

Religious Corner.

DEAR SIR.—In the acknowledged facts that all the Churches existing at the present day, which have a history reaching back of the Reformation to primitive times, are Episcopal in their polity; that all the Churches in the world, at the beginning of the Reformation, were Episcopal and had always been so, so far as known; that from less than 50 years after the Apostles, Episcopacy is found in universal prevalence, there being no notice in any writer, no trace in any history, of any other form of government, so that from this time onwards even the Sects, that left the Church were all unquestionably Episcopal; in these undeniable facts there is the strongest presumption that the Apostles left the Church with an Episcopal polity, and from its foundation by Christ and through the Apostolic age it was essentially the same. The inference is as legitimate as any inference can be from historic facts, that because of the general prevalence of Episcopacy from the time the Church appears as a power in the world, it must be Apostolic, Scriptural and Divine. We have a right to assume this as proved. At any rate, the presumption is so strong for the truth of the clear statement of the Preface to the ordination service in the Church, that from the Apostles' time the three offices of Bishop, Priest and Deacon, have been continued in the Christian Church—that the burden of proof is thrown upon those who deny it. Let A. B. marshal his facts from Scripture history. I ask for facts, not for theories. Let him show from something more tangible than theories derived from modern systems of Church Government, that the Church was not Episcopal in the Apostles' times. Let him show that only one order of ministers existed, and that order being Presbyters is essentially of equal rank. When he has done this, it will be time enough then to account for the supposed change from parity of Presbyterians to the three-fold order of Bishops, Priests and Deacons.

The opponents of Episcopacy have never been able to do what they are logically required to do—to give facts. They propose to show what might have been, and therefore probably was. They begin with the assumption that there is but one order in the ministry, and waste their strength and learning in the vain effort to show how the facts, that are alleged against them, can be made to admit of a possible reconciliation with their theory. We may pardon them for taking this singular course, because it is the only course left to them. If the facts were on their side, surely they would produce the facts, and not trouble us with their theories. But I do not propose to rest in the presumption thus created—strong and convincing as it is—of the original institution of the Episcopal government. I shall carry the argument for Episcopacy into the Apostolic age back of the second century, the time when A. B. as fully as a kitten fooling with a mouse admits that nothing like modern Presbyterianism existed, and I hope to be able to so present it as to carry conviction to all dispassionate and candid minds. But what strange results must follow if A. B.'s statement of the question be the true one! He supposes (but it is a horrible untruth to quote Chillingworth) that the Clergy and Laity of the first century were not as good Christians as the Presbyterians are now; that the companions and pupils of the Apostles, who died for their religion, corrupted and changed what Christ and His Apostles had established about 65 years before; that such men as Ignatius of Antioch, Polycarp of Smyrna, Cyril of Jerusalem, Cyprian of Carthage, and their contemporaries, brought in "another Gospel," and that their lives were devoted to the propagation of a mischievous development; that what converted the Roman Empire and worked a new life into the heart of the old world was not a real primitive Christianity, but a sham and fraudulent travesty thereof a strange hybrid of Sacramental, Liturgical, and Episcopal errors, than which nothing could have been more foreign to the mind of the Apostles and of Christ; that for some 1500 years Christianity did, as it were, vanish from the earth, not to reappear till the 16th century, when it was born again with an ex-monk and a French layman for its midwives; that Christianity which thus shortly after its first appearance deteriorated into an unspiritual, superstitious, ecclesiastical formalism, did, on its reappearance in pristine purity, bring forth within "20 years" in England such fruits of lawlessness and riotous living of dissensions and strifes, of pride and self-will, as terrified and confounded some of its leaders, led them to doubt greatly of what they had done; and that the present outcome of this pure, restored, revised Christianity is seen in a chaos of "denominations," a host of warring sects, demanding recognition as Churches, and ridiculing what they do not possess—historical continuity.

It cannot be questioned that the Christian Church existed for many years in wonderful life and vigor before the Books of the New Testament or any other had been written. It would, therefore, be absurd to suppose that the New Testament Scriptures were given for the purpose of describing the Ministry of the Church. You will search in vain in the New Testament to find a formal statement of what was to be the Church's Constitution, and what were to be the grades of the Ministry. The New Testament Scriptures might

conceivably never have been written; some other mode of authoritative teaching might have been provided—still the Church would have continued all the same, with its divinely revealed doctrine, and its original polity, and orders of Ministry and sacraments, which would have been handed on to Christians, and might have handed on and promulgated the same Faith for the salvation of the world. How then shall we prove Episcopacy from Scripture? Just as we prove infant baptism, or the religious observance of the Lord's Day—from incidental allusions. We rightly infer the Apostolic Institution and the Divine intention from incidental notices. If these notices had been wanting, still the observances would have continued to prevail, and we might have alleged from them as now the authority of Christ or His Apostles. The universal practice of the Church would have been sufficient evidence that they were divinely instituted or intended; for their general prevalence soon after the Apostles' days could only be accounted for by Apostolic sanction or institution. Who else but Apostles could have given them such prestige and authority that in the second and following centuries their observance should have been general? So with Episcopacy. We are not to search the writings of the Apostles for an unequivocal injunction of Episcopal government. The utmost to be expected in the nature of the case is to find statements of facts and incidental allusions which clearly suppose the Ministry in three orders as already existing.

It is necessary to make this explanation of the nature of the evidence to be produced, to enable your readers to appreciate it in its true character.

I shall begin at the time when A. B. concedes that Episcopacy everywhere prevailed, when the Apostle St. John had lately been called from the exercise of his office, back through the times when all the Apostles were living, to Christ Himself, the fountain-head of all Ministerial powers.

It is impossible altogether to disconnect Historical from Scriptural evidence. It is the uniform testimony of the early Church that when the career of the Apostles was nearly terminated, and they knew that the time of their departure was at hand, "they in no case left their peculiar powers to Presbyters, or local congregations, but assigned Timothy to Ephesus, Titus to Crete, Linus, Cletus and Clement to Rome, Symeon to Jerusalem, after the death of James, Evodius and Ignatius to Antioch, Polycarp to Smyrna, Annianus to Alexandria, and others of their companions to other places, and gave them all the supervisory powers of the Apostolic office." There is no reason to question this testimony. They who gave it must have known whereof they affirmed. In every instance it is perfectly consonant with known facts or trustworthy traditions. Ignatius had conversed with three of the Apostles, St. Peter, St. Paul and St. John. He was made second Bishop of Antioch by St. Peter about A. D. 70 which office he held for nearly 40 years. I shall leave his testimony for another letter. St. Clement, Bishop of Rome, belongs to the first century—He is called by the Fathers "an Apostle." St. Paul speaks of him as one of his "fellow laborers whose names are written in the Book of Life." (Phil. 4:3) His Epistle to the Corinthians written not later than 97, was long so highly esteemed that it was read in many Churches during Divine Service. It holds, therefore, a place in the very next rank to the Inspired writings; and what adds to its reputation, its genuineness has never been questioned. It clearly disproves the party idea, and teaches that there are "divers orders in the Church, which he likens to the ranks of officers in the Roman army." "All," he says, "are not generals, nor commanders of a thousand, nor of a hundred, nor of fifty" (chap. 37). Speaking of the duties of the clergy and laity, he uses language which shows that the Christian Ministry was three-fold: "His own peculiar services are assigned to the High Priest, and their own proper place is prescribed to the Priests, and their own special ministrations devolve on the Levites; while the layman is bound by the laws which pertain to laymen." (Ch. 40). He also says: "The Apostles knew through our Lord Jesus Christ that contentions would arise about the office of the Episcopate; and for this reason, being endowed with perfect foreknowledge, they appointed those already mentioned, and handed down a succession, so that when they should depart, other approved men should take their office and ministry" (ch. 44). Chapter 40 teaches that as there were the High Priest, Priest and Levite, in the Jewish Church, so there were also in his day corresponding orders of the Ministry in the Church of Christ. Chapter 44, teaches that the Apostles, by the direction of Jesus Christ appointed certain persons to that Ministry, and then gave directions for the Apostolic Succession after their death. Did these passages stand alone, they would be enough to satisfy every reasonable doubt, as to the question how the Ministry of the Church of Christ was constituted and appointed.

It was towards the close of the first century that the Book of the Revelation of St. John the Divine was written. In the second and third chapters there are seven Epistles to the Angels of the seven Churches of Asia Minor. The word

"Angel," means "Messenger," or "Apostle," "one sent." These Angels are held responsible for the Spiritual condition of the Churches over which they had charge and oversight. From the Epistles themselves it is clear that they held in these Churches Apostolic or Episcopal authority. It is as Bishops of these Churches that they were approved or commended. Accordingly it was held by all the writers, commentators, historians of the Ancient Church that they were Bishops, and there is hardly a good interpreter of Scripture of modern times who is not in agreement with the ancients. Gibbon in his Decline and Fall of the Roman Empire asserts that "Bishops under the name of Angels were already (that is, before the Book of the Revelation was written) instituted in the seven cities of Asia." Although Gibbon ignores the spiritual authority of the Bishops, yet he admits they were in existence before the close of the first century. He declares that "after we have passed the difficulties of the first century, we find the Episcopal form of Government universally established, until it was interrupted by the Republican genius of the Swiss and German Reformers." These difficulties that Gibbon refers to are a thousand times less than those which the Presbyterians have to encounter when they attempt to fit their system to the facts of that period.

I must keep within the bounds which you, Mr. Editor, have set me—starting at this point in my next letter.

I shall conclude with the plain statement of one who had been a distinguished Presbyterian and renounced Presbyterianism. A. B. will call him "a pervert" as he called another distinguished scholar who renounced his Presbyterianism, but that will not destroy his well established reputation. Dr. Mines in his Presbyterian Looking for the Church says: "Episcopacy existed wherever the Church existed, and the world has again and again been challenged to produce one single Church in all Europe, Africa or Asia, which in the first, the second, the third, the fourth, the fifth, or the sixth century, was for one moment Presbyterian. When Presbyterians demand from Episcopalians a chain of Bishops from day back to the days of the Apostles—Episcopalians produce it—link after link, name after name—back to the hands of St. Thomas in Syria, St. John in Ephesus, St. James in Jerusalem, St. Mark in Alexandria, St. Peter and St. Paul in Rome. But when Episcopalians ask Presbyterians to produce, not a succession of Churches reaching beyond Luther and Calvin and a gulf of a thousand years, but one poor, single, solitary Church, in a world full of Churches, that in the first or the second, or the third, or the fourth, or the fifth century, was bona fide Presbyterian; they return the writ with non est inventus;" in plain English "it cannot be found."

Yours faithfully,
READER.



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KIDNEYS, LIVER AND BOWELS,
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ALL WORK GUARANTEED at "Live and let live" PRICES.
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DURHAM.

A Temptation Resisted.

IT was on the frontier. A woman stood in the door of the house, looking at a distant tendril of smoke that trailed in the sky, the smoke of the eastbound passenger train. She listened to the harsh creaking of the corn, and her face grew set. "Rick had no right to bring me to such a place," she thought, forgetting how willingly she had come.

A man drove into the yard, tied his horse to the wheel of the wagon and came toward the house. "Don't you know me, Kate?" he called loudly, to be heard above the wind.

"Why, George Gilbert, is it you?" she exclaimed. She held out her hand. "How did you ever happen to get here? Come right into the house. Rick's gone to town for coal."

The man followed her into the main room of the house, which served the double purpose of parlor and kitchen. In one corner stood the stove; above it a long shelf covered with neatly folded papers, on which stood the lamps and tinware. A safe with perforated tin doors was in another corner. A bit of Ingrain carpet, a rocking chair and a round table with a red cover made the parlor.

"You see, I'm traveling for a grocery house," the man said, sitting down, "and I make Houston now, and your folks said I must be sure to come out and see you. How are you doing?"

"Doing!" Kate cried, scornfully looking around the room. "Can't you see? Making just enough to keep soul and body together—corn fourteen cents and we're nine miles from market."

"Why don't you come back home?" he asked, leaning forward in his chair and noticing how much Kate had aged since she came west.

"Rick never seems to think of it. Besides, I don't think we've got money enough to take one of us, let alone both. I just long to go. Sometimes it seems like I'd go wild staying here. A man can get along better'n a woman."

"Are you coming?" he asked.

She stood a moment straightening the cover on the table.

"Yes, I'll go," she said decisively. "There are a few things I must take, but I can be ready in half an hour."

"It's four-thirty," George called.

She laid her hat and cloak on the bed.

"I'm glad I baked the bread and dried apple pies this morning," she thought. "Men are so helpless about housework. I must leave some word of where I'm gone. I guess he has tried to be good to me, but he has no right to keep me here."

She found a sheet of the thin blue-lined paper on which she had so often written to her folks. She sat down on the bed with the ink-bottle on a chair near by.

"Dear Rick," she wrote, then hastily crossed it out and began "Rick." Then she was motionless for a time, her eyes fixed on the ceiling. At last she wrote "George Gilbert is here and is going to lend me money to go home on. I cannot stand it here any longer. I hope you will forgive me, for I know you have tried to be good to me and

She threw down her pen and ran into the kitchen. George stood in the doorway smoking and looking down the road.

"Ready?" he asked, without turning.

"Oh, I can't go!" she cried huskily. "I can't go! He has done his best. It would be wicked when he has worked so hard. Poor Rick!" She sat down and covered her face with her hands.

"All right," George answered. "I was willing to take you; but, if you think you'd better not, that's all right. I don't want to interfere, as I said before."

She watched him out of sight. Then she went into the house and laid her clothing back in the trunk. Her letter lay on the floor. She picked it up and threw it into the fire as if it had been something unclean. She watched it blaze and turn to a white ghost, when she crumbled with the poker. When the house had taken on its ordinary look, she put the teakettle on the stove and set the table for supper. As she cut one of her pies she smiled. She was to eat them with all.

The wind had gone with the sun, and it was dusk when she heard the sound of wheels. She took the lantern from the high shelf, lit it and set out for the barn.

"Is that you, Rick?" she called.

Kate held the lantern while her husband unhitched and fed his horses. Then they walked together to the house. Through the open door a block of light fell on the ground, and within the red tablecloth and white dishes some pleasant and cheerful.

"I've got some good news, sis," Rick said across the table as he helped himself to a third cut of pie. "Old man Slutz wants to buy this farm; says he don't like the way my land grows out the corner of his section. He will take up the mortgage and give me six hundred dollars clear. It ain't much, but we can go back home and begin over where a man gets a decent living for his sweat and labor."

Kate laid her head on the table and began to cry.

"Why, sis, ain't you tickled?" he asked. "I did it because I thought this was no place for you."

"I am awful pleased," she answered, "but I was so tired I thought maybe you didn't care."

In the night the wind came up and set the cornstalks creaking and rustling like a thousand whippers, but they said to Kate, "Years fly, years fly—good-by, good-by." Now the whisper of the wind was sweet to her as she lay listening. "Years fly, years fly—good-by, good-by." — "Waverley Magazine."

"Out of the Mouths of Babies," Etc.

"How is it, my dear," enquired a school teacher of a little girl, "that you do not understand this simple thing?" "I do not know, indeed," she answered, with a perplexed look; "but I sometimes think I have so many things to learn that I have no time to understand." — "The Schoolmaster."

"Let us make the capital stock one billion dollars," said the first promoter. "All right," said the second, who was preparing the prospectus on the typewriter. "Will it be hard to increase that capital?" asked the first. "No, indeed. All I have to do is to hit this key a few more times." — "Baltimore American."

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Call and see the Disk Harrows and Steel Rollers made by T. E. Bissell, of Elora, Ont. We handle them.



For Summer Fallows or Fall wheat ground or on Stubble fields. The most perfect implement for working Sod, Fall Plowing or Prairie.

STEEL ROLLER



Built in 6, 8, 9 and 12 foot lengths, with many real good improvements. Full particulars will be given, so don't hesitate to inquire.

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Or at this office, July 1, 1902.

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SNAPS
All-wool Dress Serges, Black and Colors, 40-in wide, 25c yard.
Heavy Melton Dress Goods, 42-in wide, only 25c yard.
White Belt Spreads, large size, \$1.15 each.
Flannellette Flannels, large size, \$1.00 pair.
Bed Comforters, 69x72 inches, \$1.00 each.
Ladies' Long Sleeve Vests, 25c each.
20 Only Glass Table Sets, 35c each.
Shredded Wheat Biscuits, 25c box.

Salada Ceylon Tea in black,

green and mixed, in LEAD PACKETS at 25c, 30c and 40c lb.

SHOES

We have a full line of STERLING BROS. Hand-made Shoes.
CALL AND SEE THEM.

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Wool Wanted.

Highest Price in cash or Trade for any quantity of wool.

CUSTOM CARDING and Spinning promptly attended to.

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A FULL LINE OF GROCERIES AT LOWEST PRICES.

S. SCOTT.

Weak, Nervous, Discarded Men.

Thousands of Young and Middle Aged Men are annually swept to premature graves through early indiscretions and later excesses. Self abuse and Constitutional Blood Diseases have ruined and wrecked the life of many a promising young man. Have you any of the following symptoms: Nervous and Despondent; Tired in Morning; No Ambition; Memory Poor; Easily Fatigued; Excitable and Irritable; Eyes Blurred; Pimples on the Face; Dreams and Drains at Night; Restless; Haggard Looking; Eyes; Lifeless; Distracted and Lack of Energy and Strength. Our New Method Treatment will build you up mentally, physically and sexually. Cures Guaranteed or no Pay.

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THOROUGH-BRED TAMWORTH—a prize winner at both Toronto and London Exhibitions. For service at Lot 41, Con. 3, E. G. R., Glenelg.

Geo. Staples, Edge Hill, Sept. 23rd. 2m—pd

For Sale.

A HOUSE AND LOT ON QUEEN Street, the property of Mrs. J. L. Browne. The house contains 12 rooms, conveniently situated, and quite new. Will make an excellent boarding house. For particulars apply to J. L. BROWNE, Photographer, July 10th, 1901.

Building Lots For Sale.

IN THE TOWN OF DURHAM, seven buildings lots on the west side of Albert street, being part of Lots 10 & 11. Also building lots on the east side of Garra street, being part of Lots 10 & 11. Now is your time to secure building lots. For further particulars apply to J. M. HUNTER, Durham, April 30th.—tf.

Farm for Sale.

BEING LOT 9, CON. 14, GLENELG, containing 100 acres—50 acres cleared and in first class state of cultivation, well fenced, well watered, with good frame dwelling, good out buildings. Frame barn 34x64 on stone foundation, another frame barn 25x50. Good bearing orchard of nearly 100 trees, will be sold reasonable and on easy terms. For particulars apply to the owner, GEORGE LAMB, Dafer, Mich. Or at this office, July 1, 1902.

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BEING LOT 58, CON. 3, SOUTH DURHAM ROAD, Township of Glenelg, 50 acres under good cultivation. There is a neat brick house. Post barn and stable, well and pump, small orchard. Convenient to school, church and post office. For price and further particulars apply to MRS. MARY MCULTY, or to D. MCCORMICK, JOHN MCARTHUR, Priceville P. O., Ont.

Building Lots For Sale.

ANY PERSON WISHING TO PURCHASE desirable building lots would do well to take a look at John A. Warren's plan of sub-division of Park Lot number Four, north of Chester street, in the Government Survey, of the Town of Durham. Plan can be seen at the office of J. P. Telford, Durham, or at the office of the undersigned. For further particulars apply to ARCHIBALD DAVIDSON, Clerk Division Court, Jan. 20th. 1yr—pd. DURHAM, ONT.

Short Horn Bulls For Sale.

FOUR YOUNG BULLS FROM 12 to 20 months old. Two reds and two blacks choicely bred. H. PARKER, Durham, April 14th.

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The Prize

THE SUCCESSFUL EXHIBITION AT EGREMONT FAIR IN

Names in order of merit:

CATTLE, AGRICULTURE
Brood mare—R. N. Brown, John Sinclair.
Spring colt—John H. Calder, A. Hillis.
Spring filly—John S. Nichol, John Sinclair.
Two-year-old gelding—Jas. Calder, John McE. One-year-old filly—L. Dixon, John Ste. Two-year-old filly—R. Nicholson, John H. Span farm horses—J. John Brown, W. Caulfield.
Team heavy draught, each, or more—John Fairbairn's 2nd prize tested on account of his under weight, W. R. B. ROADSTER.
Brood mare—W. Pin Spring filly—W. Pin. Two-year-old filly—T. Queen.
Buggy horse—R. N. Reid, J. D. Roberts.
Single driver—Dr. B. Jos. Robb.
Hackney—J. A. Swan. Lady driver—Minnie Swanton.
COACH OR CARRIAGE
Pair carriage horses—A. Aitken.
Two-year-old gelding—Two-year-old gelding—Two-year-old gelding—Spring filly—John Mc. Best lady driver—Miss Aitken, Mrs. Drum. CATTLE, THOROUGHBRED
Two-year-old bull—Orchard, G. Snell. One-year-old bull—Geo. Bull calf—Geo. Snell. Cow giving milk—Geo. and 2nd.
Two-year-old gelding—bairn, A. Aitken. One-year-old gelding—bairn, A. Aitken. Heifer calf—John Snell.
Cow—Rev. J. L. Pollock. Bull—W. R. Bowman. Cow—W. R. Bowman. GREGGORIES
Bull—W. Gilles, T. H. Cow—T. H. Reid, W. GRADES
Pair steers 2 years—Swanton 1st and 2nd. Pair one-year-old steers—Swanton, T. H. Reid. Cow giving milk—H. chard, W. R. Bowman. Two-year-old heifer—1st and 2nd.
Yearling heifer—W. Jas. Swanton. Heifer calf—H. Reid. Fat ox, steer, cow or Gilles, James Swanton. DAIRY COWS
Best four dairy cows—W. R. Bowman, John S. SHEEP, LONGWOLLS
Ram—James Swanton. Shearling ram—Jas. Stewart, W. Allen. Ram lamb—Jas. Swanton. 2nd. J. A. Swanton. Pair ewes—John and 2nd. J. A. Swanton. Pair shearling ewes—ston Jas. Swanton. W. Pair ewe lambs—Jas. J. A. Swanton, John S. OXFORD.
Ram—John Spicer. Shearling ram—John Caulfield. Ram lamb—John Spicer. 2nd. Pair ewes—John Spicer. Pair shearling ewes—bairn. Pair ewe lambs—John Spicer. SHORTWOOL.
Ram—John McDougall. Bowman. Shearling ram—W. 1st and 2nd. Ram lamb—W. R. and 2nd. Pair ewes—W. R. Bowman. Pair shearling ewes—man 1st and 2nd. Pair ewe lambs—W. 1st and 2nd. FOWLS
Pair geese—W. R. Bowman. Pair turkeys—James Stewart. Pair ducks—Wm. Gill Reid. Pair brab'ns—T. Stewart. Pair barred Plymouth—R. Bowman 1st and 2nd. Pair white leghorns—1st and 2nd. Pair colored leghorns—Fair wyandottes—Rev.