

THE ONTARIO EVANGELIST.

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

VOL. I.

GUELPH, ONTARIO, JANUARY, 1887.

No. 9

POETRY.

AT THE DOOR OF THE YEAR.

The corridors of Time
Are full of doors—the portals of closed years;
We enter them no more, though bitter tears
Beat hard against them, and we hear the chime
Of lost dreams, dirge like, in behind them ring
At Memory's opening.

But one door stands ajar—
The New Year's; while a golden chain of days
Folds it half shut. The eager foot delays
That presses to its threshold's mighty bar;
And fears that shrink, and hopes that shout aloud,
Around it wait and crowd.

It shuts back the Unknown,
And dare we truly welcome one more year,
Who down the past a mocking laughter hear
From idle aims like wandering breezes blown?
We whose large aspirations dimmed and shrank,
Till the year's scroll was blank?

We pause beside this door,
Thy year, O God, how shall we enter in?
How shall we thence thy hidden treasures win?
Shall we return in beggary, as before,
When thou art near at hand, with infinite wealth,
Wisdom, and heavenly health?

The footsteps of a Child
Sound close beside us. Listen! He will speak,
His birthday bells have hardly rung a week,
Yet has He trod the world's press undetected,
"Come with me!" hear him through his smiling say,
"Behold, I am the Way!"

Against the door his face
Shines as the sun. His touch is a command,
The years unfold before his baby hand!
The beauty of his presence fills all space,
"Enter through Me," he saith, "nor wander more,
For lo! I am the door."

And all doors openeth He,
The new-born Christ, the Lord of the New Year
The threshold of our locked hearts standeth near;
And while he gives us back to us the Key
Our Future on us with his eyes has smiled
Even as a little child.

—LUCY LARCOM.

SELECTIONS.

THE DESIRE OF ALL NATIONS.

John I : 41.

Such was the joyful announcement made by Andrew to his brother, Simon Peter. It implies prolonged expectation, ardent desire, tireless research, and satisfying and complete assurance. We will readily appreciate the delight of Andrew, if we will only remember that at the time of his discovery the Jewish nation was anxiously looking for a wonderful Deliverer—the Messiah, or God-anointed One, the Prophet greater than Moses and to whom Moses bore witness, and a King grander than David, and of whose sufferings and triumphs David sweetly sang. It was this anticipation which Zacharias regarded as on the eve of fulfilment when John, his son, was given to him in his old age, and which he celebrated in the exultant words, "The Lord hath visited and redeemed His People;" and it was this longing which inspired the song of Simeon, the thanks of Anna when Mary presented the infant Jesus in the temple. A former generation had turned its eyes with hope toward Simon Maccabæus, as one still earlier had toward Zerubbabel; but the error was soon most keenly felt, and the attention of the people, influenced by prophecy and by political disaster, had gradually centred in the period which witnessed the origin of Christianity. The belief that Malcha Meschica was then about to appear was so general that impostors, some of whom are mentioned by Josephus, were encouraged and actually deceived many; and it was so well known that various Roman authors alluded to it. Suetonius wrote in the *Life of Vespasian* "An ancient and constant tradition has obtained throughout all the East that in the Fates it was decreed that about that time some one who should come from Judea would obtain the dominion of the world;" and Tacitus, when referring to the prodigies which preceded the destruction of Jerusalem, said that "many understood them as forerunners of that extraordinary person whom the ancient books of the priests did foretell should come about that time from Judea and obtain dominion." Thus the knowledge of Israel's hope was current among the pagans and

aroused their curiosity, not unmingled with suspicion and apprehension.

But the Jews are not the only people who have cherished the faith that the Invisible and Infinite would be revealed in some glorious Being on earth who should bring moral and physical disorder to an end restore what Virgil calls "Saurman" days again. The Egyptians longed for a living manifestation of the hidden God, and taught that He would be the child of Isis; the Chinese looked for a Coming One who should be the Truth Itself; and in the sixth century, B. C., Confucius said, "He would arise in the west;" the Goths craved an Odin who should sympathize with human sorrow and travel from city to city, comforting and healing; the Greeks, as is recorded in one of the Platonic dialogues, determined to "wait for One, be He God or an inspired man, to instruct us in our religious duties, and, as Athene says to Diomed in Homer, to take away the darkness from our eyes;" and the Romans shared in these anticipations, as is proven by the famous eclogue of Virgil, in which he erroneously greets the new-born son of Pollio as the destined restorer of happiness:

The base, degenerate, iron offspring ends,
A golden progeny from Heaven descends.
See, laboring Nature calls thee to sustain
The nodding frame of Heaven, and earth, and man;
See to their base restored, earth, seas, and air,
And joyful ages from behind in crowding ranks appear.

Dryden's Translation.

Traces of a similar belief are to be found even among the Indians. Dawson, in his *Fossil Men*, represents them as having "traditions of a great benefactor, a teacher of arts, and introducer of humanity and civilization. Among the Peruvians, he is Manco Capac; among the Mexicans, Quetzalcoatl; among the Crees, Gephuchican; among the Aztecs, Coatlicauhtli; and the Iroquois, the origin of the tradition forms the basis of Longfellow's "Hiawatha." He is described as a "benevolent hero, or demi-god of the olden time who has left the world or been spirited away, and is to return." It would seem then, that these yearnings have been well-nigh universal, and, such being the case, it must follow that they are not only the outgrowth of the soul's deepest needs, but are of sufficient significance to warrant the inquiry as to their ever having been met and fulfilled in any great historic personage.

Christianity claims that they have, and asserts that Jesus, the Prophet of Nazareth, is the Being, and the only Being, who has realized in Himself the expectations of Israel and the visions of all other nationalities. He Himself assumed to be Messiah, the "Son of the Blessed." While He did not do so in a way to create public excitement and foment revolt against constituted civil authority, He never hesitated, at proper times and under fitting circumstances, to announce Himself as the predicted Anointed One. When the woman of Samaria said to Him, "I know that Messias cometh, which is called Christ," He saith unto her, "I that speak unto thee am He." The confession of Peter, to the same purport, He accepted, and added, "Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." When He was solemnly questioned by Caiaphas as to whether He was the Christ, the Son of God, He answered, "Thou hast said." And thus He stakes His standing in the judgment of posterity on the righteousness, and truthfulness of this declaration. He challenges investigation at this point and is willing to abide the decision of candid scrutiny.

GEO. C. LORIMER.

THE DAY OF THE NATIVITY.

The only indication of the season of our Saviour's birth is the fact that Shepherds were watching their flocks in the field at that time, Luke 2 : 8. This fact points to any other season rather than winter, and is therefore not favorable to the traditional date, though not conclusive against it. The time of pasturing in Palestine (which has but two seasons, the dry and the wet, or summer and winter) begins, according to the Talmudists, in March, and lasts till November, when the herds are brought in from the fields, and kept under shelter till the close of February. But this refers chiefly to pastures in the wilderness, far away from towns and villages, and admits of

frequent exceptions in the close neighborhood of towns, according to the character of the season. A succession of bright days in December and January is of frequent occurrence in the East, as in Western countries. Tobler, an experienced traveller in the Holy Land, says that in Bethlehem the weather about Christmas is favorable to the feeding of flocks and often most beautiful. On the other hand strong and cold winds often prevail in April, and explain the fire mentioned John 18 : 18.

No certain conclusion can be drawn from the journey of Joseph and Mary to Bethlehem, and to Egypt; nor from the journey of the Magi. As a rule February is the best time for travelling in Egypt; March the best in the Sintric Peninsula, April and May, and next to it autumn, the best in Palestine; but necessity knows no rule.

The ancient tradition is of no account here, as it varied down to the fourth century. Clement of Alexandria relates that some regarded the 25th Pachon (i. e. May 20), others the 24th or 25th Pharmuthi (April 19 or 20), as the day of Nativity.

The traditional 25th of December is defended by Jerome, Chrysostom, Baronius, Lamy, Ussher, Petavius, Bengel (Ideler), Seyffarth and Jarvis. It has no historical authority beyond the fourth century, when the Christmas festival was introduced first in Rome (before A. D. 360), on the basis of several Roman festivals (the *Saturnalia*, *Sigillaria*, *Juvenalia*, *Prunalia*, or *Dies natalis Invicti Solis*), which were held in the latter part of December in commemoration of the golden age of liberty and equality, and in honor of the sun, who in the winter solstice is, as it were, born anew and begins his conquering march. This phenomenon in nature was regarded as an appropriate symbol of the appearance of the Sun of righteousness dispelling the long night of sin and error. For the same reason the summer solstice (June 24) was afterwards selected for the festival of John the Baptist, as the fittest reminder of his own humble self-estimate that he must decrease, while Christ must increase (John 3 : 30). Accordingly the 25th of March was chosen for the commemoration of the Annunciation of the Virgin Mary, and the 24th of September for that of the conception of Elizabeth.

The 6th of January has in its favor an older tradition (according to Epiphanius and Cassianus), and is sustained by Eusebius. It was celebrated in the East from the third century as the feast of the Epiphany, in commemoration of the Nativity as well as of Christ's baptism, and afterwards of his manifestation to the Gentiles (represented by the Magi).

Other writers have selected some day in February (Hug, Wieseler, Ellicott), or March (Paulus, Winer), or April (Greswell), or August (Lewin), or September (Lightfoot), who assumes on chronological grounds, that Christ was born on the feast of Tabernacles, as he died on the Passover and sent the Spirit on Pentecost), or October (Newcome). Lardner puts the birth between the middle of August and the middle of November; Browne December 8; Lichtenstein in summer; Robinson leaves it altogether uncertain.

PHILIP SCHAFF.

CORRESPONDENCE.

CHINA LETTER.

NANKIN.

Nankin is one of the great cities of China. The name means "southern capital" and it has been the capital under several dynasties, the last time under the Ming dynasty A. D. 1368—1403. The Taiping rebels also made Nankin their capital. The city has been slowly recovering, since their expulsion in 1865, from the terrible destruction caused by them. It is wonderful to see the ruins of houses and temples wherever one goes, and if one desires to make a small garden plot plenty of bricks and tiles can be collected from the ground to make a good wall around it.

The wall of the city is over thirty miles in circuit, 30 ft. wide and from 40 to 85 ft. high. It is built partly of stone, but mainly of large bricks 15 in. long, 7 in. wide, and 4 in. thick. This immense enclosure is not all occupied by a dense population. The southern part away from the

river—Nankin being situated on the south bank of the Yangtze—is flat and occupied by shops and dwellings built on narrow and dirt streets. The northern and larger portion is hilly, the tops of the hills being covered with graves or temples, and the valleys laid out in small market gardens, beautiful groves of bamboo and other trees, with winding paths in all directions paved with brick or broken tile, making altogether a beautiful park where one can take most pleasant walks often not being able to see the path ahead for more than a few rods, and being surprised and startled at the whizz of pheasants rising frightened by his approach. The small farmers or gardeners raise rice, wheat, Indian corn, flax, peas, beans, broom corn, tobacco, cotton, celery, onions, cucumbers, squash, melons, and fruits such as plums, peaches, apricots, pears, persimmons, pomegranates, etc. Water is collected in ponds formed in the bottoms of valleys, and irrigation done by a kind of pump, and also by hand.

I have rented a house out in this rural retreat, and I may as well describe my dwelling, which is part of a Buddhist monastery. In front is a two storied brick building with plain roof of tiles, the brick walls are hollow, and are braced by a frame work of wood which supports the roof. Behind this is a single storied building formerly a temple. The gable walls of the two buildings are prolonged and joined; making a court between the houses, which is paved with brick. Another court behind is formed by a continuation backward of the gable walls of the old temple. Nearly all houses in China are either thus enclosed by a high brick wall which is a continuation of the walls of the house, or by a separate wall which surrounds several houses. The windows and doors open into the enclosure; rarely are their openings to the outside. A street of residences often looks very blank, and one wonders at first where they get their light.

There are three main gates to the city on the east, two on the west, two on the north, and one on the south. The gateways are high and arched and a lesser wall surrounds the gateway forming an enclosure for greater protection. The gates are closed at nine or ten o'clock at night and opened at the dawn. Moderately wide avenues paved with stone and brick extend between the gates north to south, and east to west, but none of them would accommodate carriages and wagons such as we have at home. Transportation is carried on throughout the city in various ways. There are canals by which goods can come without change from the Yangtze to quite a number of points. Man power occupies about the second place. One man carries from sixty to one hundred pounds in two baskets or bundles hung to the ends of a pole across the shoulder. Larger loads 100 lbs. to a ton are carried by two men with a pole between them, or several pairs of men can get a purchase on a larger bundle or box by suspending it from the point where the several poles intersect. Next come donkeys carrying loads in pails, baskets, or bundles fastened to pack saddles. Grain and flour are put into long bags and balanced on the bare backs of the animals. Sometimes there is a driver for each donkey, and sometimes one man has a drove of them. Wheelbarrows with a large wheel projecting through the centre of the platform, are also used to carry loads, the wheel being covered in by a frame. Men go about on foot, on donkeys, mules or horses, or in sedan chairs, and occasionally wheelbarrows are used as in Shanghai. The roads are not adapted to jinrikishas. Donkeys are good, and one can have a very pleasant trip on them.

Nankin is the centre of government for three provinces the combined population of which is about 75,000,000. The city itself has a population of about 500,000. It is one of the great centres of learning of the Empire, and an excellent centre for Christian effort.

W. E. MACKLIN.

NANKIN, OCT. 11th, 1886.

At a Universalist convention in New England "they had no cheering reports to make of rapid growth in numbers or influence as an organized body, but they were full of enthusiasm over the approximation of other denominations to their liberal views, and prophesied that many Congregational pastors would become essentially one with them."

The Ontario Evangelist,

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T. L. FOWLER, } EDITORS AND PUBLISHERS.
GEO. MUNRO, }

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JANUARY, 1887.

RETROSPECT AND PROSPECT.

It was our purpose in this number to have made some general remarks suitable to the closing and opening years, but the beautiful words from Bro. Sheppard's pen, which appear in another column, make anything of that character from us entirely unnecessary. We have space left however to glance backwards and forwards for a moment. Our view will be confined to our work in Ontario.

One thing that strikes one at the outset is, that there have not been many large gatherings in the churches during the past year; neither has the entire number added been very great. What the net increase has been we are unable to say; neither can we say how the year 1886 compares in this respect with former years. We can only join with our brethren in regretting that our hearts have not been gladdened by seeing multitudes turning to the Lord. Certainly far more might have been accomplished had we all worked more faithfully and more earnestly for the salvation of our fellow-men.

In another respect we think there is great and distinct reason for encouragement and thankfulness. Much has been done to inform the brotherhood of the Province of the true state of the cause, much has been done to remove a certain distrust existing among the brethren in different parts of the country, and much has been done to excite in the minds of the Disciples in nearly every church an intense desire, and an earnest resolve, to undertake and carry out at once something worthy of a great cause, and a Divine Master. And there are not wanting indications that these efforts have been productive, and are producing, good effects. It has been demonstrated, we think, that the oft-repeated charge that we are a miserly people is not true. Let a worthy object be properly presented and we shall not fall behind when money is required. Let Bro. Lediard's reports be examined by any who may doubt this assertion. There are also indications from one end of the Province to the other that the old-fashioned, unreasonable, and unscriptural opposition to preachers laboring permanently among churches where their services might be required is dying out. It is well-known that many, if not most, of our old brethren—the pioneers of our movement—at the outset of their work held tenaciously to the opinion that it was wrong and unscriptural for a preacher to labor continuously with a church and receive compensation therefor. It is likewise well-known that many of these same venerable men afterwards changed their minds, and urged the churches where they had influence to employ faithful men to labor among them. And we have heard not a few of them express their regret that they should ever have lent the weight of their influence to the support of an idea which worked only evil to the cause. We would not rejoice were our brethren anxious to have a priestly, or clerical caste among them, but we do and shall rejoice to hear of a congregation seeking an earnest, Godly, Scriptural man to labor with them for the Master. And it is a matter of great encouragement that so many of the churches either have secured, or are trying to secure, the services of such men.

What is the prospect for the year 1887? We think that those who live to see the close of this year will find that the Disciples of Christ in Ontario will have made considerable progress in all departments of church work. The past year we regard to have been in many respects a year of sowing—we hope to have "the blade, then the ear, then the full corn in the ear," in due course, and in due time. We have not space to state our reasons for our expectations. They may, perhaps, be gathered from the foregoing part of this article.

In regard to the distinct and special objects of a missionary character which we should have before us, we may say that these seem to us to be of most pressing importance, viz., the placing of an educated, able, experienced, Scriptural

preacher in the City of Toronto to redeem us, if possible, from the disgrace of being almost unknown, or worse than unknown, in the great and growing capital of our Province; the continued support of the work in Muskoka; the revival of the work in Manitoba; the raising of our contribution to Foreign Missions from \$650 in 1886 to \$1,000 for 1887. There are other, yea, many other, worthy objects—many points in Ontario where a liberal and judicious expenditure of missionary money would be followed by gratifying results, but in our humble judgment the aforementioned objects most loudly call for the hearty, the liberal, the united support of the Disciples of Ontario. But we must close. We submit these reflections for the consideration of our brethren, and pray that this year may be for us all a year of consecrated effort, that it may be a year of great success.

G. M.

CHRISTIAN MINISTRY.

I wish to present a few words about your remarks on what I wrote concerning the body called the Ministry; but I wish first to request you to correct some misprints. On page 2, column 3, line 6, read, laborers of (not or) Bible order, and same column, line 17, read provision (not promise) made.

Now as to your remarks, I am surprised to find you charge me with saying the church has no ministry, whilst my last sentence but one says positively that the church has two classes of ministers or servants. I am still more surprised to find you leave the subject under consideration, and take up a point not disputed. How, my brother, did you fail to see that I was considering a body distinct from the congregation, and not controlled by them, and who call themselves the ministry, and not a congregation. No one speaks of the overseers and deacons as belonging to the ministry, or their joining it. Why mix up things so different? You propose to enlighten me and others by saying that pastors and elders are the same class or servants. If you mean to teach that the pastors spoken of in Eph. 4: 11, are the elders of the congregation, then we differ, for no one was told to appoint these pastors. The Lord appointed these apostles, evangelists and pastors, to continue till a certain time came, and a certain amount of knowledge was possessed by the church. Those called pastors now are not elders of congregations.

You seem to think this whole matter is a dead issue, but the contents of the leading publications show it is not a settled point yet, for a sharp contention is still going on.

Yours fraternally,

JOHN BUTCHART.

Brother Butchart should not blame us for taking him to mean just what he said. While it is true that he stated in the previous article that two classes of officers remain in the church yet it is also true that he stated in the same article that pastors ceased. To reconcile those conflicting statements he says in the above article that there were at least two kinds of pastors or elders in the early church. The kind referred to by Paul in Eph. iv: 11 have ceased. How many other kinds of pastors were there in the church then?

We have seen it stated before by others that not only pastors but evangelists ceased because they were appointed not by the church but by the Lord. Well, while it is true that pastors and evangelists were given by the Lord, it is also true that the church and all things pertaining to it were given by the Lord. Does it follow therefore that the church and all things pertaining to it ceased? God gave or created all things in the beginning but it does not follow, therefore, that all things have ceased to exist. The pastors of the church at Ephesus, who, Paul says Acts xx, were the overseers or pastors of the whole flock were appointed by the Holy Spirit. Were they different from those given by the Lord? And what about those ordained by Titus? Shall we infer with Bro. B. that there were different kinds of pastors arising from different appointments, or shall we say there was one kind chosen by the church through the guidance of the Holy Spirit? The Lord by the Spirit has given to us the qualifications of the officers in the church, and when the church selects officers by the directions of the Spirit's teaching they become the selection also of the Lord and of the Holy Spirit. However, we must remember that the servants of the early church had special qualifications arising from the peculiarity of the age, but when that which was peculiar to the age ceased the special qualifications ceased also, but the necessary officers remained. The work of Evangelists, Pastors and Deacons is required for all time.

Bro. B., as far as Ontario is concerned, is fighting an imaginary evil. He says, "How, my brother, did you fail to see that I was considering a body distinct from the congregation, and not controlled by them, and who call themselves the ministry, and not a congregation." In short, he means the preachers. The charge is a serious one. Is it true? Do the preachers of Ontario look upon themselves as being superior to and distinct from the churches? Do you really think that they hold themselves wholly independent of the church's control? While we

don't blame them for not wishing to be called a "congregation," yet we don't think they are guilty of arrogating to themselves the honor of forming a pseudo-ministry.

The preachers are an *assuming* and *evil-designing* class in the eyes of the writer of the above article, and should be closely watched. If it can be shown that we have such a class of preachers among us such as described in the paragraph quoted, we promise Bro. B. and all other good Disciples to assist, not only in their capture, but to do our share in filing off their horns, and to assist further in this worthy crusade, we will venture the following suggestion. Let the brethren and churches report to us their grievances arising from the tyranny, etc., of pastors, giving their names and a detailed account of their evil designs, and we will do what we can to ventilate the matter in the interest of the aggrieved and the oppressed. Of course the reports coming from churches which have preachers engaged will be duly discounted, while the reports coming from isolated brethren and from churches who know preachers only by reputation will receive special attention.

T. L. F.

THE A. C. REVIEW CRITICISES.

THE ONTARIO EVANGELIST says: "The different sections of Methodism have united; so, also, have Presbyterians; and why do not immersionists do likewise?" This language is put hypothetically, by the EVANGELIST, as the language of pedobaptists; but wherefore do our people magnify the tendencies to union among denominations? One would be led to infer that the EVANGELIST knows of but one kind of Methodists, while in fact there must be half a dozen, and of Presbyterians almost a score.

The said EVANGELIST also states that "the Baptists and Disciples agree upon the ONE BAPTISM, that it is the immersion of a penitent believer." We have seen this assertion a score of times in our periodicals, so do not hold the EVANGELIST alone responsible for the error. If the statement were that Disciples and Baptists agree that the action of baptism is a burial in and a resurrection out of water, it would be correct. But we have never heard a Baptist say that a "penitent believer" is a fit subject for baptism; nor do we believe that such a sentiment can be found in Baptist literature. THEY DO NOT TEACH THE BAPTISM OF PENITENTS. But they do teach that after grace has given penitence, it then confers faith (i. e., repentance before faith), and that faith is accompanied with evidence of pardon (by feelings), and then the pardoned believer, WHO IS NO LONGER A PENITENT, ought to be baptized.

A. C. Review.

The Review is, certainly behind the times in its knowledge of current church affairs. The ONTARIO EVANGELIST is well aware of the divided condition of the Methodist and Presbyterian Churches in the United States, but it will be news, we infer, to the Review to hear that we have not "a half dozen" kinds of Methodists in Canada, neither have we "almost a score" of different kinds of Presbyterians. The Methodists, as the EVANGELIST stated, have united, so also have Presbyterians.

We do not wish to unduly "magnify the tendencies to union among denominations." Yet we are pleased with and glad to note every indication of true spiritual progress among those who differ from us, although they may be very much in the dark as yet in regard to the Scriptural ground of Christian union. A few years ago the denominations did not even desire union, but thanked the Lord that there were so many churches.

They are now, however, beginning to see the evils of division among professed Christians, and are praying for union. We look upon this as one step in the right direction, and a very important one.

Would the Editor of the Review have us depreciate this one step taken in the right direction, simply because it was not long enough? Upon the same principle he might refuse to go from his residence to his office, because he could not reach it with one step.

We admit the correctness of the criticism upon "penitent believers"—looking at the matter as the Review does from the standpoint that the Baptists have a uniform way of receiving candidates to baptism. We would not say, however, that the Baptists never baptized a penitent believer or that they would refuse to do so. It would be contrary to our own experience and to what we know of Baptists in Canada.

We are glad to be able to say that the Review since the change which recently took place in regard to it has improved very much in tone.

T. L. F.

EXPLANATION.

MEAFORD, ONT., Dec. 7th, 1886.

To the Editors of Ont. Evangelist:

Dear Bros., I notice that some good brother or brethren are troubling themselves greatly about Bro. H. T. Law representing or misrep-

resenting the Church at Meaford, and also at Cape Rich at the Everton June meeting. I would just explain for the benefit of the brotherhood and in justice to Bro. L., that at that meeting he did not claim to be a delegate from Meaford, but distinctly said he was not. He then said in reply to the inquiry, "I am not a delegate, but if I represent any Church, you may put me down for Cape Rich."

Yours, etc.,

E. E. P.

[We may just say in regard to the matter referred to above, that we published the list sent to us by the Secretary. When our attention was called to the fact that mistakes were made in regard to Clinton and Meaford, prompt correction was made. No one in the Church at Cape Rich made any complaint to us. Our own recollection of the matter was, as stated by "E. E. P.," and so we said nothing about Cape Rich, and would say nothing now, but that Bro. Law desires it. As a question of fact the Church at Cape Rich was represented at the annual meeting by a letter signed for the Church by seven brethren presumably leading men in the Church. Bro. Law, no doubt, was aware of that fact, and having been for a good while, and largely, associated with the brethren there in the work, we presume, thought there could be no harm in expressing himself as he did in answer to the question, whether or not he was a delegate. The Secretary evidently without stopping to weigh the matter in all its possible bearing, put his name down for Cape Rich; it was so printed; and if that had been the end of it, we imagine, no great wrong would have been the result. That Bro. Law had his name put there for any evil purpose is an absurdity which there is no space to consider in these columns.—G. M.]

OUR PAPER.

[The writer of the following kind and appreciative words, as most of our readers are aware, is one of the most successful pastors and evangelists in the United States.—EDITORS EVANGELIST.]

TOWANDA, N. Y., Dec. 21st, 1886.

Editors Ontario Evangelist,

I like your little paper very much. It breathes a good spirit, an indispensable thing in a successful religious journal. I am glad that while our papers generally are becoming models of mechanical neatness, there is a manifest improvement in their spirit and tone. We, Disciples of Christ, have entered the journalistic arena in the service of our Master, and it is part of our mission to never let the papers of our religious neighbors surpass us in fairness in discussion, sweetness of temper, or soundness in doctrine.

I enclose subscription price. God bless your efforts to extend his Kingdom.

Fraternally,

FRANK TALMAGE.

CHURCH NEWS.

EDITORS EVANGELIST.—Permit me through your valuable paper to pen a few travelling notes. While doing the northern part of the province I was fortunate enough to pass Lord's Day Dec. 7th. in Owen Sound. This thriving town which has nearly doubled in population during the past three years, is pleasantly situated on Owen Sound Bay. It is walled in on three sides by hills from which there is a delightful view of the town. To the northward stretches a magnificent harbor where ships can be moored in safety from the fiercest storm. After a little inquiry I found the Disciples' church. The members are few in numbers, but are doing an excellent work. In the morning Bro. Finch preached an original and argumentative discourse on the duty of giving and in the evening he presented some new ideas on the atonement. He is young in the work, but is a zealous student, an earnest worker and his future usefulness is bright.

I had also the pleasure of making the acquaintance of Bro. Fleming, Principal of the Northern Business College. He is superintendent of the Sunday School and takes an active part in all matters tending to the furtherance of the Master's cause. He is sparing neither time nor money in making his College one of the best in the Province, and judging from the present attendance his efforts are appreciated by the community at large. Any person desiring a good business training can not do better than by placing himself or herself under Principal Fleming's care.

While in Owen Sound I made the acquaintance of the majority of the members and enjoyed the hospitality of Bros. Fleming and Finch.

Spent Dec. 19th in Toronto, Canada's Queen City. Worshipped Lord's Day morning with the Christian church, and made the acquaintance of a goodly number of the brethren. They are as

yet a handful in that large city, but are working harmoniously in disseminating the principles and truths of primitive Christianity in the metropolis of Ontario. The field is large, the laborers few and great the responsibility. God grant that they may not only build each other up in the most holy faith, but that they may be reapers to garner in the sheaves of good from the field of sin.

BRAMPTON, ONT. DEC. 20th 1886

W. W. C.

EVERTON.—The Church here is in a prosperous condition. We have regular meetings at 11 and 7 o'clock each Lord's Day, and a live prayer meeting on Thursday evenings. Since Bro. Fowler came here, over three years ago, and began speaking for us half his time, our meetings have constantly increased in numbers and grown in interest. During the last summer our old preaching brethren, Bro. L. Parkinson and my Father, passed over the river to join the friends gone on before, and we felt that a crisis had come, and we decided that the church required efficient, regular preaching. And I am glad to say that we now have our excellent Bro. Fowler all his time between the church at Mimosa and Everton; he preaches at Everton at 11, at Mimosa, eight miles distant, at 2, and back to Everton again at 7 o'clock, and the increased attendance, together with all that goes to make up Church and Christian life, is so apparent that we are all satisfied that we have acted wisely. And I submit to our sister churches who may feel discouraged with their dying condition, do as we have done, get a good preacher, loyal to the Word of God, to labor for you, and I know what your report will be. We never had as good meetings, to continue from week to week, as we have now. We had the pleasure on a recent Lord's Day of receiving, by letter, an excellent young man from Glasgow, Scotland. By deaths and removals the personnel of the church of twenty years ago is much changed, but their seats are filled with new faces,—such is life and time.

HUGH BLACK.

LOBO.—My pen, in the way of recording church news, has been silent for a long time, though not silent in other matters. This morning I will give a few items of church news from Lobo Church.

From the time I entered upon my work here in April three services have been conducted on Lord's Day—Bible Class and two sermons. A Mission Sunday School having been organized in August added one more service—making from that time till October 24th (when the school in the church closed) four services. The Mission School still continues with unabated interest, and may be kept going through the winter.

With the exception of four families, the entire membership has been visited; and when the scattered state of the members is considered, a person can better appreciate the time that would be consumed in such visitation. Over sixty visits have been made, I sometimes leaving my boarding house and staying in the district until all the members there were called upon.

In all sixty-one sermons have been delivered inclusive of two funeral sermons.

A meeting for the sisters of the congregation, on the second Tuesday in each month, has been in operation for about four months, having for its object the cultivation of a missionary, devotional and literary spirit among the members of the church besides the procurement and circulation of tracts, etc., etc.

On account of the distance the members are from the meeting-house the prayer meeting ceased to exist. Some are anxious for its resurrection, but that is no easy thing.

Besides our regular appointments, there have been two special services—our regular June meeting conducted for a week by myself, and our October meeting conducted by Bro. Sheppard for ten days. I going to Ridgetown and Blenheim to fill his appointments.

Immediately after our June meeting one person united with the church by faith and obedience and three more were added during the October meeting—two by faith and obedience, and one by letter. Thus four have been added to the saved up to the time this report was read to the church on October 29th.

From the beginning of the church in 1826 to 1886 it has been without a church register. In order to remove this stain, work was begun in July, and as time permitted the fragments of history that existed partly on paper, but more in the memory of old members, were collected. The history was written up to date, members were enrolled and items connected therewith were recorded as far as known. As our clerk was so busy with his business only a few hours could be devoted to the writing. The members collect-

ed the matter and he recorded as time permitted. In all about three weeks were spent in trying to furnish the church with a respectable record of its transactions. A few hours' writing and a few more items collected will complete our work, and then the church record will be completed.

Thus closed my half year's work for the church here, and entered upon the remaining half year by a meeting at Welland, upon which I shall write later on. Two were there added—one by letter, the other by baptism.

On December 12th, at our regular morning meeting, we were cheered by receiving the confession of three persons—two of which were heads of families, and they were immersed into the three adorable names on the afternoon of the same day. The work seems to go on smoothly and prosperously. Our meetings are fairly attended, especially the morning meeting.

Respectfully,

M. GUNN.

Poplar Hill, Dec. 20th, 1886.

EVERTON.—One confession and baptism at our last evening meeting.

F.

BEANSVILLE.—I thought I would write you to let you know what we are doing in Beansville. We engaged Bro. W. D. Campbell, of Rodney, to come and labor with us. He is the right man in the right place. He commenced his labors with us on the 1st of August last, and since that time we have had 22 additions to the church, most of them heads of families. Bro. Campbell is one of the best men in the pulpit I think I ever heard. He hews to the line, let the chips fall where they will. Since Bro. C. has been with us we have had very large audiences and they are increasing all the time. When any person has heard him once he wants to hear him again. We have Lord's Day School at 10 a. m., and worship at 11 a. m. and 7 p. m.; also prayer or social meeting on Wednesday evening at 7.30. I think we are in as good a position in Beansville as any Church in Ontario. We are at peace and everything is moving on nicely.

ANTHONY CULP.

ORIGINAL.

THE NEW YEAR.

The year one thousand eight hundred and eighty-six is nearly gone. How many mistakes we have made, how many sins we have committed during its course! We cannot re-live the past. We cannot annihilate the evil consequences of our follies. The Christian can obtain forgiveness from his Heavenly Father, and, to some extent, make atonement to his fellow man, for the cleansing of his conscience and the removal of his guilt, but many evils can no more be remedied than that the past can be re-called.

But the future is before us: for how long we know not, but while we live let us, dear reader, try to improve upon the past. Let us be more devoted to the work of Christ, not living to ourselves; but to Him who loved us and gave himself for us. Let us make it the leading object of life to be co-workers with God, striving earnestly to make the world better by living in it.

To this end be kind and loving to all. Avoid harsh and unfeeling expressions. A smile is better than a frown. A word of encouragement or of sympathy is easily spoken, and may cheer or ease a weary heart.

Avoid a censorious spirit. When you see the failings of others, remember your own,—be at least as willing to appreciate the good qualities of those you mingle with as to condemn their failings. Condone or extenuate when you can, and forbear or gently reprove when you cannot.

Be a thornless rosebush of beauty and sweetness in society, and not a Upas tree of poison and perniciousness. Scatter around you the seeds of kindness and goodwill. Reflect the rays of benign sunshine in the homes of the benighted and the desolate. Dry the hot, scalding tear of agony, and soothe the heaving bosom of the distressed one. Visit the homes of the widow and the orphan in the spirit of true beneficence and cause their hearts to leap with joy and gratitude for the goodness of God in your ministrations: In the words of inspiration; "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things;" yes dear brother, and do them, and the God of peace will be with you and you will have a useful and a happy new year.

E. SHEPPARD.

Ridgetown, Dec. 20th.

Home Mission Work.

CO OPERATION NOTES.

Leaving West Lake on the 25th of November, I went to the Church at Hillier, Bro. Mundy accompanying me. The church here had almost died out and had ceased to meet, they are few in number, only 20 persons, and are somewhat disheartened. They are, however, putting forth an effort at the present time, and have secured a part of Bro. Mundy's time and services. The audiences are increasing and a more active spirit is being manifested. They were, of course, unable to do anything for Home Mission Work—standing greatly in need of help themselves.

From Hillier I returned to Bowmanville, and spent the last Lord's Day in November with the Church in that place. The Sunday School is amongst the very best I have met with yet. The audiences were good and the Church I think the largest and most active east of Toronto. They have secured the services of a Bro. Wilson, who will commence his work amongst them at the opening of the New Year. They contributed \$25.00 to the work of Home Missions.

From Bowmanville to Guelph to see our Secy-Treas., Bro. Kilgour, and to meet the members of the Board. I stayed over their prayer meeting. It is one of the most enjoyable prayer meetings I attend, and there seems to be always a goodly number present, and a good interest taken in the meetings.

From Guelph I returned to Toronto and spent a Lord's Day. Fairly good audiences and a constantly improving condition of things. I spoke to them of the necessity of placing a good man in this large city, who should devote his whole time to the preaching of the Gospel. I am hopeful that this may be done in the near future.

From Toronto to Ridgetown. I preached here to a good audience. Bro. Sheppard is busy and his work is appreciated. The prayer meetings have been resumed and the attendance is good. The Lord's Day meetings are increasing too. I spoke on our Home Mission Work and its needs, but left the appeal for funds to be made personally, and from house to house, so I have been combining holidays and work most pleasantly and with the best results. My canvass, however, not being complete, I cannot publish the results this time.

I also preached in Blenheim to a larger audience than usual, and am canvassing the Church the same as in Ridgetown. I preach there on Lord's Day next, and also at Guild's to help Bro. Sheppard who is somewhat indisposed.

I leave home on Tuesday next to attend the wedding of the eldest son of Bro. and Sister Page, of the Church at Vaughan, Bro. Mundy to commence my work by preaching there on Lord's Day, January 2nd, in the morning, and at Aurora in the evening of the same day, continuing there over January 3rd and 4th; Stayner Jan. 5th, 6 and 7th; Glemcain 9th to 15th; Collingwood 16th to 18th; Meaford and Cape Rich 19th, 20th and 21st; Owen Sound 23rd, 24th and 25th; Kilsyth 26th and 27th; Warton 30th to Feb. 4th; Walkerton Feb. 6th to 12th, and Stratford 13th. Hope to be able to preach each week evening at the places mentioned above. The Elders of the Churches will, I trust, kindly make the announcements and secure as good an audience as circumstances will permit. Amount pledged up to date, nearly \$1,400, and about half the churches visited. I trust the New Year may find us increasingly active in the Master's service.

Now is the time for protracted meetings. Churches intending to hold meetings should be up and doing. Bro. Martz is preaching with much acceptance for the Church in Mosa. I have just received a letter from the Church in Portage la Prairie. They are hopeful of obtaining the services of Bro. Finch for the Church there. I trust they may succeed, and that the Cause of Christ may prosper there.

J. L.

Amounts received since last statement for Home Mission Work.

Mrs. Doollittle,	2 50
Pickering.....	9 00
Galt.....	10 00
Bowmanville.....	25 00
A. McKillop, West Lorne.....	5 00
Portage La Prairie.....	10 50
Mrs. Trout.....	10 00

J. W. KILGOUR, Secy.

Guelph, Dec. 29th, 1886.

Foreign Mission Notes.

The following is the last paragraph of a very interesting report received from Bro. McLean, which came too late to be inserted entire. Read it, brother, and decide what your duty is in the case:

The great need of the Society is an increase of funds. Men and women are ready to enter the field, but the treasury is empty. Those who have gone are unable to do the work expected of them because they do not receive an adequate support. There is no such dearth of money among the brethren that they cannot double their contributions. Times are hard, but the theater and the saloon are as well patronized as ever, if not a great deal better. Men have an abundance of money to consume upon their lusts. As long as this is the case, Christian people ought not to excuse themselves for doing so little because times are so hard. Only one in eight is doing anything. Many of those that are helping are not doing a tithe of what they are able to do. Let all come up to the help of the Lord, and there will be no lack of funds. With the New Year a new era should begin in the history of our missionary enterprises. We should die to selfishness and covetousness and be more liberal and consecrated henceforth than we have ever been.

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace."
"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

On behalf of the Committee,
A. McLEAN, Cor. Secy.,
Box 750. Cincinnati, Ohio.

REPORT.

The following sums have been sent from Ontario to the Foreign Mission Fund since last report:

Garafraxa	\$12 00
S. S., Erin Village	1 50

MARRIED.

SINCLAIR—KNOWLES.—In Meaford, on the evening of the 23rd ult., at the residence of the bride's mother, by D. Stirling, J. R. Sinclair, of Meaford, to Anna H., youngest daughter of the late Abram Knowles, of Pickering, Ont.

NOTES.

Here is a paragraph from the editorial columns of the Guide, which very forcibly expresses our sentiments, and we doubt not the sentiments of our readers likewise:

"To all right-thinking people this whole matter of bad spirit in controversy has become disgusting in the extreme. Litterness among religious newspapers is no advantage to the cause of truth. Editorial sparring is not the food for hungry souls. It is true, some writers, it seems, feel conscience bound to reply to every hard thing said about them, but in this they make a mistake. When a writer indulges bad spirit or deals in low flings and insinuations, he forfeits all rightful claim to a reply and should, in kindness, be treated to respectful silence. This is much better than to 'MATCH' him in reply, while both you and he, and also the cause of truth will be injured. We admonish brethren who write to think of these things, and for the sake of peace, harmony and good will, to 'speak the truth in love.' K."

For the benefit of those who may not have seen heretofore an account of the great missionary conventions held in Kansas City, Mo., in October, we publish one this month from the pen of Bro. J. L. Parsons, which we found in the Christian Leader. It gives a very vivid conception of the great gathering of earnest, enthusiastic, liberal, Christian workers, and is full of encouragement to all those who are laboring for the restoration of apostolic Christianity.

We are sure our readers will be interested in the letter from Dr. Macklin, which appears in this issue. And we trust that they are also sufficiently interested in the work in which he is engaged to contribute according to their ability to his support and to that of the other missionaries in heathen lands. Those who can only give a little, let them not neglect to give that. We understand the foreign missionaries supported by our brethren now require about \$100 per day.

We take another opportunity of reminding our agents and friends that this is the very best time in the year to subscribe for the EVANGELIST, and also of urging them to put forth a special effort to secure a large number of new names, and renewals, and thus substantially assist us in this good work. The EVANGELIST has already won a warm place in the hearts of a large number of brethren, and we venture to think has also exerted an influence for good in more than one direction. Every paid-up subscriber has a part in whatever of good may be done by our paper. We, therefore, invite, as co-workers, all who desire the success of the Cause in Ontario.

SELECTIONS.

THE NATIONAL CHRISTIAN MISSIONARY CONVENTION.

This convention was held last week in Kansas City, Mo. I had the pleasure of being present almost from the first to the last.

About six hundred delegates and visitors were present. These came from nearly all parts of the Union. Timothy Coop and his wife, and Joe Coop and Dr. McBride were there from England, and O'Shana Bar Jesus and Sergius Bar Moses were there all the way from far-off Persia. These two Persians are teachers in their own native land. One of them was a Catholic priest. They came to England to learn the gospel, and were immersed by C. H. Spurgeon. Then they fell into the company of disciples in England and came to this country to see us. In six months they have learned to speak the English language so well that their public addresses before the convention were well understood. They are men of good sense, and they have learned the great principles of the gospel. They will remain in this country in school long enough to learn more of the Bible, and then return to their own native Persia to re-open their school and to preach the gospel. They do not ask any support, only they want \$1,000 for a chapel in which to teach and to preach Jesus Christ. This \$1,000 was furnished by the convention. I regard the coming of these men as a providence of God. The way is now open to preach the gospel to Persia by native educated Persians.

I never saw a finer body of men and women than I beheld in this convention. I have been going to these conventions for more than twenty years, and I pronounce this one the best one I have ever attended. The harmony that prevailed throughout was beautiful to behold. There was no contention, no wrangling, no disputing. I have never before witnessed such benevolence and such bountiful giving. The giving was by hundreds of dollars. About \$20,000 were raised in that audience for missions.

The Foreign Society is about ten years old. It now has forty-three missionaries in foreign lands, and the missions are in a prosperous condition. God is opening to this society many doors of usefulness. The calls are constantly increasing, and the work of the society is constantly enlarging. It now costs over one hundred dollars a day to carry on the work of the society. This money comes from voluntary individual contributions from all parts of the country. One sister has given thirty thousand dollars to this society to have the gospel preached in foreign lands. It only costs about three per cent. to collect and send this money to the men in the field. About ninety-seven cents of every dollar sent in goes directly to the missionaries. It is an exhibition of great faith on the part of the missionaries to go to foreign lands and depend on the voluntary contributions of the friends of missions to support them. They will be supported. God will bless the people who are trying to send the gospel to every nation. And who shall say that individuals shall not co-operate in this way to send the gospel to the heathen? If the whole Church will not act in this matter, by all means let individuals thus co-operate. Let the gospel be preached to the heathen, and let good men rejoice in the work. I am a friend to this work, it is a good work, and I try to be ready for all good works. I want to bear my part in them.

The Foreign Society, the Woman's Board of Missions and the General Society were all represented in this convention. They are all doing a good work, and God is blessing their work, I can not give details here.

This was a convention for business, and not for pleasure. The convention was in session from 9 A.M. to 9 or 10 P.M., save a brief intermission for dinner and supper, which were served in the basement of the chapel. Two hundred and eighty persons sat down at a time to the hospitable table provided by the Kansas City Church. Everything was done decently and in order.

The spirit of the old convention was gone. The cranks and the hobbyists were conspicuously absent. There were no axes to grind. The spirit of love and harmony prevailed throughout. It seemed that everybody was on his best behavior and was trying to show the spirit of the Master, and trying to outvie his brother in advancing the Master's cause. It seems we are just beginning to learn to give. The giving was hearty, liberal, free and bountiful. It seemed blessed to give. It was joyful to see the rich giving by thousands. The Kansas City Church not only provided entertainment for the large convention, but it gave more than others. Quite a number of its members gave five hundred dollars each, and it seems to me that twenty-five or thirty of them

gave one hundred dollars each. It is now one of the richest churches among us, and one of the most bountiful givers.

The friends of Isaac Errett presented him with a purse of \$1,300 to enable him to take a much-needed vacation in Europe and in the Holy Land if he desires. B. J. Radford and A. M. Atkinson made very appropriate and beautiful presentation speeches, to which Bro. Errett responded in a happy and tender way. This was a most pleasing and tender episode. It moved many people to tears. Bro. Atkinson said that in this token of esteem they were moved by that good will toward men which the coming of Christ was to inaugurate in the world. Several persons gave one hundred dollars each to this fund, and they were happy in the giving.

Those who went up to this great gathering went home with their hearts fuller of the love of Christ, with holier desires, nobler purposes, and higher resolves to do more for the Master. For one I felt that it was good to be there. It has done me much good, and I am glad to say so.

Instead of finding fault with what others are doing, and saying ugly things about them, let us show a sweet spirit and go and do something for the Master ourselves. Christ wants workers and not complainers. To the work. Let us be up and doing. Time passes. The judgment hastens. Jesus will come. Let us be found working.

J. L. PARSONS.

TEMPERANCE.

THE SCOTT ACT.

The Canada Temperance Act was a compromise. The temperance people of the Dominion had poured into Parliament overwhelming petitions praying for total prohibition. The Scott Act was passed by the Dominion Parliament and accepted by temperance workers as a measure of temporary relief, to enable localities to stop the retail sale of liquor, and also as a means of expressing public sentiment on the question of prohibition. There are difficulties in the way of the enforcement of any local option law so well known that it is needless to recapitulate them and local option cannot become effective total prohibition. The practical working of the Scott Act in some localities has, however demonstrated the fact that honest officials can make prohibitory law successful. It has also demonstrated the other important fact that the people of Canada, as a whole, are in favour of the suppression of the traffic in intoxicating drink. The Scott Act has been voted upon in 93 contests in different parts of the Dominion. In 21 of these contests the liquor traffic has triumphed, and in the remaining 72 the sentiments of the people against strong drink have been unmistakably emphasized. Seven of the contests named have been on the question of repealing the Scott Act in places where it had been previously adopted, and, in every such case, the repeal movement was defeated. The electorate, so far polled, has given a net majority of about fifty thousand in favor of the law. Voters frequently declare that while they do not approve of the partial prohibition of the Scott Act, they would be ready to support a more thorough-going measure. It is fair to conclude that the sentiment in favor of total prohibition is, at least, as strong as that in favor of local option.—*Canada Citizen.*

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