

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, FEBRUARY, 1890.

No. 10.

## Poetry.

### I HAVE SHUT THE DOOR.

Lord, I have shut my door,  
Shut out life's busy cares and fretting noise;  
Here in this silence they intrude no more.  
Speak thou, and heavenly joys  
Shall fill my heart with music sweet and calm,  
A holy psalm.

Yes; I have shut my door  
On earthly passions—all its yearning love,  
Its tender friendships, all the priceless store  
Of human ties. Above  
All these my heart aspires. O Heart Divine,  
Sweep thou to mine!

Lord, I have shut my door,  
Come thou and visit me. I am alone!  
Come, as when doors were shut thou cam'st of yore,  
And visitest thine own I  
My Lord, I kneel with reverent love and fear,  
For thou art here! —M. E. Atkinson.

## Original.

### HOW MUCH BELONGS TO THE LORD?

DEAR BROTHER,—Let me add my portion to the interesting articles now appearing in the EVANGELIST, on "Christian Liberty." While there is much being written on how to give, when to give and how much to give, all important subjects in their place and all helpful, yet such questions are only helpful to those who are already willing to give, and who look on it as a pleasure as well as a duty, but are in doubt as to the way and amount.

But there is a class which has never given this important duty the consideration it ought to have, and has never settled this first question,—How much belongs to the Lord?

Well; how much?—A third?—A sixth?—A tenth? I reply the whole: every dollar, every cent; not a part but the whole. The Israelite provided the lamb and the bullock, but "The cattle on a thousand hills" are the Lord's. They brought their silver and gold, but the "Silver and the gold are mine, saith the Lord," and today, not only are my whole possessions the Lord's, but my whole self belongs to him: "Body, soul and spirit," this is the extent of the Saviour's purchase. "Ye are not your own but are bought with a price." Will the reader of this search the New Testament for even the slightest indication that the popular idea is the true one, that nine-tenths of all he possesses (or indeed any portion), is his own, and that one tenth is the Lord's?

We are simply stewards, not owners, and one day we must give account of our stewardship and then all must be accounted for; not a part simply, not what you gave away, but all you received, every dollar, every cent,—principal and interest; "Mine own with usury" is the demand of the judgment day. How much, then, belongs to the Lord? I repeat, all, everything.

I am, persuaded this is the first lesson to be learned; difficult perhaps, but until it is learned we shall hardly come up to the requirements of God's word in the matter of liberality.

In concluding this short article let me repeat: 1st, All belongs to God; and, We must learn to recognize his ownership of the whole; 2nd, Our responsibility to him to make not only a good use of every dollar and cent committed to us, but to make the best use of it, so that from the smallest expenses of every-day life to the sending of the gospel to a lost sinner, every dollar, being God's, shall be spent for His honor and glory.

Poplar Hill. JAMES LEDIARD.

### THE MARCH OFFERING FOR FOREIGN MISSIONS.

The first Lord's Day in March is the time for an offering for Foreign Missions. There are seventy-two names on our pay-roll. It is proposed to send out a number of missionaries during the year. It will be seen that the offerings should be unusually liberal.

The Louisville Convention adopted the following report:

1. That there be one offering during the year.
2. That the time be the first Lord's Day in March.
3. That the preacher and Official Board of each congregation decide, before the time, on the minimum amount that, in the judgment, each congregation ought to offer to the Lord.

4. That a careful canvass of the congregation be made for cash offerings, or subscriptions payable within thirty days.

5. That we make these recommendations, urging that there be full preparation of prayer and instruction before the offerings, and that the congregations rely no longer upon impromptu basket collections only.

6. That the observance of Children's Day, so richly blessed of God, be continued on the first Lord's Day in June.

1. Hitherto two offerings were called for from the churches—one in March and one in September. To simplify the collections, it was decided to ask for one offering only from each church during the year. It is hoped that much more will be realized from this one offering than from two in past years.

2. The first Lord's Day in March is the time suggested. If another date should be deemed more convenient, it should be selected. Should the roads be impassable or the day stormy, it would be wise to postpone the offering for a week or two.

3. The third item of the report is one of vital importance. The minimum amount ought to be decided upon in advance. Last year several hundred churches gave less than five dollars each. Many gave less than one cent each. The majority of the churches gave nothing at all. While some can give more than others, there is scarcely any that can not give as much as a dollar each. The amount named ought to be worthy of the great cause of missions.

4. The fourth item recommends that a careful canvass of the congregation be made for cash offerings, or subscriptions payable within thirty days. If this is done the results will be surprising and most gratifying. Men that used to give a dollar will give ten; those that used to give ten will give a hundred. Some will give their thousands, if the matter is properly presented.

5. The fifth item recommends that there be full preparation of prayer and instruction before the offerings. This will quicken consciences that are dead. It will enlarge the views and hearts of many who are now living for little and local interests. If the brethren know the facts, they will respond as they have never done. Basket collections are good, but basket collections ought not to be regarded as sufficient.

The time has come for handsome offerings. The cause needs them; the Lord has put it into our power to make them. We must sow bountifully, if we would reap bountifully.

A. McLEAN, Cor. Sec.

## Selections.

### BAPTISTS AND DISCIPLES.

TO THE EDITOR:—At the recent Baptist Convention held in Ottawa a communication was introduced by one of the members touching a union between Baptists and Disciples. The communication came, according to the report, from the Disciples' Association at Lobo, Ont., asking for a Committee to meet a similar one from the Disciples. The Committee disposed of the matter by referring it to the local church in the Association as being the competent body to deal with it, and appointed a Committee to draft a proper resolution.

While the Rev. Mr. Porter, who introduced the matter, did so at the request of the Lobo meeting, the disposition of it according to the published report, together with matter appearing in different papers, has left the impression in some quarters that the Disciples were applying for admission to Baptist fellowship. To correct this please allow me a statement.

The writer of this, in conjunction with the pastor of the church, was conducting a series of meetings at Lobo. Rev. Mr. Porter, pastor of the Talbot Street Baptist Church in London, was present at one of these sessions and contributed largely by his warm presentation of the need of union among Christians to its deep spiritual interest. A resolution was introduced and adopted without dissent, requesting the pastor, Mr. Lediard, to bring the matter of union between the Baptists and Disciples before the next annual Convention of Disciples, and requesting Mr. Porter to bring the same before the Baptist Convention.

It was not in the mind of any Disciple that we were seeking to become Baptists denomination-

ally, or asking the Baptists to become Disciples denominationally, but that a beginning of an interchange of thought and acquaintance might be started that some blessed day might end in the two people everywhere meeting on the basis of a common faith and practice and in a union of labor for Christ's Kingdom, thus fulfilling in part the prayer of the Saviour almost in the hour of His passion that His disciples should be one that the world might believe.

The Disciples of Christ are willing to meet all Christians, according to their fundamental position, on the basis of the Word of God, exclusive of any denominational tests. The foundations of denominationalism are rapidly breaking up. They may be strengthened for a time by revision and remodeling, but the day of their failure as the church's strength is hastening in the providence of God. The foundation of true Protestantism is the all-sufficient authority of the Word of God in matters of faith and religious duty. This position practically carried must be the meeting place of the whole Church of God. The infallible and all-sufficient authority of the Scripture must be the Church's rule of faith, and the centre of her unity must be in and around Jesus Christ, and the bond of her peace and fellowship must be in loyalty to Him. Personal faith in a personal Saviour, as presented in the New Testament, and a united Church for the world's evangelization, as prayed for by the Saviour, is the position to which the religious world is tending. The divine presentation of unity is not that there will be denominational union, or one denomination absorb another, but that all lose their separateness of fellowship and be at one in Christ.

Here is where, briefly, the Disciples stand. As between them and the Baptists and other evangelical immersionist bodies, the differences are fading and will fade more rapidly by a closer acquaintance and by more interchange of communication. While there are still existing things that will divide, it should be the desire of all to hasten their removal by all possible means. The Baptists in the States and Canada number two millions and a half of people; the Disciples number about one million; minor bodies, between three and four hundred thousand. Unite these into one believing, worshipping, working fellowship and the day of a grand Protestant millennium will be near. For this consummation those who love an open Bible, a pure Christianity and the world's evangelization must pray and work.

J. R. GAFF,

Minister, Church of Christ, Denison Avenue. Toronto, October 28.—Daily Globe.

### CONVERSIONS FROM ROME.

(From Philadelphia Presbyterian). BY REV. JAMES A. O'CONNOR.

A well-known missionary priest, writing to the New York Catholic News, March 10th, 1889, says:—

"The Catholic population of the United States, according to an official report, was something over eight millions. This is much lower, it seems to me, than what it should be, when we consider not only the natural increase of the Catholic population, but also the large number of Catholic immigrants who come annually to the country. . . . Any man who travels with his eyes open soon discovers numbers of perverts whose parents have been Catholics. In many places I have found numbers of Catholic children attending the Protestant Sunday Schools regularly. In visiting a thriving village which had a population of six hundred or seven hundred souls, the majority of whom were Catholics, or at least should be, I was told that there was not a Catholic church within fifteen miles of it. In company with an old resident who wished to make me acquainted with the place I saw a sign over a shop, and I said to my friend, 'He must be a Catholic, for he has a good old Catholic name.' 'He ought to be a Catholic,' was the reply, 'and many others besides. He does not profess any religion, and he is a Freemason.'"

"Through secret societies, mixed marriages and the want of churches and good Catholic papers, many are lost to the faith. As we proceeded on our way we came to a Methodist Church. 'At least two hundred Catholics,' said my friend, 'attend that church every Sunday evening.'"

This is a sign of the times that even the most careless Protestant could not help seeing. It is a rare thing to find a Roman Catholic priest, like this missionary, or Roman Catholic journal, like this paper, admitting the existence of facts that tell the truth against themselves clearly as in this case. Roman Catholics are falling away from

the Papal Church in this country by tens of thousands every year. Many as the priest admits, are gathered into the various Protestant churches; many more become careless and indifferent about religion. The testimony of all writers and observers in France, Italy, Spain, Mexico, and other countries where Popery is supreme, is that infidelity has taken the place of Romanism. This state of things will inevitably occur in the United States if the Christian people of this country will not avail themselves of the present opportunity to give the Gospel to the Roman Catholics. It is easier to convert a Romanist who has some knowledge of Christ and some reverence for religion than to convert an infidel who has been a Catholic.

More than forty years ago a small company of English people of distinction followed Dr. John Henry Newman, the famous Oxford clergyman, out of the Established Church into the Church of Rome. Most of them have passed away, but a few, like Drs. Newman and Manning, both of whom became cardinals of the Roman Church, still survive. Many of the young Oxford men who became Roman Catholics and priests have returned to the church of their fathers, embittered more or less against that Roman enchantress that had allured them only to deceive them. Among these may be mentioned Lord Robert Montague, brother of the Duke of Manchester, who since his return to Protestantism, has written most scathing denunciations of the Church of Rome as a religious and political power. His latest and most important work, "The Sower and the Virgin," is a refutation of the doctrines of Mariolatry and Papal infallibility that has had a marked effect upon the higher classes in England, by deterring many from the consideration of Rome's pretensions and leading others to renounce the false teachings of that Church.

Among the clergymen who have returned to Protestantism within the last few years may be mentioned Canon Foulkes, Father Roberts (Cardinal Manning's nephew), Hutton, Galton, Law (Chaplain to the Duke of Norfolk), Whitehead, Addis, &c. Father Addis was one of the leading scholars in Oxford, and when he became a Roman Catholic was accounted a great prize for Rome. As a priest he labored for ten years at Sydenham, and in conjunction with Mr. Thomas Arnold; brother of Matthew Arnold and father of Mrs. Humphrey Ward, of "Robert Elsmere" fame, compiled the "Catholic Dictionary," a standard authority on orthodox Romanism, and the only work of the kind in the English language. It is a significant sign of the times that the editors of such an important publication should abandon the Church of Rome a few years after it was issued.

Father Addis withdrew only last September; Father Whitehead, who had been a member of the Dominican Order, renounced the Roman Church in November, and every week some priest is following their example. Some of the former priests have returned to the ministry of the Protestant Episcopal Church. Father Addis is now preaching in an Episcopal church in Melbourne, Australia, and others have entered upon secular pursuits. This is also the case with more than twenty priests who, in our day, have withdrawn from the Roman Catholic Church in Scotland.

Among noble ladies who became Roman Catholics not a few have also returned to the Protestant Church. The latest and most distinguished is the celebrated "Nun of Kenmare"—Miss Mary Frances Cusack—whose name is a household word in Ireland and England, and who is equally well-known in this country.

## REVERENCE.

A SENSE of solemnity should accompany the disposition to pray; otherwise, one is in danger of making requests of God as if He were an earthly and familiar friend, of whose indulgent attention there is no question. This assumption of familiarity with the Divine Being indicates a painful lack of reverence. Robert Hall once referred to the mistake of those who speak of the King of kings, "as though He were a next door neighbor, from a pretence of love." It is worse than a mistake to speak of God thus; and it is daringly impious to speak to Him, in the form of prayer, in such a manner.—Interior.

THE  
**Ontario Evangelist,**  
A RELIGIOUS MONTHLY.

Terms, 50 Cents per Annum, in Advance.

GEORGE MUNRO, ERIN, ONT.  
EDITOR AND PUBLISHER.

All communications and remittances to be sent to George Munro, Erin, Ontario, Canada.

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FEBRUARY, 1890.

BAPTISTS AND DISCIPLES.

It will be remembered that the Disciples in Lobo requested the Rev. W. H. Porter, M.A., of London to lay the matter of union between the Baptists and the Disciples before the Baptist Convention in Ottawa, which was to begin its sessions Oct. 17th. Mr. Porter acceded to the request and brought the question up in due time. In order that our readers may be well-informed on the subject, we give here the *Canadian Baptist's* report in full. It will be very interesting reading for our brethren.

Rev. W. H. Porter, M.A., laid before the Convention a communication from the Disciple Association in Lobo, Ontario, asking that the question of union between them and the Baptists be taken into consideration. The Lobo Association has appointed a committee to their own Convention which will be held in June, 1890, to bring this question before that meeting. Mr. Porter suggested the appointment of a committee to meet with a similar committee of the Disciple denomination, to consider the possibility of forming such union.

Dr. MacVicar thought the only way by which this union could be effected is by the Disciple churches becoming Baptist churches and attaching themselves to the various Associations.

Rev. A. Grant said that as the Baptists are not a body there could be no question of union with societies calling themselves such. Then, too, union means compromise, and there are no points on which we can compromise. The only terms of union would be a credible profession of regeneration and believer's baptism.

Mr. Wm. Graham rejoiced at the movement, and thought it our duty to appoint such a committee as the communication called for.

Mr. Sinclair declared that the Convention had no legislative powers and could not determine such a question as this.

Rev. W. C. Weir wished the matter laid over until the next Convention, when we shall know what action the Disciple Convention, to be held in June next, may take.

Rev. John McLaurin thought that even that would be more than we ought to do. The whole matter was *ultra vires* of the Convention. We need rather to strengthen our walls than weaken them by any compromise.

Rev. Jas. Grant considered that courtesy demanded that we should encourage in a Christian spirit any gentle movement toward teachableness on the part of the Disciples.

Dr. Goodspeed had found by experience in a similar movement between the Free Will and Regular Baptists in the Maritime Provinces, that Christian bodies might be a good deal nearer than they supposed. Such a proposition as now was made might be the means of bringing Bible truth to bear upon the leaders of the Disciple body. He could not see any difficulty in meeting the overture made by the Lobo association of Disciples. The matter at the last would rest with the individual churches. He would favor a committee of their Convention.

Revs. J. Higgins and W. M. Walker heartily supported the former speaker's position.

Rev. R. G. Boville stated that in his experience of individual applications from Disciples for church membership, he had found a more than average acquaintance with the Bible. He considered that the Lord's prayer for unity would be best obeyed by meeting the Disciples in a courteous manner.

Rev. A. Grant then moved, and Rev. J. J. Baker seconded, that we respectfully acknowledge the communication, and request them to apply to the local churches in the Association as being competent to deal with the matter. The vote, when taken, decided the adoption of Mr. Grant's motion. The following were appointed as a committee to draft the letter of the Convention: Revs. Dr. MacVicar, A. Grant, W. H. Porter, T. S. Johnson, and W. C. Weir.

The reader will now see clearly that our statement made in last EVANGELIST is quite correct, viz., that there is no reasonable ground for hoping for an early union between the Baptists and the Disciples. Observe Dr. MacVicar's opinion as given above:—"The only way by which the union could be effected is by the Disciple churches becoming Baptist churches and attaching themselves to the various Associations." Our acquaintance with the Baptist people of Ontario leads us to the conclusion that Dr. MacVicar stated the prevailing opinion of his brethren. We venture nothing when we say that the Disciples of Ontario are not ready for such a change and are not seeking such a union.

Rev. A. Grant said, "Then, too, union means compromise and there are no points on which we can compromise. The only terms of union would be a credible profession of regeneration and believer's baptism." We believe Mr. Grant in those words expresses the views of the major portion of the Baptists of Canada; and they imply that the Baptists are perfect doctrinally, at least, since there are no points on which they can compromise. The second sentence contains, no doubt, an allusion to the very prevalent notion among Baptists that the Disciples do not believe in regeneration, which, of course, is an entire mistake. They may not believe about it as the Baptists do, but they think they believe as the New Testament teaches regarding it. But we are not going to discuss these matters; we wish merely to point out that if Mr. Grant, as we believe he does, represents the majority of the Baptists of Canada, there is no immediate prospect of union between them and us.

Mr. Sinclair declared that the convention had no legislative powers and could not determine such a question as this. Any one who understands Baptist polity knows that such is the fact, and it may be well to state here that our Annual Meeting has no power to act for our brotherhood in such a matter. So far as such things are concerned there is no difference between the Baptists and the Disciples. One of the speakers remarked, "the matter at the last would rest with the individual churches," this is just as true of the Disciples as of the Baptists.

Several expressions in the above report will provoke a smile:—"A gentle movement toward teachableness on the part of the Disciples,"—"Such a proposition as now was made might be the means of bringing Bible truth to bear upon the leaders of the Disciple body."

The action of the Baptist Convention should be noted: it amounts to this, if any congregation of Disciples is interested in the question of union with the Baptists, it is recommended to apply to the local Baptist church which is competent to deal with the matter.

As a people who have all along upheld the desirability and possibility of all believers in the Lord Jesus uniting, the Disciples take a peculiar interest in all efforts tending in that direction. When the question of union between themselves and some other body is raised their interest is greatly increased; and we believe they are disposed to consider the subject in a Christian spirit and ready to submit every point of difference to the authority of the Word of God. As a matter of course the Disciples would rejoice if they and the Baptists were one people. The most of them probably believe that the time will come when they will be one. The Lord prayed that His followers might be one; those that claim to be His followers should labor to accomplish that glorious end. We trust that the Disciples of this country are so laboring—and the Baptists too.

THE WORD "CHURCH."

WHAT IT MEANS IN THE NEW TESTAMENT.

It was stated in our December number, what is quite well known, that, in the New Testament, the word "church," while frequently used, never means "a house of worship," although this is its primary signification. It is, therefore, used in a secondary sense. It is employed to translate the Greek word, *ekklesia*, in all but three of the places where that word occurs in the Greek New Testament, viz.: in Acts xiv., 32, 39, 41. In these we find the word "assembly."

Suppose, now, we should read "assembly" wherever we find "church" in our English New Testament, what crime would we commit? It might shock many good people to have the word "church" left out of the Bible; but we could get along without it, and perhaps be the gainers thereby. An assembly, as all know, is "a company of people met together," "a congregation," "a meeting." How would it do to put "congregation" where now we have "church"? We

learn that the early English Reformers contended earnestly for the word "congregation," and that it was for a long time consecrated by the usage of the common English version. We would lose nothing, but might gain much if "congregation" were allowed to take the place of "church." Suppose, again, that we were to read "meeting" where we have "church," how would that suit? Would it seem profane to read, "Upon this rock I will build my meeting?" Or, "feed the meeting of God?" Or, that Christ "is the Head of the body, the meeting?" We are not advocating such a change, but we want our readers to know that it would be entirely correct to have the Greek word, *ekklesia*, so translated. We once heard a good old sister speak of "jini' the meetin'," when she evidently meant "joining the church," and we then received from her a lesson on the way in which words take on new meanings. It may seem impossible that *meeting* should ever take the place of *church*, but it is not; it is, however, we think, quite improbable. We trust the reader has by this time, if he never had before, a somewhat clear idea of what the word "church" stands for in our English New Testament. What we want to get at is the thought of our Saviour and His Apostles. It is not what the word "church" has now come to mean. It has, in fact, many meanings in our day, as any one can see by referring to a good dictionary.

Here, then, is how the case stands. We find the word "church" in our English version of the New Testament; and we learn that it is used to translate the Greek word, *ekklesia*. Our enquiry now should be, what did the word *ekklesia* mean when the New Testament was written? We turn to a Greek-English Lexicon, and discover that it means literally, "that which is called out," and then "an assembly of the citizens regularly summoned." Some writers make much of its literal signification, and use it as a text from which to teach that Christians are a "called-out people"—called out from the world, in harmony with the Scripture, "Come ye out from among them, and be ye separate." One's faith in the wisdom of such application, (though the doctrine taught is sound,) is somewhat shaken by observing that in Acts xiv., 32, 41, the word *ekklesia* signifies a tumultuous, illegal assembly, in fact, a mob. And we feel that we are treading upon safe ground, in saying that the word *ekklesia*, when the New Testament was written, meant "an assembly, congregation, or meeting," without reference to its character as being legal or illegal, orderly or disorderly.

It occurs to us that some one may be asking how it happens that a word which originally meant a place of worship, or the Lord's house, came to be applied to "an assembly, congregation or meeting?" The use of the term *Cabinet* to designate the Queen's advisers, well illustrates this point. *Cabinet* originally means a closet or small room, and since the Sovereign's advisers were accustomed to meet in a closet or small room, the name of the room was in process of time applied to them. Take also the word *synagogue*, as used in the Bible. Any one can see that it usually means a meeting house; but sometimes it evidently signifies a company of people, viz., those who were in the habit of meeting in the house called a synagogue. So with the word *church*—first meaning a place or house of worship, it by and by was very naturally applied to the people who assembled in such a place or house. By the time our Authorized Version was made, such use had become so common, and had secured such a hold on the preferences of the leading scholars that *church* was embalmed therein.

In our next number we shall call attention to the light thrown on this subject by the word "congregation" so freely used in the Old Testament.

FOREIGN MISSIONS.

Bro. McLean's statement on the first page regarding the March collection should be carefully read. As we are asked to take up but one collection for Foreign Missions during the year, that one should be as liberal as possible. Let every brother and sister decide conscientiously what sum he or she can afford to give and then give it cheerfully. The Lord's work needs all His people can give. We cannot count ourselves His disciples if we do not do all in our power to carry out the commission to "go into all the world and preach the Gospel to every creature." Let us be faithful and give as we have been prospered.

NOTES.

A young Visitor came to stay with us January 6th. We trust he will continue to be a blessing.

Contributions from Ontario to Foreign Missions since last report:—

Wm. Ramsey, Acton ..... \$4 00  
John Robertson ..... 5 00

The EVANGELIST extends a hearty greeting to Bro. Brennenstuhl and Bro. Hester, and trusts that they will enjoy living in Ontario, and that their work will be abundantly blessed.

Bro. Sheppard's name was unfortunately omitted from the obituary of Bro. Thomas Black in last number. The careful reader would also note "holder" instead of "holden" in the "Critic's Corner."

We regret to learn that Mr. E. E. Sheppard, editor of *Toronto Saturday Night*, on account of ill health has gone south for the winter. We wish him a speedy restoration of health, and a safe return to Toronto.

Bro. Thomas Black was indeed a patient sufferer. It was a privilege to visit him and a pleasure to converse with him. He delighted to speak of the things pertaining to the kingdom of God. His memory is blessed.

The cordial response to the proposition to publish a semi-monthly is more than gratifying. Among the old subscribers in ten or twelve districts, only one, upon being canvassed, through such a paper unnecessary. And many who do not take the monthly, cheerfully declared that they would take a semi-monthly.

We do not usually refer to slight errors occurring in the EVANGELIST on the principle that "the less said the sooner mended"; but there is an odd collocation of words in Bro. Crewson's article in last issue,—"Erin, centre." Any one who has been figuring out the interpretation thereof will please take notice that what should have appeared was, "Erin, Erin Centre."

Bro. A. J. Thomson, of Erin, went to Manitoba last spring and returned home a few days ago. He says Manitoba is destined to be a great country, and that now is emphatically the time for the Disciples to put forth their utmost efforts to plant churches there upon the Divine foundation. Bro. Thomson has been in Mionedosa, and he thinks the prospects for our brethren there quite encouraging.

We regret to be so late in publishing what is found in this issue relative to the "Baptists and Disciples." One reason of the delay is that the *Canadian Baptist* still refuses to send us an exchange copy, though repeatedly and respectfully and personally requested to do so; as a consequence we did not see its report which we give now, till we had an opportunity of making application to a Baptist friend who very kindly placed his paper at our disposal. Another indication that the day of union between Baptists and Disciples is not high; is that the *Canadian Baptist*, so far as we have been able to learn, did not think the matter worthy of a single line of editorial remark.

One of the most significant and encouraging things we note among our brethren in the United States is the very marked improvement in the outward form and inward spirit of many of their papers. *The Missionary Weekly* is the immediate occasion of this remark. It is a large eight page weekly, beautifully printed, on good paper, regularly filled with profitable and interesting matter, and withal of so excellent a spirit, that one cannot help wishing that all periodicals professing to serve the Lord Jesus were altogether like it in that respect. It is published in Richmond, Va., at \$1.50 a year, and is now ten years of age; that it may see many tens with ever increasing prosperity we do most sincerely wish.

"Of course, we must preach the truth in love, but we must preach the truth, and if the time should ever come when we cease to proclaim our distinctive principles which have guaranteed to us the right of existence, with Ichabod inscribed upon our doors, it will be in order to disband and go home."—*Christian Evangelist*.

Amen and Amen to that, "and let all the people say Amen." We are reminded that we have neglected to inform our readers that

"The *Christian Evangelist*, during the present year, will contain a discussion of some of the most vital religious problems of the age, by a number of the ablest men in our ranks. It will be 'A Restatement of the Issues' which this Reformation has made with the Religious World, in the light of past experience and of the results of Biblical Research."

It would be a good thing for this timely and important series of articles to be widely read. The regular price of the *Christian Evangelist* is \$1.75 per year. We club with it for \$2.00, and will be glad to receive orders for it.

CHURCH NEWS.

TORONTO.—Denison Avenue.—There were two confessions at Denison Avenue, Jan. 10th.

GUELPH.—Bro. J. K. Hecker of Kentucky, arrived in Guelph the beginning of last month, and is now laboring with the church in that city.

AYLMER.—Bro. W. D. Campbell began a meeting in Aylmer, November 7th, and continued it for about three weeks. It was exceedingly well attended, notwithstanding much inclement weather.

The brethren and sisters of the churches of Dorchester and Aylmer made Bro. and Sister Campbell a surprise about the close of the meetings in Aylmer, and having taken the house by storm, they presented Bro. Campbell with a warm Beatrix coat and Mrs. Campbell with a tasty rocking chair, accompanying the presents with an address, expressing the warm appreciation in which both are held.

Toronto, Jan. 9, 1890.

R. W. BALLAIL.

MUSKOKA MISSION MATTERS.

On the last evening of 1889, the friends in Brunel, held a very interesting meeting; partly a "Tea Meeting," for we had a social tea, provided gratis by the sisters; partly "Concert" for we also had music, vocal and instrumental, with readings, recitations etc. and partly "Christmas Tree," as we had two trees, laden with presents, at the close of the other proceedings.

We have received parcels of papers from various parts of Ontario, for our Sunday Schools and for general distribution, which are very acceptable.

I note a few remarks from Bro. Sheppard on Matt. xvi, 18, in the ONTARIO EVANGELIST for January. Hope he will give us something more on the same.

Our meetings at Bayville have been more interesting lately. An excellent Sunday School is going on there winter and summer, and Bro. Hayward is superintendent.

Trusting that we may be favored with help in this field of labor next summer, we hope on.

W. M. CREWSON.

CO-OPERATION NOTES.

Received for Hamilton Building-Fund since last report:—

Table with 2 columns: Name and Amount. Annie J. McPhedran \$5 00, Mrs. E. Roby 5 00, Angus Gray 5 00, John Hamilton 25 00.

Contributions for Home Missions not heretofore reported:—

Table with 2 columns: Name and Amount. James Bates, L.M. \$5 00, George McGill, L.M. 5 00, Chas. McKinlay, L.M. 5 00, J. H. H. Jury 1 00, Mrs. J. H. H. Jury 1 00, G. C. M. C. 25 00, J. R. Gaff 5 00, Miss M. A. Sinclair 1 00, Miss Christie Morrison 1 00, H. T. Law, L.M. 5 00.

GEORGE MUNRO, Cor. Sec.

G. C. M. C. H.

MINNEDOSA.

The following sums have been contributed to the fund for the erection of a meeting house, for the brethren at Minnedosa, Man., since our last report:—

Table with 2 columns: Name and Amount. James Early, Norway \$5 00, George Moot, Rosedale 1 00.

Total amount of cash and pledges now on hand, is only one hundred and thirty-eight dollars, which is less than one-third of the amount required.

Are there not more brethren and sisters in Ontario, who would like to take part in this grand

work, if so, kindly send forward your subscriptions as early as possible.

JENNIE FLEMING, Treas. O.C.W.B.M., Kilsyth, Jan. 28, '90.

TO THE AUXILIARIES.

Our Treasurer is feeling anxious over the fact that only about \$200 of the amount we expect to raise this year has yet been remitted.

Possibly our auxiliaries do not feel the necessity of remitting promptly at the end of each quarter, but it would relieve us of anxiety concerning our pledges if they would kindly remember to do so. We hear it frequently said, "This is the hardest year experienced for some time."

In any case, dear sisters, the Lord's work must not suffer. If we fall short anywhere let it be in regard to our own wants.

If the Master's interests—the increase and extension of His kingdom—stand first in our hearts, and I believe it does—then let us give proof of our love by our increased liberality; that, as we abound in this grace, our zeal may provoke many. This much is made certain to us, both by the word of the Lord, and by our own experience.

If out of our abundance, we could give large sums, it would be well, and do much good in the Lord's work; but, if through our abounding love for the Master, we give—as did the widow, out of our want—the fulness of blessing and reward in our own hearts will be infinitely greater.

We have full faith in our sisters that all they have promised will be given during the year, and more if possible.

TREASURER'S REPORT.

The following sums have been received since last report:—

Table with 2 columns: Location and Amount. Aux. at Toronto, (Den. Ave.) \$11 00, Owen Sound 10 00, Blenheim 5 00, Galt 4 00, Wainfleet 6 00, Everton 8 00, Warton 7 00, West Lorne 5 00, Erin Centre 10 00, Erin Village 6 60, Walkerton 6 11, Selkirk 3 60, Lobo 12 00, Collingwood 4 00, Acton 7 00, Kilsyth 4 85.

JENNIE FLEMING, Treasurer. Kilsyth, Jan. 28th, '90.

The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space each month in the ONTARIO EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded.

What meaning did the language convey in the third commandment of the decalogue, (Ex. xx, 7)?—

The marginal reading in the New Version for "In vain," is, "For vanity or falsehood;" and this seems to convey the meaning of the third commandment. The original word rendered vain is shav, and means, according to Gesenius, "Evil, falsehood, emptiness, etc."

But while this would appear to be the leading meaning of this commandment, it no doubt also includes a prohibition of a light and irreverent use of Jehovah's name, and forbids all worship offered to Him, where sincerity and true devotion are wanting, as in Isaiah, 13, where minhath, shav is rendered "vain oblations"—lying sacrifices.

Paul in Eph. ii, 11-14, tells us that Apostles, Prophets, Evangelists, Pastors, and Teachers, were given "for the perfecting of the Saints, the work of the ministry and edifying of the body or church of Christ."

If those apostles were given for the object specified how can the Saints be made perfect, the work of the ministry carried on, or the body or church of Christ edified without them, and as they were given to be continued till we all come to the unity of the faith, surely we can not dispense with them now, for instead of all being in unity there are hundreds of different faiths existing now, at this present time.

The above is from William Dixon, of Grand Valley. The questions indicate a thoughtful and intelligent mind. We will answer as concisely as possible, as our space is limited.

Through the appointment and miraculous endowment of the several officers named in the text, Christ designed to furnish adequate and effectual means for the building up of His Church in all ages of the world. What was absolutely essential in miraculous dispensations was perfectly accomplished by Christ and the extraordinary officers whom He endowed in the early and progressive age of the Church, who, without the inspiration of the holy Apostles, could have infallibly made known to the world the gospel plan of salvation?

Macknight's rendering of the 12th verse accords with our view, "For the sake of fitting the saints for the work of the ministry," etc., and also is a proper translation of katarisis "To prepare; to instruct fully or perfectly, to fit," etc.

It is true that "instead of all being in unity there are hundreds of different faiths existing at the present time." Yes, dear sir; and it is also true that there are hundreds who do not receive nor obey the inspired teachings of the men of God who were Divinely appointed to guide men into all the truths that lead to unity and perfection; but are (as testified in the next verse of our Scripture,) "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

More anon, if necessary. E. S.

LITERARY NOTES.

THE FAMILY EDUCATOR.—Webster's Unabridged Dictionary is a great family educator, and no family of children ought to be brought up without having ready access to this grand volume.

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ALDEN'S MANIFOLD CYCLOPEDIA.—The seventeenth volume of Alden's Manifold Cyclopaedia extends from Gogo (a town and seaport of British India) to Holography (a description of the sea), and compares favorably with its predecessors in its skillful editing, handy form, excellent typography and binding, and its remarkable economy in cost.

OBITUARIES.

BECKET.—Yesterday, while a gale of wind was doing violence to buildings and fences, threatening to demolish the house in which we were sheltered, and bearing an analogy to the merciless hand of the monster that had occasioned our coming together, a goodly number of us were assembled in the Presbyterian chapel at North Pelham, to express our regard for the memory of Sister Ralph Becket, and to speak of our hope in Jesus, who came to "bless us in turning us away from our iniquities," and to lift the woe and sorrow from the human heart.

I had no acquaintance with Sister Becket; but at the close of the services as I looked upon the face, I read patience, kindness and love in every feature; then I knew that she had been a good woman. An expression of joy seemed overcast, as if the spirit in taking its departure had seen something better than earth's cares, and had left the impress there.

Sister Becket was converted under my father's preaching some years ago.

Jan. 14, 1890.

J. B. L.

"It is a good thing to believe; it is a good thing to admire. By continually looking upwards our mind will themselves grow upwards; and as a man, by indulging in habits of scorn and contempt for others, is sure to descend to the level of what he despises, so the opposite habits of admiration and enthusiastic reverence for excellence impart to ourselves a portion of the qualities we admire. Here, as in everything else, humility is the surest path to exaltation."

Children's Work.

MRS. JAMES LEDIARD, *Sup't.*, POPLAR HILL,  
To whom communications for this department should  
be addressed.

DEAR MRS. LEDIARD,—.....I am afraid my letters are too dry for the children, but I will try. The Chinese schools, if the Poplar Hill girls could see them, would be very interesting. There are very few girls attending, because the Chinese are not careful to educate their girls. Boys are the desire of a family, and the birth of a boy a great blessing. In our school, now conducted by Bro. Meigs, there was at one time, only one girl to twenty boys, and perhaps that is the proportion in many other Chinese schools for children. I know, a reading Chinese woman is a rarity. In the schools they study lessons from the books of the ancient sages, and the ancient books themselves. They learn no Geography, little, if any, History, and when thoroughly educated their knowledge of the world and its history is very limited. The children sit on benches around the four sides of a three foot square table, and, after the teacher has set them their lessons, they study out loud, swaying their heads and bodies to keep time. The din would hinder a Canadian boy in his studies, but our boys study to learn the meaning, but the heathen Chinese to learn by heart, and they become very proficient in this, so that they can learn whole pages in a few hours by rote, but ask them the meaning and they are "at sea." The teacher believes that "He that spareth the rod spoileth the child," and gives many a cuff and blow. When the lessons are learned the boys go up before the teacher in order, and turn their back to him and recite. In fact, the Chinese word, "bi, to recite," means literally, "turn the back." As they recite they keep swaying body and head, and may move several feet in reciting a page. After setting lessons the teacher dismisses the school, the scholars going out one by one very regularly and in order. It is a disgrace to be seen romping or noisy on the way from school. School opens at from five to eight in the morning, and closes about five in the evening. I often meet the boys returning from school carrying their paper-covered books. Out of school they play "Battledore and Shuttlecock," and have a weight in the feathers of the Shuttlecock but do all the knocking with their hands and feet. They also have tops—humming and pegtops. They have also a top which does not spin on the ground, but is like a thread spool and hangs on a string and by the movements of the hands spins and turns. Kites are the great sport, and there are kites resembling centipedes, birds, insects, and all kinds of animals. China is also the home of the fire-cracker. They have balls, and play also a game of throwing up a stick and knocking it away with a bat. A favorite pastime in summer is to catch large beetles and other insects and hold them by a thin thread, allowing them to fly. They pitch a brass piece like a coin, for money, and play marbles, thus, early learning to gamble. Little ones have dolls and toys, so the children have a pretty good time, unless their parents gamble, drink, or smoke opium, but many are very poor, and I am sure often go hungry and half-clad. These boys know nothing of Jesus, and in school worship the Tablet of Confucius. They early learn to worship idols in the temples, and grow up superstitious and suspicious. When one of us goes by on the street they often call after us "Foreign devil." We must work hard to tell them of Jesus and try to lead them to worship the one true God and cease to worship ghosts, devils, idols and ancient sages.

I hope this letter will please the children a little and that soon many will be interested in the mission work. We can win the children here by kindness, as in giving medicine when sick, kind words for reviling, and by opening Christian schools and teaching them the truth of the Bible; and by also teaching them Geography, thus letting them know of other countries outside of China. When older boys can learn that lightning is not a god, but electricity; that it is not a dragon that causes rain, these and many other superstitions will go and they will worship Christ....

Your Bro. in Christ,  
W. E. MACKLIN.

My usual letter to the Children must be deferred this month; but I hope to draw your attention in the March EVANGELIST to the question "What shall we do with our money?" Please give this question your consideration. A Happy New Year to you all.

J. E. L.

EXCESSIVE INTROSPECTION.

The Christian Union is right in thinking that the introspection business can be overdone. A certain amount of self-examination and self-knowledge is right and necessary. But how easy it is to carry the thing to excess and become so engaged in marking our inward deflections from right and duty that we become morbid on the subject. "In this great universe an intelligent man ought to find some more interesting objects of thought than his own imperfections. They will never be cured by being looked at; they will only become distorted. Look at them long enough to see what they are, and then look away to the work that can help you to overcome them. At bottom: excessive introspection is always a disease; instead of indicating a more sensitive conscience, it betrays a morbid temperament or a selfish indulgence in the magnifying of one's own importance. The cure for this sort of mental and spiritual infirmity is the bracing air of a healthy, active, natural life. Put your heart into human relations and your hands to good works, and you will dispel the shadows which surround you. We were put here to work out our own salvation; no man ever yet thought it out."—*Guide.*

ALCOHOL, MUSCLE, AND BRAIN.

We put a drop of alcohol into a man's eye, it poisons it.  
We try it upon the lining of the living stomach, again it poisons it.  
We study after death the stomach of a drinking man, and find that alcohol produces in regular stages, redness, intense congestion, morbid secretion and deeper hurt, destruction of part, utter ruin.  
We study its influence upon the health and strength of sailors and soldiers, and find it to freeze them in the Arctic region and exhaust them in the tropic.  
We watch two regiments on a long march in India, one with, and the other without grog, and are driven to the conclusion that even moderate quantities of alcohol weaken the muscles and break the endurance.  
We visit the training grounds of oarsmen, pedestrians, and prize fighters, and learn everywhere the same lesson.  
Alcohol is a poison to muscle and brain.—*Dio Lewis.*

"The true manner of judging of the worth of amusements is to try them by their effects on the nerves and spirits the day after. True amusement ought to be, as the word indicates, recreation—something that refreshes, turns us out anew, rests the mind and body by change, and gives cheerfulness and alacrity to our return to duty."

"It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. Forming characters! whose? our own or others? Both: and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of your fellow-beings will yearly enter eternity with characters differing from those they would have carried thither had you never lived. The sunlight of that world will reveal your finger-marks in their primary formations, and in their successive strata of thought and life."

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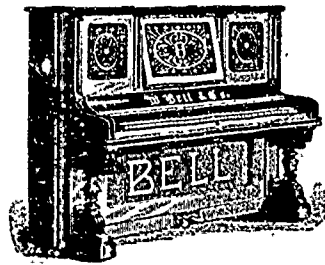
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