there and not much anywhere.

The next thing most needful to promote the interests of the work there and to ensure its permanency, is a suitable church building of their own. To this end the brethren there have purchased a lot in a desirable locality for \$7200. The church there has given evidence of encouraging liberality, and the building of a house is among the probabilities at an early date.

MANITOULIN.

The few brethren on Manitoulin Island have been raising the "Macedonian cry." A young man—a professor in Bethany College—has been engaged to spend a few months the coming summer in this field. He will begin his labors the latter part of this month. The services of another young man from Bethany have been engaged for the summer. He will spend the greater part of his time with the Minto and Walkerton churches. These churches and others for which he may labor will be responsible for his remuneration.

GENERAL FIELD.

The amount of Evangelistic work done in the general field during the past year is most encouraging. A great many protracted meetings have been held, and the number added to the churches is larger than for several years.

The following are some of the churches which held profitable meetings:

Downmanville,	Welland,
Beamsville,	Mosa,
Walkerton,	Warton,
Erin Centre,	Erin Village,
Garafava,	Collingwood,
Guelph,	Selkirk,
Rosedene,	Mimosa.
Among those who did the preaching are:	
E. Sheppard,	C. Sinclair,
J. R. Gaff,	Geo. Munro,
Jas. Lediard,	F. W. Baughman,
W. D. Campbell,	J. B. Lister,
H. Brown,	W. M. Crewson,
T. L. Fowler,	

During the year several new houses of worship have been built and a larger number repaired in various parts of the Province, adding greatly to the interest of the cause by increasing facilities for usefulness.

Several of the churches which were among the most liberal contributors to the Co-operation have done little or nothing this year on account of increased expenditure at home. These churches found it necessary in the interest of the cause to turn their attention and devote their attention and devote their means to the building up of the work in their respective fields. Many of the churches are beginning to realize the necessity of doing the same thing. This has turned a considerable amount of money into another channel which would have flowed into the treasury of the Board.

A significant an encouraging feature of the cause in Ontario which calls for special mention is the increasing demand for faithful, efficient and consecrated preachers.

We are thankful to be able to say that our ranks have been increased this year by the add-

ition to them of T. B. Knowles and F. W. Baughman.

Another hopeful feature is the increasing number of young men in our Province who are preparing themselves for the most important work of preaching the gospel. There are no less than three young men in College now from the church in Everton.

THE OUTLOOK.

It is found necessary in similar enterprises in order to the greatest success to pay particular attention at times to one feature of the work. There is wisdom in such a policy. The same wisdom is required in the successful prosecution of the work of the gospel.

The special feature of our work which the interest of the cause requires us to emphasize at the present time is that of *Home Missions*.

I know how the most of you feel upon this question. We do not wish by any means to call a halt in any other department of church work. We advocate retrenchment nowhere. We ask you not to love your own church or the Foreign field less but to love the home field more. It is wisdom, we believe, to do so now.

The increasing demand for preachers and the difficulty experienced by some of the churches in securing competent men call for serious consideration and prompt action.

It should be evident to all that if we would succeed in this country we must produce our own preachers. This is a principle recognized by all religious bodies in every country. This is by no means a reflection upon those brethren from the other side of the lines who are laboring successfully in our Province. We are certain that they will be among the first to sanction the soundness of this doctrine. Let us then not lose sight of this, that to succeed we must produce our own preachers.

To this end we would recommend:—

- (1) That the spiritual status and christian activities of our churches be such that young men might be impelled by a holy desire to become preachers of the gospel.
- (2) We would further recommend that the preachers and elders of our churches especially, would give the matter their prayerful consideration, and that they would do all in their power to foster in our young men this holy ambition whenever it manifests itself.

Believing it to be in the interests of the cause that our young men should be educated in our own country, we would recommend:—

- (3) That something should be done to encourage them to take advantage of our own educational institutions.

We deem it worthy of mention that so many of our regular pastors have been engaged this year in Evangelistic work. This is as it should be. We would recommend:—

- (4) That every church where the cause is established would grant its preacher the liberty of holding one or more protracted meetings each year for another church or churches. Let the churches feel that all the preachers in the Province are available and can be counted upon for one or more protracted meetings. In this way we can join hand in hand for a general and grand movement all along the line.

- (5) We would recommend also the continuation of as liberal assistance as possible to those mission points now on hand, and the opening up of the work at as early a date as possible in some other important centre.

All of which is respectfully submitted.

REPORT OF MISSIONS.

1st—Your Committee desire to say they are much pleased with both the spirit and the matter of the Corresponding Secretary's able report of the work of the board and that relating to the work done in the general field by the preachers of the Province.

2nd—For the future we recommend that Toronto be assisted as fully as the Board in their judgement think fit, and that help can be continued to the other points now under their special care; also your committee recognise the strong claim of Hamilton, Welland, Galt and Guelph, and would recommend that they be assisted if the Board think it advisable and practicable. We would also request the Board to direct their attention to Manitoba and the North West.

JAS. LEDIARD, Chairman.

REPORT OF COMMITTEE ON RESOLUTIONS.

Your Committee on resolutions beg leave to report as follows:—Resolved—

- 1st—That the President of this Convention appoint two brethren as Delegates to the *General Christian Missionary Convention* which

- meets in the City of Louisville Ky, in October next to convey greetings and to represent the Convention in that Assembly.
- (2) That this Convention do invite the General Christian Missionary Convention to co operate with us in mission work in the Canadian North-west.
- (3) That this Convention highly appreciates the presence of the corresponding secretary of the General Christian Missionary Convention Bro. Moffett, and of the Corresponding Secretary of the Foreign Society Bro. A. McLean amid great pressure of duties, and that the thanks of the convention be extended them for their able addresses.
- (4) Believing that the liquor traffic is a giant wrong, and actively hostile to the advancement of morals and to the progress of the gospel, we will continue to work and pray for its abolition and for the eventual adoption by all honorable means of total prohibition.
- (5) As the influence of Jesuitism has always been hostile to political and religious liberty, we unite our voice with the general Protestant sentiment of Ontario against the usurpations and aggression of this influence in the Dominion.
- (6) That the thanks of this convention be extended to the various railways for the privilege of reduced fare; to the Press for their kindly notice of our convention; to the church in St. Thomas, and to many friendly christian families for their generous hospitality to the delegates of this convention.
- (7) That whereas God in his all-wise, yet mysterious providence, has seen best during the last year, to remove from the scene of his life-work, our beloved Bro. Isaac Errett, Editor of the CHRISTIAN STANDARD, therefore
- (a) The Disciples in Canada recognize that his life-and-work-is-not the possession of one state or nation, or of one religious body, but the inheritance the entire Church of Christ.
- (b) That the influence of his work on the movement of the Disciples of Christ upon the development of the Plea for the restoration of the original faith of the gospel has been of incalculable force and value; and that while from our limited vision we deplore his death in the fulness and strength of his years as a great bereavement; yet we bow with an undiminished faith to the providence of Him whose purposes are magnified both in the death and in the life of his saints.
- (c) That the Disciples of Christ in Ontario in convention assembled hereby express their deep sympathy with the family of Bro. Errett in their bereavement, and that a copy of this resolution be sent to the family.
- (d) That these resolutions be published in the ONTARIO EVANGELIST, and those referring to Co-operation in the Standard, those of general interest in the local press.

Signed by the Committee: J. R. GAFF, JAS. LEDIARD, E. SHEPPARD.

THE NEW BOARD.

President: H. Black, Everton; Vice-President: D. W. Clendenan, West Toronto Junction; Recording Secretary: J. W. Kilgour, Guelph; Corresponding Secretary: T. I. Fowler, Everton; Treasurer: J. McKinnon, Everton. J. Campbell, St. Thomas; R. Windait, Bowmanville; T. Whitehead, Walkerton; M. McKinnon, Erin Centre; J. Black, Everton; E. Tolton, Everton.

RECEIPTS DURING LAST CO-OPERATION YEAR FROM CHURCHES AND INDIVIDUALS.

Acton	.....	\$51 72
Blenheim	.....	20 00
Bowmanville	.....	25 00
Cherry Valley	.....	25 00
Collingwood	.....	25 00
Dorchester	.....	20 00
Erin Centre	.....	80 00
Erin Village	.....	34 35
Everton	.....	139 18
Garafraxa	.....	40 50
Glencairn	.....	40 00
Hamilton	.....	56 00
Kilsyth	.....	25 12
Lebo	.....	27 30
Manitoulin	.....	25 00
Mimosa	.....	13 63
Mosa	.....	32 00
Minto	.....	6 00
Nassagaweya	.....	16 89
Nottawasaga	.....	10 00
Oshawa	.....	100 00
Owen Sound	.....	15 00
Pickering	.....	23 00

Rodney	.....	26 50
St. Thomas	.....	20 00
Walkerton	.....	46 46
Wainfleet	.....	24 00
West Lake	.....	4 00
West Lorne	.....	8 75
Warton	.....	40 00
Arch. Sinclair	.....	20 00
Gilbert McArthur	.....	50 00
J. W. Klink	.....	5 00
A. McDiarmid	.....	5 00
G. Moot	.....	2 00
Mrs. J. McPhedran	.....	2 00
J. Matheson	.....	4 00
T. Thom	.....	3 00
R. W. McDonnell	.....	4 00
Sarah McCloy	.....	10 00
C. McKinlay	.....	10 00
John Teetzel	.....	5 00
A. Bell	.....	2 00
M. A. Gordon	.....	2 00
J. Thomson	.....	10 00
D. Campbell	.....	5 00
C. McDonald	.....	5 00
Dr. McKinnon	.....	5 00
D. Clark	.....	5 00
H. T. Law	.....	5 00
D. Kilgour	.....	2 00

THE OWEN SOUND CHURCH.

Since the last issue, the work on the new church house in this place has been pushed on with great energy. The walls are up, the roof on, the doors hung and the walls strapped and almost ready for plastering. We have suspended work for some time so as to get in some more funds. Envelopes and circulars have been sent out to all churches we could hear of asking a collection to help us. We have had responses from five churches as will be seen by another column. A number of friends have sent in personal donations to help along the work and we hear of many more churches who are going to help us in the near future. In order to get the house finished this summer we will require a very considerable sum besides putting on one of those ornaments that too frequently adorn churches now a days—A Mortgage. Brethren help us to keep this mortgage as small as possible—There are many scattered disciples who have not had an opportunity to help us through the collections. If they would send us the result of even one day's work it would greatly assist us.

ACKNOWLEDGEMENT.

The church at Owen Sound desire to acknowledge with thanks the following amounts contributed from a distance in the Home Mission Fund:

Miss A. Frame, Collingwood	.....	\$2 00
Arch. Thompson, Hillsburg	.....	5 00
R. C. Thompson, "	.....	1 00
Mr. Frame, Virden, Manitoba	.....	3 00
D. L. Layton, Meaford	.....	12 00
Peter Ballard, Woodford	.....	10 00
R. W. Ballah, Dorchester	.....	1 00
Church at Euphrasia	.....	2 00
" Glencairn	.....	20 00
" Warton	.....	6 75
" Kilsyth (Pledge)	.....	50 00
" Gainsboro	.....	.....
Miss Gregory	.....	0 25
Frank Moot	.....	0 25
J. W. Moot	.....	0 50
Sutton Moot	.....	0 05
Aida Moot	.....	0 25
Jas. Hack	.....	0 25
Phoebe J. Cook	.....	0 50
Mrs. J. W. Moot	.....	0 50
Mary Crow	.....	0 15
Euretta Hack	.....	0 25
Collection	.....	1 56
No name	.....	0 25
"	.....	0 02
Total	.....	4 58
Loss on A. Silver	.....	4 38

AN APOLOGY.

We find it utterly impossible to give anything like an adequate and satisfactory report of the Annual Meeting. We were so much interested in the business that we could give no attention to this matter of reporting, while the sessions were in progress, and now it is all over we cannot collect our ideas and our energies to do justice to the occasion. Our readers will kindly bear with us, and we will endeavor to supplement what is given this month in the July number. The only way to get the full benefit of a June meeting is to attend it. This is a hint for next year.

JUNE MEETING NOTES.

It was our purpose to publish the names of the visitors to the Annual Meeting but the number was so great that we cannot afford the space and moreover we have lost track of our list. We do not even know the number.

The wisdom of having the Annual Meeting in St. Thomas was amply justified. The churches west and north-west of Toronto were well represented, and so were Selkirk, Wainfleet, Rosedale and Welland.

The universal opinion is that this is the best Annual Meeting ever held by our brethren in Ontario. We hope to hear the like said of next year.

A very pleasing thing to us was the interest developed in behalf of the church in Hamilton. Bro. R. N. Wheeler made a very effective appeal for the brethren of that city. We are sure our venerable brother Alexander Anderson will be greatly cheered by the good news. We expect to have a good deal to say about Hamilton during this year so will add nothing more here.

Sister Christian of Chicago who came over to assist the sisters in their work made an elegant address on Lord's Day afternoon. All who met her were delighted with her genial manner, and her knowledge of business methods.

We were not permitted to attend the sessions of the O. C. W. B. M., so we cannot speak from personal knowledge of them. The Recording Secretary's report in our next issue will tell our readers far more than we know about them. "Those women" are being blessed in their labors. It will be seen that they are enlarging their work. We trust the Minnedosa, Man., Mission will be a success.

Thursday, the first day of the convention, was a beautiful day, and some of the brethren in their speeches at the first session were predicting sunshine outside and inside. There were more clouds than sunshine outside, but inside the reverse was the case.

Bro. J. M. Tribble of Buffalo, N.Y. was present Friday and Saturday and very cheerfully and kindly gave us the benefit of his experience in Missionary work and methods. He also conducted the social service on Friday evening when he made some very striking remarks.

with us.

We were glad to make the acquaintance of Bro. D. L. Ransom of Buffalo. He is business manager of the Voice a monthly published in the interests of the cause in Western New York.

It will be gratifying to know that after all pledges made in the mission points had been redeemed there remained a balance on hand of the Home Mission Fund of \$154.86.

Bro. T. B. Knowles the preacher at St. Thomas was indefatigable in his efforts to make everything go on smoothly. No small part of the success of the meeting was due to his good management and forethought.

NOTES.

It is generally known that a bequest was made to the Wellington Co-operation by the late Sister S. H. Scott. The sum of \$1664 of the amount has recently been paid. The Board of the Wellington Co-operation met on May 19th, and appointed a committee to invest the money. Ten per cent. of the amount remains yet to be paid.

A. McLean, Corresponding Secretary of the Foreign Mission Society arrived in St. Thomas on Saturday afternoon. His appearance was greeted with hearty applause, an indication of the feeling of the brethren in foreign work. He addressed the convention on Saturday afternoon, in the evening and also on Sunday evening. These addresses were on the subject of missions and were full of power. He made us all feel it. He spoke also in the Presbyterian Church on Sunday morning.

Bro. T. Whitehead offered to donate two lots in Winnipeg if an effort should be put forth in that city.

The needs of the cause in Hamilton were presented by R. N. Wheeler. They needed \$400 to enable them to command a \$1000 promised. M. J. Stevens started the ball rolling by promising \$100. About \$300 were raised on the spot. These pledges are to pass through the hands of the Board.

Bro. E. Sheppard had been away in Minnesota but came back for the meeting. His address on Thursday evening on the Dignity and Utility of Missions was a fitting prelude to what followed. From some things which came to our ears we have reasons to fear that his services are in danger of being lost to the Province. From what we know of Elder Sheppard we feel confident in saying that he would prefer laboring in his own Country.

J. B. Knowles, Randolph, Ohio, was with us. He is a brother of T. B. Knowles, of St. Thomas. His remarks in the Convention were few but timely and helpful. Like Bro. McLean he is one of the many Canadians who has helped to make the cause what it is in the States. We would be glad if he would follow the example of his brother and come north to stay.

The amount of money raised and pledged at the convention is as follows:—Pledges, \$510. Life members, 36; Annual Members, 15. Collection for Home Missions... \$19 00 " " Foreign " ... 70 00 " " Johnstown Sufferers 54 00 Special pledges for Hamilton about 300 00

Please remember all money and pledges to be sent to. T. I. FOWLER, Corres. Sec. Everton, Ont.

G. L. Wharton writing from Hurda, India, Jan. 10th to the Standard says that "nineteen Hindoos have confessed Christ before their fellow-men, and have been buried into the Name of the Father and Son and Holy Spirit." This is very good news indeed. Our Missionaries will reap in due season. Let us hold up their hands.

Messrs Editors, Reached home, but have the spirit of the St. Thomas meeting; and I move that you give the C. W. B. M. at least one column in each issue of your paper. Sister Knowles will second said motion. C. J. L.

Archdeacon Farrar preached recently, a sermon in Westminster Abbey, in which he characterized the Church of England as "dwindling." "The Church of England is a mere shadow of her former self."

CHURCH NEWS.

TONAWANDA.—Your correspondent "D.S." in last issue, under the head of "Church News," says: "In our last report we said the brethren in N.Y. had organized a church there and engaged a preacher." D.S. evidently meant to say "the brethren in North Tonawanda had organized a church there," which would have made it plain to your readers. The matter of opposition of which your correspondent speaks in regard to organizing a church on the North side is more imaginary than real. I, perhaps, am the only one out of a membership of over eighty in the new organization, who thought the movement a little premature; since that I have concluded it is just the thing to do. North Tonawanda is a distinct corporation and in Niagara County, and contains a population of nearly four thousand people. We have a splendid new meeting house well on the way, and all are unanimous and happy in the "new move." The old church on the South side may miss us and feel lonesome. We all left her out of debt and in good shape. E.

(D.S. had "N.T." the printers made it "N.Y.")—EDITORS.

COLLINGWOOD.—One baptism last evening. May 27. C. SINCLAIR.

MARRIED.

GRAHAM-GORDON. On the 14th inst., at the residence of the bride's father, by C. Sinclair, T. W. Graham of London, Ont., to Lillie C. Gordon of Florence.

MILTON-SHAW. On the 23rd inst., in Collingwood, by C. Sinclair, George Milton of St. Thomas, to Annie Shaw of Aldboro.

AWREY-HAMILTON. On May 1st, at the residence of the bride's parents, by T. I. Fowler, Isaiah Awrey, Erin, to Minnie E., daughter of Christopher Hamilton, Erin.

HARRIS-GLOVER. On May 15th, by Elder A. Anderson, Alonzo Webber Harris, eldest son of Duncan Harris, to Isabella M. Glover, all of Hamilton.



5. I have been a preacher many years, and shall have to confess publicly that I have been in error, if I accept believers' baptism.

But is it not far better to confess that I have been in error than to remain in it?

6. Even if believers' baptism is right, it is too late now to submit to it. I ought to have been baptized as soon as God gave me faith.

Better would it be to follow the command of Jesus now than to persevere longer in the neglect of it.

As soon as I reached this state of mind I saw in the Scriptures that none but believers should be baptized, and that immersion is the only true baptism. The passage which especially convinced me of the former was Acts viii., 36-38—the baptism of the eunuch. The passage which made clear the latter was Rom. vi., 3-5, "Buried with him by baptism." Shortly afterward I was baptized. I was greatly blessed in the ordinance, and have never for one moment regretted the step.

Before closing permit me to say a few words in regard to the difficulties, which, in the outset, seemed to me to surround the baptismal question.

1. It is my firm conviction that of all the truths revealed in the Holy Scriptures none is more clear than the truth in regard to baptism—justification by faith not excepted—and that this truth is obscured solely because inquirers are not willing to let the Bible alone decide the question.

2. Not one of my real friends in the Lord has, as I feared, turned against me. On the contrary, many have since been baptized themselves.

3. Although I have lost worldly goods by being baptized, still the Lord has richly compensated me for the loss.

Finally, my example has led many to examine the question of baptism who, as a result of their examination, have been baptized on the profession of their faith in the Lord Jesus. As this truth was made clear to me from the Word of God, I feel it my duty to speak on this as on the other truths of the Bible; and in the twenty-three years of my residence in Bristol more than a thousand among us have been baptized.—*The Christian Guide*.

COLLEGE MEN.

It is an oft quoted saying of Guizot, that one third of the university students of Europe die prematurely from the effects of bad habits acquired at college; one third die prematurely from the effect of close confinement at their studies, and the other third govern Europe. In America the ratios are probably different; for while habits of dissipation are very common in American colleges, there are comparatively few students so given to these, or so devoted to study, as to permanently impair their constitutions. As to the third class, the facilities which our free institutions furnish for the political and professional advancement of men without learning, undoubtedly tend to reduce the relative power of educated men; but we may safely say that the graduates of colleges and universities are the most influential element in American society. The increasing demand for such men in every department of human industry requiring intellectual culture, and the high esteem in which they are everywhere held, attest the accuracy of this estimate.

There are several reasons why this should be as it is, and why it must be so. In the first place, the intellectual discipline which a long and well-selected course of study imparts, can alone give to a young man such command of his faculties as to bring them into harmonious and effective action. Any other kind of mental training, from the fact that it does not so completely call into play the whole range of mental power, must necessarily induce a one-sided development. The college curriculum now in use is the result of long-continued observation, and of careful study of the human mind, and its adaptation to the mental development of the young has been demonstrated by the experience of many generations of students.

In the second place, the fund of knowledge which a man acquires in the course of college training, supplies him with materials for mental activity, classified and systematized. Such knowledge is not only power, but it is regulated power, held intelligently in hand by its possessor, and readily directed to the practical ends of life.

In the third place, the persevering toil by which alone a thorough course of study can be mastered, imparts tenacity of purpose, strength of will, and self-denial, which are even greater elements of power among men than culture and knowledge. A natural deficiency in these quali-

ties is fatal to the success of a student. Even he who possesses them in a high degree by nature, finds them taxed and strained to the utmost tension ere he passes through the round of study imposed by college law, and this at a time of life when relaxation and amusement have their greatest charms.

These last remarks bring me to the point which I wish to emphasize most in this brief essay. It is lamentable to observe how many of the young men who enter American colleges and especially western colleges, fall by the way, and not only fail to graduate, but fail to master even a respectable portion of the prescribed course of study. Not one in ten of those who begin the race run through to the end. The consequence is that our colleges are turning out only a fraction of the number of scholars which their facilities and patronage should lead us to expect. The land is filled with young men who have put their hands to the plow and looked back, and have thus proven themselves unfit for the kingdom of the cultured and the powerful. A very large number of these half-educated, of weak, vacillating disposition, enter the various professions, to be second and third rate men all their days, whereas by a more persevering habit they might have attained the front rank among men, and made themselves immensely more useful to their generation. This is true of lawyers, physicians, preachers, politicians, and all. The loss to the country, and to humanity at large, cannot be fully estimated.

How shall this great evil be remedied? I know not, unless it be by presenting constant and earnest appeals to the young men who are in colleges from time to time, until more of them shall be aroused to proper aspirations. If their Professors would lay aside the reserve which makes many of them slow to speak of this matter, and press on the attention of students the importance of final perseverance, much in this way would be accomplished. Much can be done also by the more persistent class of students for their feeble-hearted fellows, if they will but turn their attention to it, and strive by methods which young men well understand, to stir up a spirit of enthusiasm for thorough culture. Should this be done even by the students of the associated colleges of Kentucky University, the good results would exceed the power of present calculation. I can think of none better fitted to begin to begin the needed reformation than the editors and contributors of the *Tablet*; and I close by commending the suggestion to their most earnest consideration.—*J. W. McGarvey, in Kentucky University Tablet*.

PATRICK HENRY'S DEATH.

In an age when it was fashionable to avow skeptical sentiments, Patrick Henry was always ready to defend the Christian faith. A member of the Episcopal Church, according to his latest biographer, Professor Tyler, he not infrequently received the communion. On such occasion his habit was to fast until he had been at the Lord's table, and then to spend the day in retirement.

One hour at the close of the day he spent in private prayer and meditation, and during it no one was suffered to intrude upon his privacy.

While he was Governor of Virginia, he was so alarmed at the spread of infidel sentiments among the young men of the State, that he printed, at his own expense, an edition of Soame Jenyns' *View of the Internal Evidence of the Christian Religion*, and an edition of Butler's *Analogy*. When he met a young man of sceptical tendencies he would give him one of these books. Doubtless the fact that the book was presented by the Governor of his State secured it an attention from the young Virginian which he might not have paid had it been distributed by a more humble colporteur.

Patrick Henry wrote out an elaborate answer, to Paine's *Age of Reason*, but, being impressed by the replies to Paine then appearing in England, he directed his wife, shortly before his death, to destroy the manuscript, which she did.

In his last will, written by his own hand, he concluded thus: "This is all the inheritance I can give to my dear family. The religion of Christ can give them one which will make them rich indeed."

On June 6th, 1799, his kindred being sent for, found him sitting in a large, old-fashioned arm-chair. He was dying from an incurable internal disease.

His physician, Dr. Cabell, was about to administer a preparation of mercury. Taking the vial in his hand, the dying man said: "I suppose doctor, this is your last resort?"

"I am sorry to say, Governor, that it is," replied the doctor. "Acute inflammation of the intestines has already taken place; and, unless

it is removed, mortification will ensue if it has not already commenced, which I fear."

"What will be the effect of this medicine, doctor?"

"It will give you immediate relief or the doctor could not finish the sentence."

"You mean, doctor," said the sick man, "that it will give relief, or will prove fatal immediately."

"You can only live a short time without it, and it may relieve you."

"Excuse me, doctor, for a few moments," said Patrick Henry, drawing over his eyes the silk cap he wore. Holding the vial he prayed aloud for his family, his country, and for his own soul. "Amen!" said he, and swallowed the medicine.

Dr. Cabell, who greatly loved the old patriot, had gone out upon the lawn, where, throwing himself under a tree, he wept bitterly. Mastering himself, he returned to the house and found his patient calmly watching the blood congealing under his finger-nails. The old orator fixed his eyes on Dr. Cabell, with whom he had held many discussions about the Christian religion.

"Doctor," said he with great tenderness, "I wish you to observe how real and beneficial the religion of Christ is to a man about to die."

He then breathed so gently for a few minutes that those around him knew not when he breathed out his spirit.—*Youth's Companion*.



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NEW BOOKS.

- 1.—Report of the Missionary Conference, London, 1888. 2 vols., \$1.50.
- 2.—Yale Lectures on the Sunday School. By H. C. Trumbull, \$1.50.
- 3.—The Gospel according to St. Paul. By J. Oswald Dykes, D. D., \$2.00.
- 4.—Landmarks of New Testament Morality. By George Mathieson, D. D., \$2.00.
- 5.—Gospel Sermons. By James McCosh, D. D., \$1.50.
- 6.—The Training of the Twelve. By A. B. Bruce, D. D. 4th edition revised, \$2.50.
- 7.—Jesus Christ, the Divine Man. By J. F. Vallings, M. A., \$1.00.
- 8.—Abraham; or The Obedience of Faith. By F. B. Meyer, B. A., 60 cents.
- 9.—Sure of Success. By J. Thain Davidson, D. D., \$1.25.
- 10.—The Tercentenary of the Spanish Armada, 1588-1888. By Rev. J. Little, M. A., 75c.

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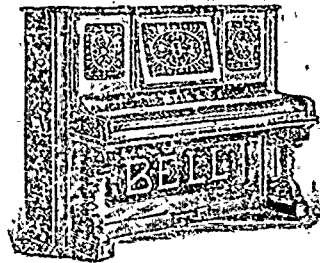
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