

risk of being thought a young fellow who wants to "oot his horn," and send some short account of the work in Guelph and Bowmanville.

With regard to Guelph, what one would like to say of a year's work cannot be said of my work here. In some respects, I think I left them worse off than I found them. Principally in this, that they are less ready to undertake the to them, burdensome task of paying a man to labor among them. To weak congregations this is a great burden, but in the cities they can never be anything else, unless by their own effort or by help from brethren such work is sustained. However, we had one very good meeting of four weeks, which resulted in seven being added. Two have been baptized since I left in June. They have an active C. W. B. M. In fact they are a brotherhood of sisters. The sisters predominate in both work and members, in Sunday School, prayer-meeting and in missionary work. Spur up, brethren! Yes, spur up and get a preacher.

The work at Bowmanville has opened up most auspiciously. This is a good live church, numbering some of the best and most willing of Christian workers. Since I came in June two have been added, one restored and one baptized, besides some by letter. Some three have removed, having joined the ever-increasing stream toward Toronto. One, Sister Munson, has been bidden farewell, having joined the stream of happy souls to New Jerusalem. The S. S. is not large—an average attendance of about 60—but under the lead of Bros. Windat and McGill—two of God's noblest men—has accomplished great good. According to request of the June Meeting we took a collection yesterday for Home Missions. Received \$5.30. Just here I must express my earnest hope that the S. S. may receive a fair amount of attention in our next June Meeting and that some plan may be devised for united effort to advance our Sunday Schools. Some of the brethren seemed to be content to depend on "Union Conventions" for information and inspiration. Very good, and to be used to the uttermost; but if we have any truth or system that justifies our separate existence and effort as a church, there are the same reasons for similar S. S. work, since that is worse than nothing if it is worked for its own sake and not for the bringing of souls into the church. Because it becomes a separate institution with its end in itself, while Christ is the only true end of any work said to be for God.

Hoping to be able to send much good news from Bowmanville, and that I have not talked so long as not to be allowed to speak again, I close.

F. W. BAUGHMAN.

GALT.

Report to the Annual Meeting of the Board of Co-operation of the Disciples of Christ in Ontario, assembled at St. Thomas, June 6th, 1889, from the Church of Christ at Galt.

BRETHREN,—We esteem it a high privilege indeed to be members of this great brotherhood, and to have a common interest with all in the advancement of Christ's kingdom everywhere under the sun; and we rejoice that in the providence of God our lot is cast with the brethren in Ontario where, if great things have not been accomplished in the past, there is so much promise and opportunity for the future, and where we see strong indications of an awakening to grander efforts and grander accomplishment.

We desire to take advantage of this occasion to draw your attention to the cause in Galt; not that we would desire to unduly press its claims to the detriment of our brethren in other places, but that it may at least receive that consideration which the firm planting of the church in such an important center calls for in your estimation.

Since our first meeting as a Church in Nov. of 1885, at which three gathered together to break bread, and two of these—our Brother and Sister Carson from Halifax, N. S.—only temporarily. There has been a meeting each Sunday to remember the Lord even if, as on one or two occasions, circumstances limited the number present to two or three. Amidst much opposition and discouragement, such as perhaps many of our brethren have passed through before, in the endeavor to bring the truth for the first time before the people, we have, with unfailing trust in God, pressed on in the hope of reaping toward in due time.

For some time we worshipped in one of our houses, then again in a rented public room, till the rent was raised beyond what other obligations would permit of our paying, and we were compelled to withdraw to a private house once more; but finding that this was telling badly on our Sunday School, gathering ourselves up for another effort last Fall and obtaining a Hall suit-

able for our Sunday meetings at a sufficiently moderate figure, we have since been assembling to break bread there, on the forenoon, and holding Sunday School on the afternoon of each Lord's Day.

At present we number eleven, number and have a Sunday School, with average attendance of sixteen, in which we use the International Lesson and distribute to the children the Standard Co.'s Papers "Pure Words" and "Buds of Hope" while we have also lately started the nucleus of a Library.

We have had as many as fourteen sit down to break bread at one time, but from the attractions of other places of worship, and our inability to get these brethren to fully estimate their privilege and duty in this matter, we find great difficulty in holding many of them, and the time claimed by the secular calling and family duties of those who address the meetings, leaves little opportunity, for that study which the nature of things demands, in order to secure outside interest.

We live in hope that, if the Lord will, some means may be found by which a brother adapted to the work, may be able to spend a considerable portion of his time in Galt, in order to build up the cause till it can sustain itself in a creditable way, and is on an equal footing with the sectarian Churches to command the attention and respect of the people.

We would take this opportunity to publicly record our grateful thanks to our Guelph brethren for their sympathy and interest, made evident by permitting Bro. Baughman to come to us and preach for the series of nights 25-29 March in the Baptist School Room, also to preach for us weekly since, at the cost to us only of his rail fare; and while recording our thanks to the Guelph brethren, we would express equal gratitude to Bro. Baughman for his discourses, which have been very helpful to us, while they have been delivered, some of them under the most trying circumstances. We appreciate very highly the Christian character and disposition displayed, while the last two nights of the series in the Baptist School Room, he labored under evident opposition and in anticipation of the unfriendly review of the Pastor; we also think highly of the concentration and courage which on a later occasion enabled him to hold, on his way, while the windows open for air, a strong band of brass instruments played on the opposite side of the street.

It is with no small amount of satisfaction we have learned that Bro. Baughman has decided to remain in Canada, and we trust our brethren will try to secure and retain the services of more such young men—men who can without compensation sacrifice pecuniary interests to that first great duty of building up the Master's cause in destitute, or comparatively destitute fields.

We trust that a truly Christian spirit shall prevail, and characterize the Meeting of our brethren at St. Thomas, and that the blessing of the Lord shall rest abundantly on your deliberations, that they may, in your love, faith and wisdom result, beyond even your hope or anticipation, to the advancement of Christ's Kingdom.

On behalf of the Church at Galt.

- MARY ELLEN HAMILTON
R. W. McDONNELL
ALEXANDER HUMIE
AGNES SMITH
STEPHEN SMITH
ELIZABETH SMITH x her mark
ANNIE McDONNELL
WILLIAM MULLETT
MOPORA HUMIE
MARY WILLS
ANNIE MULLETT

O. C. W. B. M.

A letter recently received from Minnedosa informs us that Bro. F. H. Lemon has decided to continue his labors in that town and vicinity during the balance of the year that is, till June next—As it was announced that he was employed by the Manitoba Board to labor at different points throughout the Province it is thought well to let the sisters now know of his present decision. We expect to hear from him from time to time through the EVANGELIST.

S. M. B.

BETHANY COLLEGE.

The writer in company with Daniel Stewart, J. D. Stevens and A. C. Gray, is about to leave for the "Sunny South" to enter upon another session's work within the classic walls of "Old Bethany." We expected to have with us our much-loved Bro. Harris, who has been laboring with Bro. Crewson in Muskoka; but not having

by a homz for some years he said he would go on before and get acquainted with his father and mother. Bro Stewart has spent one year at Bethany. Pros. Stevers and Gray are not to be returned to her. All these brethren have agreed to spend their lives in preaching the Gospel, and go to Bethany to train their minds and hearts for the great work.

We regret not simply because of the R. R. tickets we must purchase, but especially that so great a need is not supplied—that Ontario has no College such as Bethany, where, in addition to securing a broad, liberal education, one may receive a special training for the ministry under a faculty who have the cause of Christ at heart. When will the Ontario brethren waken up?

We take with us our interest in the Ontario work, and shall watch with eagerness every advancement made not only in spreading the Good News at home, but also among those "in the regions beyond."

G. O. BLACK.

Everton, Sept. 21, 1889.

LITERARY NOTES.

Mr. Fay's long promised "Three Germanys" is now ready. The eminent German-American scholar, Rev. Philip Schaff, D.D., after a critical examination of the work, says: "Few men have had better opportunities to study the history of Germany than Mr. Theodore S. Fay, who, for twenty-five years, occupied diplomatic positions in the service of the United States at Berlin, London and Bern. He was an eye witness of the important events of 1833, 1866 and 1870. His personal experience and long observation give a fresh and life-like character to his interesting work on the "Three Germanys," especially the greater part of the second volume, from the reign of King Frederick William III. to the death of Emperor Frederick III. in June, 1888. This work issued in two octavo volumes, and may be obtained through Messrs. A. S. Barnes & Co., New York, or Sampson Low, Son & Co., London.

It will be gratifying to our readers to know that the History of British Columbia by Hubert Howe Bancroft, which recently sold only with the complete set of this author's works in 39 volumes, can now be obtained separately, complete in one volume. It is perhaps one of the most difficult fields in literature, to take what was so lately a vast wilderness, with only the crudest material to work with, and make of it a complete and finished narrative, as Mr. Bancroft has done, interweaving with the more substantial and political and industrial developments those pleasing incidents and romantic episodes connected with the wild and roving life here encountered.

Mr. Bancroft's pictures, in this volume, are drawn largely from life. Visiting the country in person he came into close contact with the old retired officers of the Hudson's Bay Company, most of whom have now passed away. From their experiences he not only obtained a large mass of information which otherwise would have passed out of existence, but he was enabled to fill his vivid life and detail which in no other way could have been possible. Besides being a masterpiece of historical investigation, it is full of that thrilling interest which attaches to the subjugation and settlement of wild countries, which here have not their parallel in history. See advertisement in another column for agents, to whom very liberal terms are offered.

Volume fourteen of Alden's Manifold Cyclopedia takes the work from Euclid to Floyd. It, of course, resembles the preceding numbers of the series. We also notice the same skill in the selection and treatment of topics and the same careful editing which has characterized the work from the beginning. In fact, as it progresses its great merits become still more conspicuous. The combination of a dictionary and a cyclopaedia is an excellent idea and is being well carried out. The judicious use of illustrations is a helpful feature, and the treatment of subjects is clear, direct and practical. Thus, while it is of great value to professional men, it is also a thoroughly serviceable and helpful work for the masses of the people. Among the subjects treated in this volume are Excommunicate, 3 pages; Exodus, 2 pages; Extreme-Uncion, 1 page; Eye, 20 pages; Faith and Faith Cure, each over 1 page; Faraday, 2 pages; Fashion, over 9 pages; Fertilizers, 1 page; Feudal System, 4 pages; Firearms, 6 pages; Fishery, 7 pages; Fishery Treaties, 2 pages; Florence, 5 pages; Floriculture, 2 pages; Florida, 6 pages; Flowers, over 4 pages. Covering the various fields of agriculture, manufacture, commerce, science, art, invention, history, religion, law, biography, and politics, the work is truly manifold in character as well as name. It costs only 60 cents a volume in excellent cloth binding, and 55 cents in half morocco, sent post paid, or, if ordered immediately, the 14 vols. may be had for \$6.50 for the cloth binding, \$9.30 for half morocco. This reduced rate is gradually advanced as each new volume appears. JOHN B. ALDEN, publisher, New-York, Chicago or Atlanta.

Since the world began to put on record its great disasters, the terrible revolt of nature against man who would master her, there have been few if any such woful horrors as the Johnstown Flood. Ten thousand or more people were drowned, and nearly three times the number were heart-broken and suddenly left of their means of support. It is important to have such a narrative as this given to the world in a permanent record, which is accurate as well as graphic. The last book on the subject, entitled "The Johnstown Flood," published by H. S. Goodspeed & Co. of New York, is full of intense interest, and tells its story with wonderful force. The author, we are told, spent considerable time at the ruined city and gathered his facts at first-hand, having made a careful personal study of the situation and all the circumstances involved in the catastrophe. To tell such a story accurately as well as dramatically, involves a personal visitation and continued study of all the facts on the ground itself. This the writer did, and as a consequence his narrative has a dramatic force and a life likeness which will thrill every reader. Enough time has elapsed since the flood to allow

the genuine truth to be sifted out and settle down from the first and end accounts of the great event, which were necessarily hurried and inaccurate. To be sure nothing could well surpass the awful reality, but much was sent and written at first, which was not strictly true, and again much has been added not at all fully known to even the most anxious investigator. The author has evidently taken much pains to do justice to his difficult task, and to give the world a strictly veracious as well as a moving story of the death and ruin so swiftly precipitated on an unsuspecting and happy community. The publishers have embodied it in an admirably made book of 522 pages, with 48 full-page illustrations, which all educated people will appreciate. Agents are wanted. H. S. Goodspeed & Co. pay all the duty.

THE LORD'S SUPPER is the title of a work compiled and edited by John L. Brandt and published by The Standard Publishing Co. 22 East-Ninth Street, Cincinnati, Ohio. In the preface we find the following paragraph:—

"To furnish a volume giving the views of the Lord's Supper as held by the leading religious bodies of the world; to finish a variety of fresh and suggestive thoughts on every phase of the subject as viewed by the various theologians to aid those who frequently serve the emblems in making the service sweet, impressive and Scriptural; to aid in perpetuating an ordinance which, in its history and in its significance, establishes the central truth of Christianity and over-throws the combined arguments of infidelity; to add testimony to the witness of that greatest of all events, the death of Christ; to carry joy to the hearts of those who love to commune with the Lord; to prepare a homiletic book which I hope will supply a need in Biblical Literature, and thus to serve God, are my purposes in preparing and presenting this volume to the public."

We judge that the volume is well calculated to accomplish its declared purposes. We call special attention to this one of them, "To aid those who frequently serve the emblems in making the service sweet, impressive and Scriptural." Many have felt and lamented their inability to make "the service sweet, impressive and Scriptural," such would find much help in this book. A slavish following of the ideas and views relative to the ordinance should not, of course, be commended, but the inexperienced elder or preacher whose place it is frequently to preside at the Lord's table will find much in this book to assist him in performing that most difficult and most important part of the Lord's Day service in a way that will be profitable to the hearers and therefore satisfactory to himself. It is not intended to suggest in the foregoing sentence that only the inexperienced speaker will find this volume helpful, on the other hand we believe even those of long experience may derive much from it that will be suggestive and stimulating. We are glad to observe some strong arguments in favor of the exclusive use of unfermented wine at the Lord's Table. We think the work is worthy of very cordial commendation and would be glad to hear of its being largely sold and carefully read. The price is two dollars.

OBITUARIES.

BALLAH.—Mrs. John Ballah departed this life at her home in Aylmer, Ont., Oct. 16, 1889, aged 53 years. Sister Ballah was a member of the Church of Christ at Dorchester. She was baptized by Bro. E. Sheppard thirty eight years ago. She was a noble, good woman, loved and respected by all who knew her. She lived to see all of her children confess and obey the dear Saviour. Her memory is blessed. W. D. C.

BRADT.—Sister Daniel Bradt, one of the oldest Disciples in the Niagara District died on the 8th inst. at her son Aaron's grave in Moulton and was buried beside her husband's in Louth township a distance of about sixteen miles north east. Services were held in both places. Sister Bradt lived to the ripe age of ninety years, or nearly so. She died quietly, and expressed herself as anxious to cross the river. J. B. L.

NODWELL.—At Marsville Sister Nancy Nodwell, daughter of John Nodwell, passed quietly away Oct. 16, of typhoid fever, aged 24 years 2 months and 6 days. Her suffering was intense from the first until near the close. Conscious only at intervals. She obeyed the gospel some nine years ago under the labors of Bro. H. W. Diarmid and has been a consistent member and regular attendant at all the services of the church since that time. Bro. and Sister Nodwell have our deepest sympathy in their great trial May the Lord comfort them. S. W.

MULLEN.—At Marsville, Sister Hannah Mullen, wife of William Mullen, died October 3rd, aged 35 years. She leaves a husband and six children to mourn the loss of a dutiful wife and loving mother. Her sufferings which were great, she bore with Christian patience, and as she drew near she longed to be at rest with Jesus. The church has lost one who always delighted in its welfare, and rejoiced in its services. She is not lost but gone before. "Blessed are the dead who die in the Lord." Our sympathy goes out to the bereaved ones. S. W.

MOONEY.—At West Toronto Junction, October 15th, 1889, Maggie Mooney, departed this life. She lived less than twenty and two years, during six of these years she was a follower of the Lord Jesus. For some time she was in rather delicate health; her last illness was but for a day or two. When told that she might not recover, she said, "I would like to get better, but I am not afraid to die." Maggie was a faithful Christian, loyal to her convictions of the truth, and earnest in upholding what she believed to be according to the Bible. Her remains were brought to the family burying ground at the Minosa church in Erin township. A large number of relatives and friends attended the funeral and showed their sympathy with the father and mother and brothers and sisters who knew nothing of her illness until they heard of her death. G. M.

MARRIED.

BAKER-PAGE.—On September 11th, at the residence of the bride's parents, in Vaughan, by Elder Wm. Forrester—P. Baker minister, Rodney and Susan A. Page daughter of Mr. and Mrs. T. Page.