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# ONTARIO EVANGELIST.

THE

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

VOL. I.

GUELPH, ONTARIO, FEBRUARY, 1887.

No 10.

## POETRY.

### A BATTLE HYMN.

We are living, we are dwelling  
In a grand and awful time,  
In an age on ages telling;  
To be living is sublime.

Hark the onset! will ye fold your  
Faith-clad arms in lazy lock?  
Up! O up! thou drowsy soldier;  
Worlds are charging to the shock.

Worlds are charging, heaven beholding;  
Thou hast but an hour to fight;  
Now, the blazoned cross unfold it,  
On! right onward for the right.

On! let all the soul within you  
For the truth's sake go abroad;  
Strike! let every nerve and sinew  
Tell on ages—tell for God!

A. E. COVE.

## ORIGINAL.

### WOMAN'S WORK IN THE CHURCH.

IV.

DEAR SISTERS OF ONTARIO:

The courtesy of the EVANGELIST has so fairly introduced us I begin to feel something of the fearfulness of a personal friend. I beg to be permitted the privilege of friendship and Christian sisterhood in making this paper a direct address.

I am so little acquainted with the status of our Canadian churches I feel that I am groping somewhat blindly in giving suggestions upon Woman's Work in the church, that may be already familiar to you. The one department of work that I have in mind for this paper—Woman's Missionary Work—is, however, of so recent origin that an appeal for it is in order anywhere.

Twelve years ago our Church seemed a "stony place" indeed upon which to sow missionary seed. No effort was being made by the Church to extend the Master's Kingdom beyond the borders of our own favored land; almost, indeed, was there perfect apathy upon the subject, or worse, antipathy to it. We were timid, domestic women, wholly unacquainted in methods of associated work or management of business; with very little beyond local acquaintance in the Church. Under circumstances so adverse it required strong faith, resolute purpose and earnest consecration to commence, but when the impulse was given we committed ourselves to the guidance of our loving Father and went forward. Our brethren rejoiced in our effort, gave us their sympathy and commendation, and themselves immediately took steps to inaugurate the *Foreign Missionary Society*. It is greatly quickened the zeal for work in the home field. The activity thus awakened has reacted upon the churches engaged in it, the waste places are being rebuilt, the spirituality of the Church is rising steadily higher, trust in God is growing stronger, the joy in the Church is becoming inexpressible; in short, the changed condition of things can be called nothing less than phenomenal. Is not this the verification of the promise? "Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world!"

The outcome of our woman's endeavour in twelve years has been, \$93,500 put into our treasury for the work of the Lord, to say nothing of the greatly increased giving of our women to other enterprises of the Church; a membership of eleven thousand earnest Christian sisters bound to each other by strongest ties of spiritual kinship, working with one heart and one purpose and lifting up prayerful hearts continually to God for the enlargement of Zion; more than fifteen hundred souls won to Christ, mostly from the degradation of semi-heathenism; hope and courage put into the hearts of scattered disciples throughout one of our great mountain Territories, and title secured to about twenty thousand dollars' worth of valuable church and mission house property. We have also commenced an organized work among the children that bids fair to become one of the most important agencies of the church. In the first year

of organized effort the children have built the first house of worship on heathen soil, owned by the Christian Church. While we think that a matter of gratulation we consider of far more importance the spiritual work done for those children.

But do not imagine that all this has been accomplished as easily as it is told. It is the result of persevering labor, much self denial, and continual seeking unto God. A great deal of prejudice had to be wisely dealt with, a great deal of indifference overcome, a great deal of encouragement tenderly given, a great deal of instruction patiently administered. What has been the inspiration to all this voluntary, disinterested labor? The deep conviction that the supreme work of the Church is the evangelization of the world, and that women are as responsible as the men according to the measure of their gifts. We have brought what we have as an offering to the Lord and it has not been despised. We feel that it is a great honor conferred on us in these last years that the gifts and graces of our own sex have been accepted and blessed to the developing of a new element of strength and a deeper spirituality in the Church. Shall we not, then, in gratitude to our loving Father, who has so crowned consecrated womanhood, and opened up to us an empire in which we can rule in accordance with His will and to His glory, render unto Him that loyal service which shall

"Hasten on the glorious time,  
When beneath Messiah's sway,  
Every nation, every clime  
Shall the gospel call obey?"

This work is full of happiness for those earnestly giving their hearts to it. I wish I could convey to you some adequate idea of the blessedness of the fellowship of those engaged in it. All over this great land and even across the Atlantic are dispensing hands with those who are up with us in aim, in labor, in sacrifice, in hope, in untold enjoyment; and when we meet in our great annual Conventions we feel we have a foretaste of the happiness we shall enjoy in that great reunion from which we shall go out no more forever.

Our sisters in England have caught the inspiration and will organize this year. Mrs. Coop of Southport was with us in our great convention in October, and by her wise counsels, inspiring prayers, and active sympathy, made us feel how nationality vanishes away before the oneness in Christ Jesus.

And now, dear sisters, will you not also take part with us in this blessed work? Do you hear any voice in your own hearts saying "The Master is come and calleth for thee?" Putting aside all that has hindered, are you ready to join yourselves to this goodly company who are willing to spend and be spent in that service which gives joy to life, peace to death, and hope to immortality? If so let this be the glad year in which we may record that our Canadian sisters are one with us. Send to Mrs. S. E. Shortridge, 358 Home Ave., Indianapolis, Indiana, for our two leaflets, *How to Organize an Auxiliary Society* and *How Shall We Keep up the Interest in Our Society*, make a good report, and send a large delegation to our national Convention at Indianapolis in October, and you will be received with open hands and warm hearts. If you would like a visit from our beloved Bro. Azbill, our General Agent, you have but to extend the invitation, and he will take great pleasure in assisting you, and you will be sure to find his presence very inspiring.

Yours in Christian love,  
MRS. C. N. PEARRE,  
221 N. West St., Indianapolis.

January 10, 1887.

### FIRESIDE TALK.

NO. II.

JAMES.—I wish to make good my assertion, that all the instances of the gift of the Spirit in the New Testament were miraculous gifts. All will admit that there were such gifts; and to be brief, I will just deny that there is an instance recorded of a gift of the Spirit which was not miraculous; and it devolves upon others to prove that there was any other kind of gift of the Spirit.

LOIS. Bro. James seems confident that he is right. I presume he has read Bro. Braden in the *Review*, who also denies that there was any other gift of the Spirit than the miraculous. He is also very confident. Sister Lemert, however, has given him something for serious reflection. Well, "to the Law and to the Testimony," First, I affirm that all the followers of Jesus had the gift of the Spirit. See Romans viii. Corinthians, Gal., Peter, Acts v, and ii: 39. Now, did all receive the miraculous gift? None in our ranks so affirm yet. Then the case is simply and plainly made out, that there was a gift of the Spirit which did not necessitate miracle working. "If any man have not the Spirit of Christ he is none of His." Romans viii. Is not that as plain to day and as strictly applicable to-day as when Paul wrote it? And if you desire to know what the "Spirit of Christ" is, see 1st Peter, i: 11.

JAMES. Not so fast, Grandmother. The Ephesians, Acts xiv: 2, and the Samaritans, Acts viii: 16, did not receive the Spirit till hands were laid on them. This is plain, and consequently upsets your theory. Then I have some remarks to make on Acts ii: 39. The call, mentioned by Peter, was to receive the miraculous gift. So says Bro. Braden in *A. C. Review*.

LOIS.—How strange! that we have to meet in our own Brethren the sectarian method of argumentation. Those Brethren have a theory about the Spirit. That theory must stand; no matter what the Scriptures say to the contrary. The Ephesians, Bro. James mentioned, had not heard that the Holy Spirit had been given. Why? They had been baptized by John's Disciples. Their baptism was not valid. And although John received the Spirit from his infancy, he did no miracle. And it was the miraculous gift about which Paul and they were talking. Then the Samaritans had not received the miraculous gift. He had "fallen upon none of them." As Sister Lemert says, the gift of the Spirit is one thing; and whether that Spirit will work miracles or not, is another thing. The Spirit was given to Jesus and to John. The former wrought miracles; the latter did not. Please make a note of that. Now, as to the promise of Peter, Acts ii: 39, Bro. James dodges like a sectarian. That passage and many others stand in his way. A little "twisting and turning" must be done. Can he produce a single case, in the Apostles' teaching and practice, where *any* one, was called to receive the miraculous gift? Not one. Would not any ordinary reader understand Peter's promise to the called by the gospel? "Many are called." How? By the gospel. The Corinthians were called to be Saints, &c. How? By Paul's preaching. The Thessalonians were called. How? See 2nd Thess. ii: 14. What do Brethren gain by denying what the Bible so plainly teaches? Nothing. They may lose much. And because the sects misapply, misconstrue and misunderstand this matter: are we to deny the plain Bible teaching? No, assuredly. Such a course retards the progress of truth. Let us stand by the Book. "If any man have not the Spirit of Christ, he is none of His."

JAMES.—Let us adjourn to another evening, when we can hear others speak.—To this all agreed.

EAVES-DROPPER

## SELECTIONS.

### THE APOSTLES AS STATESMEN.

Foremost among the Statesmen of the world we must rank the Apostles. Stand upon a housetop of Joppa to-day, and gaze out at the steamers of England, France, Austria, Italy, Spain—all Christian lands—which dot the sea at your feet. Then recall the vision which Peter had on one of these housetops; how he foresaw the gathering of the Gentiles, and, in spite of the exclusiveness of his Jewish habit of thought, began to lay the beams of the new kingdom across the borders of all nations and kindreds and tongues!

The first mission projected by the church at Jerusalem showed a spirit of enterprise worthy of the catholic faith which prompted it. Antioch was the chief centre of influence on the Eastern

Mediterranean. In this old capital of the Seleucid mingled the tides of Asiatic and European civilization. It was also a chief seat of paganism and immorality. Through the grove of Daphne, rounded emperor and senators from Rome, princes and generals from the East, astrologers, soothsayers, scholars, and adventurers from all lands. Juvenal, describing the influence of Antioch upon the empire, said that the "Orontes poured itself into the Tiber." Into this distributing reservoir of current thought and life at Antioch the apostles put the clarifying, life-giving element of the gospel. From Antioch the great missionary Paul worked out upon the highway of travel. Cyprus; Ephesus, Corinth, Athens, Rome, were kindled with the sacred flame from his faith. Mark occupied Alexandria. Others penetrated to Edessa and Babylon and the banks of the Indus. The rule seems to have been, "Strike for the centres." This displayed not merely preaching zeal and love for souls, but immense enterprise, and, at the same time, genius sufficient to direct it. The prophecy of what has since come to pass was the light within their great souls, and they planned deliberately for world-conquest. —*Home-letic Review*.

### WALKING WITH GOD.

How prone we are to think that nearness to God is somehow dependent on remoteness from our fellows! Yet in both the Old Testament and the New nearness to God is linked with added nearness to God's creatures. Says the disciple who was was pre-eminently near and dear to the Son of God; "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." So it was from the beginning. Earliest among the sons of men who have been distinguished by their nearness to God stands Enoch. "Enoch walked with God," we are told. A marvelous record that! To walk with God is to live as it were a life of divine coincidence; for "how can two walk together except they be agreed?" And Enoch was agreed with God. His soul moved in rhythm with the stately steppings of the eternal One. To walk with God is to be like God, to think what God thinks, to choose what God chooses, to love what God loves, to hate what God hates; in short, to share in God's life. To walk with God is to "follow" God's Son, even Jesus Christ our Lord. Thus Enoch walked, sharing God's character, and so sharing God's beatitude. In briefest phrase, and this too from the testimony borne to Enoch in the Epistle to the Hebrews, "He pleased God." Ay, to walk with God is to please God, and to please God is to walk with God. Yet in thus walking with God, Enoch was no anchorite or fanatic. Very suggestive is this little record concerning him: "Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters." No ascetic celibate was he. It was as true for him as it is for us, that character is unfolded and tested in society. The family, not the monastery; society, not the cloister,—this is the sphere of the divine promenade. May it be for every one of us, like Enoch, to have witness borne to us even in this world, that we are pleasing God. Thus walking with God, we shall keep in everlasting chime with him; our communion with him being the ceaseless, blissful melody of the heavenly antiphony.

S. S. Times.

### THE TRUE CREED.

In his late sermon on "Unity in Christ," Dr. Parker, of London, said:

Why may not our creed be substantially reduced to one line—"I believe in Christ Jesus, the Son of God, the Saviour of the world?" After that we might welcome differences, we might be pleased to hear diversity of speech and accent; and things hitherto called heterodoxies scepticisms, infidelities, might be brought within the great astronomic action and made parts of the redeemed universe.

The same suggestion was made by one Simon Peter, a fisherman of Galilee, over eighteen centuries ago, and our Lord was so well pleased with it that he immediately adopted it as the creed, or rock on which he would build his church. But since that time men have thought that it needed several additions, and instead of one article of faith they have made as many as thirty-nine, and even more, but the change has not worked well. It has divided Christendom into contending factions. If we are ever to be one again as Christ prayed we might be, we must reduce the creeds to the original size as Dr. Parker suggests. Some of us, the Doctor will be glad to know, have tried it and it works splendidly. —*Christian-Evangelist*.

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FEBRUARY, 1887.

CHRISTIAN MINISTRY.

I wish to present some remarks in reply to your last notice of my reply. That my former remarks on the ministry may not be misused; I must review a little. I did not write about the elders and deacons of the congregations, which some mistakenly think grow by age into office. They are chosen and appointed by the congregations, from among those of themselves who have the proper qualifications. I wrote about those who are not elders and deacons, called by some the "ministry." I proposed that some one should say who the ministry are, asked for their qualifications, duties and privileges, but you jokingly said, "they are permitted to be servants of all." I never said the Christian church had no ministry. I used no such language.

You seem fond of discussing the pastor, and affirm that I said there were two kinds of pastors, but I never said there were two kinds. I understand Eph. 4 teaches that the Lord appointed some men (not officers), to be apostles, some men to be prophets, some to be evangelists, pastors and teachers. You pass over Paul's qualifying statements, that they should continue till a certain result would be brought about. Your statements and questions referring to Eph. 4: 11, 12, are delusive, and give this Scripture a meaning not in it, and are very UNFAIR to me. I did not introduce the pastor subject for discussion, and therefore leave it for the present.

I am sorry to see such a want of fairness and kindness as your last two paragraphs display. I said nothing about the preachers of Ontario more than of other preachers. Your questions and statements in this connection are like some others.

Your statement that I view the preachers of Ontario as an "evil-designing class" is positively false and a slander deliberately published to the brethren. Your charge is a serious one. By your levity about hitting off tokens, and mock promises and proposals, you would further hold me up in derision before your readers! Is that the "more excellent way?" These deprecating statements of yours never sprang from that charity which "thinketh no evil," and are no part of the "wisdom which cometh down from above." Neither are they a fruit of the Spirit, nor are they according to "the royal law."

Having used your columns to my injury, justice demands that you give your readers my reply.

JOHN BUTCHART.

We did not make a formal reply to Bro. Butchart's first article, because we looked upon the discussion of little profit to our readers, therefore we made very few remarks, intimating that that would be the end of the matter, but he insisted upon a reply, and we yielded, thinking it to be the last, but another article comes and the closing paragraph indicates the pressure brought to bear upon us to publish it. He introduced the discussion, and urged it on, and should not now manifest the kind of spirit indicated in the above article.

It is no new thing, however, when a person's arguments are shown to be untenable to think he is very much abused, but we are sorry that our brother should have so forgotten himself as to make use of words which we very much dislike to have appear in these columns.

It is far from our intention or desire to hold "up" our correspondent "in derision," but if he desires to have his articles appear in this paper, he must not be unwilling to be held responsible for what he writes, and if fair criticism makes him appear ridiculous he should not take it so seriously and blame us for it.

We will make a few remarks upon some statements in the above article, and if it be shown that they are somewhat inconsistent, we hope he will not attribute it to a lack of charity which "thinketh no evil" on our part.

He stated in his first article that pastors ceased; in the same article and in the next one he said pastors remained. We referred to it as being contradictory, and in reply he said the kind that ceased were those mentioned in Eph. 4: 11. We inferred then that there must have been, according to his teaching, at least two kinds of pastors in the apostolic church—the kind that ceased and the kind that remained. In the above article he blames us for making such an inference and says "I never said there were two kinds." Such kind of discussion tires us exceedingly.

In the first article he stated also that pastors ceased because they were appointed by the Lord; but we showed that the church and all things pertaining to it would have ceased for the

same reason. In the above article he lays stress upon the word *men*. "I understand" he says, "Eph. 4: 11 teaches that the Lord appointed some men (not officers) to be apostles, some men to be prophets, pastors," etc. Well, we would mildly suggest lest our bro. should think we are trying to hold him "up in derision" that the pastors appointed by the church have ceased also for the same reason, because the churches appointed *men* (not officers) to be pastors. It is a serious thing to be driven from the Lord to men, but hope he will not blame us for the transition.

The closing part of the above article is somewhat fierce, and if there was any occasion whatever for the language used it would be somewhat serious. He informs us in a previous article that he was not talking about elders and deacons, but about a "body distinct from the congregation and not controlled by them, and who call themselves a ministry," etc. Again, he said, "judging from the statements made it is not a very numerous body, being composed apparently of persons who make preaching their business, or have acquired some official name or position. It may be viewed as composed of two classes, those who are general laborers, and those who confine their labors to a small locality. These last are often called pastors, and confine their labors to some congregation, and are often self-appointed."

Now, if the preachers in Ontario hold themselves, as Bro. B. says they do, distinct from and above the control of the churches, if they have assumed an official name, and position not belonging to them, and if some of them have gone so far as to appoint themselves, surely they are an assuming and evil-designing class.

Bro. B. made the charges against them, and when reminded of it tries to escape by indulging in violent language. He must admit that he has made serious charges against the preachers of Ontario, or else take the other alternative, viz: that he does not understand the import of his own language.

Now, is it not about time that all this cry about preachers ceased? If any of them have assumed authority not belonging to them, let it be known, and let them be treated according to the nature of their wrong-doing, but don't condemn the innocent with the guilty. If we should state that the bakers in Guelph were in the habit of using false weights, would not every baker in the city fall under the charge, and if but one was guilty, would not the others be consistent in holding us responsible for our accusation?

We claim to be no more inconsistent than they in holding our bro. responsible for what he says, and I am sure he is too intelligent a Disciple upon maturer reflection to blame us for doing so. We have reasons to think that Bro. Butchart's appreciation of the preachers is greater than his articles indicate, but in our reviews we deal not with the man, but with his arguments.

T. L. F.

FOREIGN MISSIONS.

We have received from Bro. McLean the report of the regular monthly meeting of the Executive Committee of the Foreign Society. We are sorry to be unable to publish it in full, as it is very interesting. We make a few extracts.—The receipts for the month were \$4,170.61, and the expenditure \$1,818.81.—Bro. Wharton has bought a bungalow in India, at a cost of \$2,957.20.—The four new missionaries to Japan are busy studying the language.—About Sept. 1st E. T. Williams and F. E. Meigs and their wives will start for China to reinforce Bro. Macklin. The Society will then have about fifty missionaries under its care. It is plain that the contributions must be greatly enlarged; and no doubt our brethren are able to support not only 50 but 200 missionaries in foreign lands. We understand it is suggested by the Board that a special collection be taken up the first Lord's Day in March. We trust every congregation in the Province will accept the suggestion and send all they possibly can to further the carrying out of the great commission. It is true there are many calls; but these should not irritate us. The brethren who make the appeals are not working for themselves, but for the Master. The following sums have been sent from Ontario for Foreign Missions since last report:—

Bowmanville .....	\$10.00
Oshawa .....	31.26
Warton S. S. ....	6.62
Robertson Bros., Acton.....	10.00
	\$57.88

A quantity of editorial and other matter is crowded out this month. We have some extra copies of the January No., so that we can supply those wishing to begin with the new year. Subscribe now one and all.

NOTES.

As our paper is not large, and we only publish once a month, we are compelled to request our correspondents who furnish us with news to condense as much as possible. In order that we may be able to give space to all who desire it each month. We need scarcely say that brethren are more than welcome to use the EVANGELIST to inform the brotherhood of any matters of interest or progress, nor need we remind them that the knowledge of progress in one church stimulates the members of other churches, and therefore in this respect churches should "let their light shine."

It will be of interest to the many friends of Elder Sheppard to hear that on the 29th ult. he was united in marriage to Miss Margery Stevenson, at her father's residence, near Inlay City, Mich. The ceremony was performed by W. B. Thomson, of Washington Avenue Church, Detroit. Mrs. Sheppard, nee Stevenson, is a native of Dalry, Ayrshire, Scotland, and has been in this country about eleven years. She united with the Disciples in Detroit about four years ago, and is an active worker in the church. The EVANGELIST extends congratulations.

We learn from the Standard that Bro. Errett has started on his travels. He will visit Europe, Egypt and Palestine, and will probably be absent six months. He expects, as a rule, to be able to write weekly for the Standard during his absence, so that its readers will have an additional attraction during that period. Bro. Errett will be accompanied by the prayers of those who have enabled him to undertake this tour, and of many, many more who love him for his works' sake. Bro. McDiarmid will be the presiding genius of the Standard until Bro. Errett's return.

Owing to a misunderstanding on the part of our printer, the final report of Bro. Martz' work in Ontario did not appear in our last number. We regret the delay in the publication of it. Bro. Martz is now in North Carolina engaged in missionary work. A reading of the report will give some idea of the amount of work done by him. None but those who themselves have had experience can understand the mental and physical strain undergone by a man engaged in such work as Bro. Martz was doing among us. Trust his labors may be blessed in his new

In another column will be found an obituary of Bro. J. C. Whitelaw, prepared by Bro. D. Stirling, of Meaford. It is sad to think of him passing away at so early an age, while yet there seemed to be so much for him to do for his family and for the church; it is sad to think of the wife and children left behind; but it is inspiring to reflect that he is now "present with the Lord,"—and so free from disease, from pain, from care. To the stricken widow and children we extend our sympathies, and pray that our Father will lead them tenderly in their hour of deep sorrow, and change for them "the darkness into light, the sighing into song."

F. G. Allen, late Editor of the *Apostolic Guide*, died at Milton, Ky., Jan. 6th. The *Guide* of Jan. 21st is a memorial number, and from it we learn that Bro. Allen was a man greatly beloved. The fact that for a number of years he was fighting heroically against the encroachments of consumption, while at the same time he was fighting manfully for the name of Jesus Christ, not only endeared him the more to his friends, but even caused many who had never seen him to regard him with a tender interest. It appears that he continued his work almost to the very last, and his latest articles do not read like the productions of a dying man. The *Guide* is in a good condition, and will be conducted in accordance with Bro. Allen's well-known and oft expressed wishes. It is not yet known, however, who will succeed him as Editor-in-chief.

It is said that every hotel keeper in Scott Act Counties violates the law, and yet honest, Christian, temperance men patronize these law breakers,—no wonder the law is broken. Let it be distinctly understood that no man who on reasonable grounds is believed to be a violator of the law will receive the patronage of respectable people, and a change will soon be seen. What is the use of voting for a law, and at the same time helping to support the men who are known to be persistently trampling it under foot? Liquor sellers have too long been making tools of Christians, and laughing at them behind their backs.

The temperance people of Canada are a long-suffering people, or they would insist on knowing speedily and definitely who is responsible for

the enforcement of the Scott Act,—the Provincial or the Dominion authorities. It is a strange thing that in counties wherein the Act was carried by large majorities, no sufficient means are provided for its enforcement. And so people say the Scott Act is a failure; even some who voted for it say so. But before final sentence is passed upon the Act, let it have a fair trial. The Scott Act will not work itself. People must not only vote for it, but they must demand proper machinery for enforcing it, and then in every way assist the officers of the law.

We have received a copy of a sermon preached at Tonawanda, N. Y., by Bro. Frank Talmage, being an answer to the question, "Baptism, is it Immersion?" It is a very satisfactory treatment of the subject in comparatively small space, and can be had at five cents a copy, by addressing the author at Tonawanda.

Bro. C. A. Fleming, of the Northern Business College, Owen Sound, is now publishing a monthly called *The Business Educator*. It is to contain each month lessons on such subjects as Book-keeping, Writing, Arithmetic, Letter Writing, Business Papers, Mensuration, etc. The price is only 50 cents per year; on trial for three months 15 cents. Bro. Fleming's success in his chosen profession is well known, and we have no doubt but that he will make the *Educator* very useful to young men who desire to gain a practical acquaintance with the above named subjects without leaving home.

We have received a copy of the eleventh annual report of the Foreign Christian Missionary Society, together with the proceedings of the convention held at Kansas City, Mo., Oct. 20, 21, 1886. It also contains the names and addresses of the missionaries, as well as the constitution of the society. The receipts for the year were \$64,556.06; about \$650 of that sum went from Ontario. The society has now forty-three missionaries, working at twenty-four stations. We presume copies of this report may be obtained by applying to A. McLean, Box 576, Cincinnati, Ohio.

CHURCH NEWS.

EVERTON.—PRESENTATION.—On Thursday evening 6th inst., after the usual meeting for prayer, in the church of the Disciples at Everton, the Sunday School pupils of Miss Lavinia McCullough made her the recipient of a very kind address, and a beautiful illuminated album. —*Guelph Mercury*.

GARAFRAXA.—I visited the church in Garafra on Lord's Day 9th inst. for the purpose of holding them a protracted meeting, but on account of the weather the meeting was postponed for a time. Bro. Samuel Woolner is the pastor of the church there, and his labors are much appreciated in the community. It is a pity that such an efficient worker should divide his attention between preaching, farming and counselling. The interest of the cause demands all of his time.

F.

WALKERTON.

Editors Ontario Evangelist, Guelph:

DEAR BRETHREN,—We had the pleasure of the company of Bro. A. H. Finch, of Owen Sound, last Lord's Day, who spoke for us morning and evening, and returned to his home on Monday. He is quite willing to devote his life to establish and build up our Master's cause at Portage la Prairie and surrounding country if the ways and means can be provided.

Fraternally yours,  
J. T.

Walkerton, Jan. 14th, 1887.

WEST LAKE, ONT., CANADA.

To all whom it may concern:

At a special meeting called in the Disciples' Church at this place, Bro. Frederick Werden was appointed Chairman, and Bro. Byron Hyatt Secretary.

It was moved by Bro. Jas. M. Hyatt, and seconded by Bro. Jacob Young, that Bro. John H. Mundy (who is now laboring among us, as Evangelist), be set apart for the purpose of solemnizing marriages; according to provision made in the Revised Statutes of Ontario, Chap. 124. Carried.

FRED'K WERDEN, Chairman.  
BYRON HYATT, Secretary.

Bro. and Sister Hicks celebrated their golden wedding on the 18th inst. A large number of their relatives and friends assembled to congratulate them. The fourth generation was represented, all living, well and hearty—a scene

but rarely witnessed. The aged bride and groom were presented with two beautiful easy chairs in a few remarks by the writer. A suitable reply was made, and a very pleasant evening spent.

The Church work is moving on as usual here. Nothing to report.

At Hillier things are more encouraging, and hopes are entertained of good being done there.

J. H. MUNDY.

Nov. 4th, 1886.

GUELPH.

Mr. Alexander Stewart, an old resident of Eramosa, with a portion of his family, removed to this place last Fall, in order to make it their home. Mrs. S. with son and daughter had been members of the church meeting in Everton. They at once, upon coming here, took membership with the church in this place.

Two or three weeks ago Sister Reid, from the neighborhood of Hamilton, removed her residence to this city, and without delay identified herself with the church here.

We are delighted to receive additional members into fellowship with us. May they still continue steadfast in the Truth, and abound in the work of the Lord.

J. K.

January 25th, 1887.

In addition to what is stated above concerning the church in Guelph, it is entirely proper to say that there is a great deal of life and activity in all departments of church work. The Mite Society is still "banking" money—we do not know how fast; the young people have a Literary Society which meets every two weeks, and which is growing in interest; the Sunday School is flourishing; the regular meetings are more largely attended than perhaps they have ever been in the history of the church; and the interest in the Wednesday night meeting continues.

TORONTO.

Dear Evangelist—As we are aware that our brethren in the "regions beyond" are pleased to hear from us, we desire to say a few words to them—through the medium of your valuable pages—concerning the cause at this point. We are moving steadily on with our work, and our audiences continue good. Although none have recently confessed the Saviour, we continue earnestly and hopefully sowing the seed, from which we expect to reap ere long. In fact we know that some, having arrived at a "knowledge of the truth," are now "almost persuaded" to submit to the will of Christ, to enter His service, and press onward for the unspeakable joys of this "higher life."

Our prayer meetings are excellent. There is an increase in attendance, in spiritual growth, and manifestation of the mind and spirit of Christ, all desiring to "love one another with pure hearts fervently."

The close of the meeting on 19th inst., all hearts joined in presenting me with a purse of \$50, and an address couched in such words of kindness, confidence and encouragement, that (taken completely by surprise) I felt unable to tell them how much I appreciated their kind words and generous offering. That although I prized their valuable and useful gift, yet far above all earthly treasures I value the esteem, the confidence, and the Christian regard expressed in their excellent, but flattering address. May the Giver of all good bless them richly and abundantly, and help me to become worthy of all their confidence and love.

We have a Sunday School, with which we are trying to succeed; the outlook brightens. Also a Bible Class each Friday evening, which proves interesting and profitable.

We are looking forward to a time of great things for Christ at this place.

We hope to have a co-worker in the field, in this city all the time, to see many "turn to the Lord"—the Saviour's kingdom extended, and His precious name glorified.

We desire to thankfully acknowledge (since our last) the receipt of the following donations from kind friends to aid us in our work:—

- Bro. James Palmer, Pickering. . . . \$ 1 00
  - Sister S. E. Palen, P. E. County . . . 5 00
  - Bro. Henry Smith, Erin . . . . . 5 00
  - Bro. James Early, Norval . . . . . 10 00
- \$21 00

We expect in the next issue of the "EVANGELIST" to give a full "report" of our work, and what we have accomplished since we left Occident Hall, to worship in our present, neat and comfortable house. For the present we say, "God be with you till we meet again."

Your brother in Christ,

GEO. J. BARCLAY.

"Church of Christ," Denison Ave., Toronto, 25th Jan., 1887.

CO-OPERATION NOTES.

Leaving home early on the morning of the 29th December I went to Toronto, and by request was with them at their prayer meeting. It was well attended—always a good sign, and as many took part in the exercise as time would permit. At its close they took steps to remove the debt that yet remained on their House of worship, and provision was made for a good part of it. They are doing this in view of another important step, that of placing a man in this great city to preach the gospel.

From Toronto to Vaughan. Here there is a faithful church indeed. I think that of them it might be said as of a woman of old: "She did what she could." They are doing all they can at all times. Bro. Marratt, of Aurora, and Bro. Fry, of Toronto, visit them each once a month. They help both Foreign and Home Mission work. They have purchased a House of worship, and, with the exception of \$100.00, have it paid for. One more thing I must not forget to mention: We may look to this church to give us a preacher of the Gospel, and that soon. Bro. Baker a young man of much promise, is away to Lexington, Ky., studying, with the intention of giving his time to this work. This is an especial cause for thankfulness. The need for such men is felt more and more every day. May the Divine Blessing attend him in this work.

From Vaughan to Aurora. This is one of the churches that have sprung largely from individual faithfulness. It is of recent date. Its membership small, but a faithful and well informed band, "strong in the faith," will describe them. Here is an outline of their history. In 1872 Bro. Yule and his wife came there, the only Disciples. By quiet and persistent work Bro. Yule succeeded in interesting a few of his neighbors in the gospel. In 1876 the church in King sent Bro. O. G. Hertzog to preach there for a short time, but no immediate results followed. In 1877 the first baptism took place. In the early part of 1878 Brethren Marratt, Brodie and Thom with sister Thom, were baptized in King. Later on in the same year three more were baptized by the writer in King.—During all this time they met from house to house to break bread and a weekly prayer and Bible study meeting was established. In 1882 their first public meeting was held in a church in the Town Hall. Bro. H. B. Sherman was with them and held a meeting. The first baptisms in the village taking place hundreds being present to witness the scene. In 1883 they built and opened their church building. They have a good Sunday School and a good prayer meeting. They contributed \$30.00 towards Home Mission work. Bro. Marratt is their principal teacher and is highly appreciated by them.

From Aurora to Stayner. Here the church has been in existence for a good many years. They have about fifty-four members, and for nine months in the year they have a good Sunday School. Their location is not good for doing a large work, being about two miles out of the village of Stayner. They are interested in both Foreign and Home Missions, and if it were possible would like to have a preacher of the gospel in their midst. I preached three evenings to good audiences. They contributed \$35.00 to Home Mission work.

From Stayner to Glencairn. In one important respect Glencairn carries the palm, and I consider it worth recording. The people come to the meetings "on time," and the meetings begin to the minute; rarely any one late. Think of a church where the people are all there to sing the opening song of praise. Think of the strange feelings aroused by being in a church where you can pray without feeling that there is a small crowd waiting outside the door impatiently waiting to come in, and where you can read the Scripture without having your voice drowned by a constant dropping in of one and another, or having to wait till all is quiet, as it ought to be when God's Word is read. I repeat, this is worth recording. It is a more important item than many I have written, and if it bring forth the fruit I hope it may I shall be thankful. Reader, are you the person who *always comes late* to the Lord's house? If so, make an honest effort to avoid sinning in that direction in future. A word to the wise is sufficient.

They have a good Sunday school in Glencairn and good singing. They are interested in Home and Foreign Mission work and are especially anxious to help in placing a preacher of the gospel in Collingwood. They contribute

\$30.00 to our Home Mission work, and we can call on them with confidence to help support a man in Collingwood when we are ready. I spent a week with them, preaching twice on Lord's Day and each evening to good audiences.

From Glencairn to Collingwood. Here I spoke twice on Lord's Day, to a good audience in the morning but to a much larger one at night. The Collingwood brethren are few and poor in this world's goods, but they are very hopeful and persevering. I consider this a good point for preaching the gospel, and it ought to be done. The church is singularly deficient in what we call home talent, but they use faithfully what little they have. They ought to be helped and a proper effort to establish the cause at this point should be made.

J. L.

FINAL REPORT OF C. W. MARTZ.

I started homeward from Goderich, Ont., early on the morning of November 1st, and arrived at my home in Indianapolis, Ind., on Tuesday morning following at about 11 o'clock.

My last report was written while I was at Walkerton. Afterwards I visited and preached one evening at Stratford. The following day, Thursday, Nov. 28th, I reached the vicinity of Goderich and preached in the home of Bro. Alex. Gerrard the same evening. The following evening, as also on Saturday and Sunday evenings, we occupied the school house and preached to quite a number of friends who gathered with the disciples. On Lord's Day morning we met in the home of one of the brethren, and broke the loaf and partook together of the emblematic cup in memory of Calvary's illustrious Sufferer. Brethren assisted by their exhortations and prayers in making it a very precious occasion, while I added, in brief discourse, some practical suggestions, submitted as parting words of advice to the brethren. In this locality fifteen or sixteen earnest and devoted disciples meet to worship. They are doing what they can to help themselves. A little help rendered in this field would eventually bring a large revenue of blessing to the cause.

I greatly regretted that my enfeebled condition did not enable me to project my work even into the following month, and beyond the time at which my year actually closed. I desired also to visit the little church where Bro. Smith has so faithfully labored, but physical strength failed, and I was compelled to cease holding meetings for them. I bade these good brethren good-bye and cancelling my engagement at Detroit, Mich., hastened homeward.

I have thus closed the most active and laborious of all the years of my ministry. I have served my good brethren in Ontario as faithfully as I could. I believe I have contributed in making possible still greater results for the cause of missions in Ontario. I have the satisfaction of having conscientiously, and well and faithfully performed the work by me undertaken, which has made such a constant strain upon my energies and strength. During the year I have traveled a distance of 2025 miles in actual service in reaching the fields where I have labored. I have delivered 196 public discourses, besides daily labor in the homes of the brethren and among the people. In the direct line of my labors there have been 41 confessions and baptisms, and others gathered in, reaching in the aggregate near a half-hundred souls. I took pledges to the amount of \$178.25, while operating under the first seven months of my work. I received in cash from the churches directly \$121.33. Turned over to the former Sec-Treas., \$36.69 cash, and from him have received at different times in cash to apply on salary, out of the amounts pledged and forwarded to him from churches or individual disciples until at this writing, including \$10.00 paid from the brethren near Goderich, and heretofore unreported, I have received a total amount in cash for services as evangelist of \$632.50. I have visited and re-visited points where I have preached in the Province until the times in which I have again and again attacked the enemy's ramparts, in an aggressive warfare against the sin of those who seek to overthrow Christianity—the indifference of its votaries at professed friends—anti-missionary sentiment, and other forms and phases of wrong-doing, opposed to the Saviour's teaching, have reached the number of forty-six different engagements.

For Bro. Jas. Lediard, at once my contemporary and successor in labor, I bespeak the hearty sympathy and co-operation of the brethren in his effort to place this work on a more firm and permanent basis. If strength is given I may soon be on the field of activity again holding meetings in the Province, where, in the judgment of my brethren, they believe I can do good.

While the actual distance travelled in direct connection with my work has been more than

two thousand miles, a careful management of my appointments so as to avoid too much retracing of distances once covered by travel, I have been able to cover all railway, stage and hack fare expenses by an outlay in cash for the entire year of \$82.25.

Of course this amount is exclusive of my own personal expense of coming to Canada and returning to my home again, which, with the privilege of one short visit to my home during the year, cost me personally, as my contribution to this work, the sum of \$57.00.

I may include, I presume, without offence to any one interested in me personally, and the final report I now submit, that at this date there is still due evangelist for services rendered, and unpaid, as yet, the sum of \$167.50, which the Board of Management will no doubt promptly direct to be placed in my hands. In conclusion I submit, that there are some disciples in Canada who would not sacrifice the home comforts and make the sacrifice I have been called upon to make in the interest of the cause for a much larger sum than the full amount of my salary. I have learned that there are hundreds of true, tried and noble disciples, who have a love for the cause, and many have contributed of their means to aid in supporting me in the doing of this hard and much needed work in Ontario.

To all dear brethren and friends a tender Farewell.

C. W. MARTZ.

OBITUARY.

On the morning of the 5th of January, at his residence, in Meaford, the spirit of Bro. J. C. Whitclaw quietly passed away to his eternal home. For more than a year he had been in failing health, and all efforts, whether change of climate or medical aid, proved ineffectual in producing any change for the better. In the spring of 1886 he gave up business in Meaford and tried the climate of Manitoba, settling with the church at Portage la Prairie, and laboring with them very acceptably, though in great weakness, for about three months, when he was compelled to return home, his strength all the time gradually wasting away with consumption—"But while the outward man perished, the inward man was renewed day by day." With great patience and implicit confidence in the word of the Lord, he endured till the change came. Many times as the end drew near he spoke of realizing more than ever the certainty of things unseen and eternal. From the time he entered upon the Christian life, he pursued a steady, persistent, faithful course in what he believed to be his duty in the service of God till the end.

His labors in preaching and teaching were chiefly confined to Meaford and adjacent churches and so faithful was he in discharging his duty that nothing but impassable roads, or weather hindered him from filling his appointments.

Among his last sayings on earth was an entreaty to those whom he had been instrumental in teaching the way of the Lord more perfectly, to be faithful in the service of the Lord.

Our dear Brother was called away before he scarcely reached his prime, being only 34 years of age, and leaves a sorrowing wife and three small children to the care and protection of Him who has promised to never leave nor forsake those who put their trust in Him. These, with his aged and affectionate mother, have our deepest sympathy in their bereavement, and we pray that the Everlasting Arms may bear them safely onward and upward till they again meet with him who has but gone before, to be with Christ which is far better.

D. STIRLING.

Meaford, Jan. 21st, 1887.

MARRIED.

MCGILL—WHITE—On the 4th of January, at the residence of the bride's mother, by T. L. Fowler, Donald E. McGill, of Erin, to Hattie White, of the same place.

WHITE—MCALLISTER—On the 4th of January, at the residence of the bride's father, by T. L. Fowler, Edward White, of Erin, to Katie Ann, eldest daughter of Daniel McAllister, Erin.

TRUMPER—MCDONALD—On the 12th of January, at the residence of the bride's father, Robert McDonald, Esq., of West Point, by J. H. Mundy, Miss Mary Catherine McDonald to Mr. Frederick B. Trumper, of Athol, P. E. Co.

PAGE—KAITH—On the 29th of December, at the residence of the bride's mother, Sherwood, Ont., by James Lediard, Ella Kaith to Lewis Page, of Vaughan.

ALEXANDER—MARTIN—On the 13th of January, in the Township of Erin, at the residence of the bride's father, by Elder James Kilgour, C. A. Alexander, Lambton Co., to Sister Sarah M., third daughter of Bro. Geo. Martin.

**ORIGINAL.**

**"HIM HATH GOD EXALTED WITH HIS OWN RIGHT HAND A PRINCE AND A SAVIOUR."**

Acts 5: 31.

Luke says, in speaking of the re-appearing of the Lord Jesus Christ from the dead, "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the Kingdom of God." But the Apostle says, "God raised Him from the dead." Christ said, "I have power to lay down my life, and I have power to take it again." The redemption of man was a matter thoroughly understood between the Father and Him who was to be the world's Redeemer, at least as early as the fall. When we consider the divinity of Jesus the Christ, we can see no discrepancy between the language of the Saviour and that of Paul when he says, "I and my Father are one" so there is a perfect harmony between the Father and the Son in every respect. But the brightest gem in the crown of our rejoicing is the fact that Jesus rose from the dead—hence says Peter, "Blessed be the God and Father of our Lord Jesus Christ who hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead." In His death they felt that they had lost a great friend—one who could supply all their temporal needs—and through whom they fondly hoped to realize a deliverance from the Roman yoke, but in His resurrection they lost sight of temporal things, worldly honors, high positions near the temporal throne in the earthly kingdom, and even their deliverance as a part of a great nation, and their restoration to their original power and greatness—all, all sank into utter insignificance as soon as they were convinced that Jesus had risen from the dead. In silent tears, mingled with disappointment, they had witnessed the cruel, mocking, scourging, and death of Him who had long been the object of their fondest hopes and highest expectations—they had "left all" and followed Him—they scarcely knew why. No doubt, though poor at the time when they left all, they were poorer now. Jesus had told them that they should receive in return much more than they had forsaken, even an hundred-fold more, with persecutions, and in the end eternal life. They understood more of those things at the time, but the resurrection of Jesus from the dead made everything clear—hence the idea of being begotten again unto a living hope by the resurrection of Jesus from the dead. If Jesus had not risen from the dead, the gospel would be powerless—indeed we could have no gospel. All the suffering of Jesus, and even His death could not avail, would not be good news, but rather the reverse. But, says Paul, "Now is Christ risen from the dead and become the first fruits of them that slept." And he says, "If Christ had not risen our preaching would be vain"—hence in order to a gospel having in it the power of God, Jesus must rise from the dead. "He showed Himself alive by many infallible proofs." "All hail the power of Jesus name—let Angels prostrate fall." But God hath not only raised Him from the dead, but hath set Him at His own right hand, far above all principalities and powers, and might and dominion, and above every name that is named, not only in this world, but also in that which is to come, and hath put all things under His feet.

In our efforts to grasp or comprehend the thought of the transcendent glory of the exalted Redeemer in His glorified state, the finite mind is lost in the infinitude of the length and breadth and height and depth of the indescribable glory of Him who was once the man of sorrows, but now fills Heaven and Earth with the glory of His presence. He is the Shechinah of the dispensation of grace. Him hath God highly exalted to be a Prince and a Saviour, to give repentance unto Israel, and remission of sins. "Unto me," says Paul, "is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." During the days of His incarnation His glory was veiled in humanity. "thinketh no evil" on our part.

He stated in his first article that pastors ceased; in the same article and in the next one he said pastors remained. We referred to it as being yet upon the earth. Referring to the transfiguration on the Mount, he says, speaking of Jesus, "He received from God the Father honor and glory, when there came such a voice from the excellent glory, This is my Son, in whom I am well pleased, and this voice came from Heaven, and we heard it when we were with Him in the sacred mount." In his opening address on that memorable day of Pentecost, he says, "This same Jesus hath God raised up, whereof we are all witnesses,—therefore, being by the right hand

of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this which you now see and hear."

The Prophet in looking forward to the advent of this mysterious stranger and the glory that should follow, says, "Unto us a Child is born, unto us a Son is given, He shall be called Wonderful, Counsellor, the Mighty God, the Father of an everlasting age, and the Prince of Peace." He was made for a little while lower than the Angels for the suffering of death, but now He is crowned with glory and honor, for it became Him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the Captain of their Salvation perfect through suffering. "For such an High Priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." "And being exalted He is now the Author of Eternal Salvation to all them that obey Him." He is Heir of all things, the possessor of Heaven and Earth—hence says the Father, "Let all the Angels of God worship Him." "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy portion."

Speaking of the Priesthood of Christ, the Apostle says, "Priests who preceded Him were not permitted to continue by reason of death, but this man, because He continueth ever, hath an unchangeable Priesthood." "God hath highly exalted Him." He is, indeed, the most exalted Being in the universe of God, and yet He says, "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in unto him and sup with him, and he with me." Notwithstanding His exaltation, His perfection of character, human and Divine, He has been touched with the feelings of our infirmity, He has been even tempted in all points as we are, His cheek was once moistened with tears of human sympathy, His exaltation has not robbed Him of those noble traits which characterized His pure and spotless life while He trod this earth of ours, the "Man of sorrows." John reclined upon His breast, and so may you, Jesus loves you, and He says to you now, "Let not your heart be troubled," "I will come again and receive you unto myself." I have a place prepared for you—"in my Father's house are many mansions," "and there is no night there, no tears, no sorrow, no pain, no death." "He that overcometh shall inherit all things."

Let us follow our exalted Redeemer, that we may enter in through the gates into the city.

H. BROWN.

Warton, Jan. 7th, 1887.

**EDUCATIONAL.**

December the 15th was the anniversary of the enrollment of the first student in the CORRESPONDENCE BIBLE COLLEGE. To-day it has an enrollment of 138 students, representing thirty-three States, Territories and Provinces as follows: Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Texas, Indian Ter., Missouri, Kansas, Arkansas, Montana Ter., Nebraska, Washington Ter., California, Minnesota, Wisconsin, Michigan, Indiana, Illinois, Ohio, New York, Pennsylvania, Maryland, Massachusetts, Virginia, West Virginia, Ontario, Quebec, Nova Scotia, Prince Edward Island, and lessons are on the way to Australia for twelve more. Many of these students are young men who are preparing to preach the gospel, while a large number are successful pastors and evangelists. All are enthusiastic in their praises of the C. B. C. course. A Virginia-Kentucky evangelist says: "I believe I have already gotten the worth of my tuition for one year. I have learned more about the lesson than I would have learned had I not taken the course." This statement was made concerning the first lesson.

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