

# ONTARIO THE EVANGELIST.

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

Vol. 4.

OWEN SOUND, ONTARIO, NOVEMBER, 1889.

No. 7.

## Poetry.

### THE GLORY OF MAN.

#### THE WORLDLING'S WAIL.

Oh, I am so sad and weary!  
Every prospect dark and dreary;  
I'm full of grief;  
What shall I do, where shall I go,  
To ease the heart that's aching so,  
To find relief?

I'd riches once but they are gone;  
And large estates, but now have none,  
I'm poor indeed!  
Exalted honors, sounding fame,  
Ambition's halo round my name  
I no more heed.

What was before my main employ,  
My giddy, gay and lightsome joy  
Its course has run;  
The bright is dull, the glitt'ring dross,  
The joy is grief, the gain is loss,  
And I'm undone!

'Twas then I had companions gay,  
Who walked with me in folly's way  
And seemed so true;  
But when misfortunes cast me down  
They looked upon me with a frown,  
And soon withdrew.

My stalwart frame, my ruddy face,  
My bounding pulse, my manly grace,  
Which life portend;  
Are wasted now, are marked with care,  
I feel my dissolution near,  
When all will end.

For "things above" I never sought,  
No works of penitence I've wrought,  
It's now too late!  
Oh woe is me, I'm lost, I'm lost!  
On ocean's waves of terror toss'd,  
A hopeless fate.

Walkerton.

L. SHEPPARD.

## Original.

### FAITH AND FELLOWSHIP.

J. R. GAFF.

If ever there was a time when the great principles advocated by the Disciples of Christ should be clearly emphasized and made prominent that time is now when the bonds of party are being loosed and the revision of creeds called for and discussed. Disciples should understand well their own position and manifest it in teaching and practice, not one-sidedly but fundamentally and fully. It is the object of this article to state briefly the one fundamental position in the work of the Disciples.

1. In the first place the movement was conceived and carried on with the object of getting clear of the sin of sectarianism. Divisions are confessed by all spiritual men to be detrimental to love and greatly hindering to the spread of the Gospel.

2. Secondly, To do this it is essential to put away at every cost the things that are the cause of division, and to accept and do the things which alone promote unity and fellowship.

3. Third, To accomplish this end the rejection of all human creeds and opinions as standards of faith and tests of fellowship, and the acceptance of the Divine Standard, the Bible alone, become absolutely essential. This is practically occupying the original ground of Protestantism, "The supreme and all-sufficient authority of the Scriptures." This is not only against the Romish position of the authority of Church and tradition, but it is taking the field against the creed authority of all denominationalism. This is high ground but it is being rapidly justified by its great success, before God and before the enlightened judgment of the age. It was boldly affirmed by the original movers, that "if the Divine word be not the standard of a party, then are we not a party. If to maintain it alone sufficiency be not a party principle, then are we not a party. If to justify this principle by our practice in making a rule of it, and of its alone, and not of our own opinions, nor those of others, be not a party principle, then we are not a party."

This position is affirmed by Scripture itself to be the only infallible one. In 2 Tim. iii, 15-17, it is declared, first, the ability of the Scripture to make us wise unto salvation through faith that

is in Jesus. Second, their infallibility because of their inspiration. Third, their all sufficient in furnishing the man of God all needed instruction in the practice of a life of faith.

This position of making the divine standard the only rule of faith and fellowship is often stated thus: "The Bible is the only rule of faith and practice." But, while this is true, we distinguish in the Bible that which is pre-Christian and purely Jewish, and that which is purely Christian, or what we must believe and do. As a rule of faith it is a guide, directing us to what is essential for men to believe and do to be saved. It does this when in its Old Testament testimony it points to, and describes the character of a coming Messiah or Saviour, and when in its New Testament testimony it points us to him as having come. It thus establishes faith in the Person, the character, the work of Jesus as the Messiah, the Son of God, as the faith needful to save.

As a rule of practice it directs what those who have received this faith shall do as Christians in the life they are to live with one another and before the world. That is, as a rule, it teaches them how they shall grow into and maintain a character worthy of such faith. This rule is sometimes stated as "the restoration of the New Testament faith and practice."

Taking this divine standard as the only rule of faith and fellowship we find two things which if followed faithfully will secure and maintain unity and peace:

1. Faith in Jesus as the Messiah the Son of God, is the creed of the Christian, as ascertained by the word of God. This faith accepted and confessed is the only belief on which salvation depends, and the only faith demanded for admission to fellowship in the church, Rom. x, 8-11.

This of course, includes "the obedience of faith" - submission to the authority of Jesus as Lord. Rom. vi, 26. According to this rule of faith this was begun by a baptism into his name and death, Matt. xii, 19, Rom. vi 3-5.

2. Christian Character is the only test of receiving one who has already obeyed Jesus, and the only test of continuing in fellowship who received. This Christian character is defined the "good works" of faith enjoined by the Scriptures 2 Tim. iii-17. We are assured by the Scriptures that but for nothing else than loss of faith or failure to live properly will Christ reject us; therefore for nothing else can we reject one another.

On this fundamental position of faith and fellowship I remark, that the Disciples of Christ who assumed this position in the beginning, and they who carry it on in the full spirit and purpose of it never intended to make a law of fellowship on any views of the design of baptism, or of the work of the Spirit, or on plans of conducting evangelization and mission work, or of a permanent and paid ministry, or order of worship, or of particular views and theories of congregational government and work, and of things of recognized expediency. Such things are not included in *faith*; they lie in the realm of theory and of opinion, neither are they included in practice as deduced from scriptural law, for they neither add to nor detract from character. They who would make tests in this way narrow and destroy the power of this fundamental principle and rear the barriers of sect over again.

In conclusion with this divine standard alone in our hands we find its whole field of revelation and demonstration confirming faith in God and pointing to the Son of God in whom alone is life. In Jesus the disciple also becomes a son of God, and, lifted out of the narrowness and bitterness of sect, he finds all possibilities for the highest development of his spiritual nature, and for the widest exercise of his sympathies. In the study of this rule of faith he will see all its history, types, prophecies and promises interpreted in the light of the Son of God. He will find many profound and interesting questions on some of which there will be differences of opinion between him and his fellow disciple, but on none of which there is room for separation of company between him and others who have the same faith and inherit the same promises.

## TRINE IMMERSION.

I notice in the September EVANGELIST an able article from P. B. on the above question. I have to meet this on all sides here, and I am glad to get some help.

As a rule the people who practise trine immersion are good in character, but they are over religious in many doctrinal points, and they have little freedom of thought, and make little progress.

1. Neither under the Law or Gospel may a disputed question be settled by one witness (Deut. xvii, 6; xix, 15; Matt. iv, 6, 7; xviii, 16; Jno. viii, 17, 18; 1 Cor. ii, 13; 2 Cor. xiii, 1). Granting that Matt. xxviii, 19 supports trine immersion, I challenge anyone to produce another witness.

2. We need at least four good witnesses that one immersion is Christian baptism. (1) The Saviour used the natural birth as analogous to teach on the subject. Is the begotten one delivered three times into the world in the natural birth? The believer is born of water *once* (Jno. iii, 3-5). (2) Paul teaches that we are planted together in the image of Christ's death and resurrection (Rom. vi, 5). Was Christ buried three times and raised three times? Where is the likeness in trine immersion? (3) Those who practise trine immersion are agreed with us that baptism in Eph. iv, 5, *et al.*, should be rendered dip, or immersion. Then we read, "One Lord, one faith, one dip." (4) Peter teaches them that the flood was a figure of baptism (1 Pet. iii, 21). What did the flood do for Noah and his family? It carried them out of the old world into the new. How many times? Once. What does Christian baptism do for us? It takes us out of the world into Christ *once* (Gal. iii, 27; Eph. iv, 5).

3. According to the rule of interpretation adopted by trine immersionists in their exposition of Matt. xxviii, 19, Abraham, Isaac and Jacob had each a separate God. "The God of Abraham, of Isaac, and of Jacob" (Ex. iii, 16). Grammatically considered, to harmonize with their interpretation, it should read the *Gods* of Abraham, of Isaac, and of Jacob. But we all know that those three men worshipped the same living and true God. Notice—In Matt. xxviii, 19, *name* is singular. But to harmonize with their interpretation and be grammatically correct it should be written *names*. But it is written "In the *name* of (by the authority of) the Father, and of the Son, and of the Holy Spirit."

Again: Those who come from the East and from the West to sit down with Abraham, and with Isaac, and with Jacob in the kingdom of heaven must make three trips. (1) They must come from the East and from the West and sit down with Abraham. (2) They must go back and come again and sit down with Isaac. (3) They must go back and come again and sit down with Jacob in order to "sit down with Abraham and Isaac, and Jacob, in the Kingdom of heaven." (Matt. viii 11.)

I want a little help on the most important part in this matter. May we receive any coming from that body of believers on their baptism? I would choose rather to baptize them according to the Scriptures, for the following reasons:

1. When they were immersed once in the name of the Father, they were not immersed in the name of the Son, and of the Holy Spirit; and when they were immersed in the name of the Son, they were not immersed in the name of the Father and of the Holy Spirit; and when they were immersed in the name of the Holy Spirit, they were not immersed in the name of the Father, and of the Son.

We are assured from the many witnesses that one immersion in water is Christian baptism, but can we argue that they are baptized in the name of the Father, and of the Son and of the Holy Spirit when at each immersion they only use one name? Except it be that being immersed in the name of the Son answers the requirement (Acts ii, 38; viii, 16; xiv, 5).

2. In trine immersion there is not a likeness to the Gospel.

3. The Lord has chosen the appointment which gives birth into His Kingdom. God chose Sarah to become the mother of Isaac. Abraham chose to beget Ishmael by Hagar. God rejected the one not born of His appointment. The Saviour chose one immersion in water as the appoint-

ment through which to introduce the ones begotten by the Holy Spirit into the relation of the children of God. Dare we receive a substitute when we know the Lord has been very specific. Winger, Sep. 17 1889. J. B. L.

## "FEED MY LAMBS."

We Disciples in Canada are now passing through a period of what I may call physical development. We are turning our attention as never before to establishing a sound basis of social influence from which we can more effectively preach the word. This is evidenced by the awakening interest in church welfare and the steadily increasing congregational development. Our young people are taking hold, and things are beginning to feel the impetus of their strong and healthy blood.

But there is one feature of our work in connection with the young people to which, sooner or later we must give careful attention. They—our children—love their church, and many of them will work hard to see their congregation prosper, but too many are animated by something else than that true spirit which will enable them to endure through all affliction—the spirit of love. They love their church but it is often with the kind of love which one gives to his country—a patriotic love for the institution in which they were brought up. Love to God and our fellow men must be the great motive power of our existence or ultimately we shall fail. We may build up a strong church through all the world but unless we are animated by the Divine spirit of love we shall become as truly sectarian as ever we thought the Baptists or Presbyterians. All the churches around us have had this experience. The first reformers have always been men of pure lives and boundless love for the cause they plead, but their children are not roused by the glaring evils which the fathers have removed and the principles consequently are less dear to them. But they love the institutions of the fathers and stick to the church for the sake of these institutions. This is sectarianism, for a church which we merely inherit is to us simply a party. Now don't pronounce me pessimistic when I say that there is a considerable amount of this sort of thing among us. What are my evidences? Take one of our congregations of a little experience and in which there is a number of young people. How many of these only come to church once in a while, and then only because they feel like it? How many are there who were in the camp for a while but dropped out through mere lack of interest? How many of the sons and daughters of your members never felt interest enough to enter the army at all? Then turn to your company of active militia. How many of these can give an intelligent reason for the faith that is in them, or repeat five consecutive verses of the New Testament giving the chapter and verse, or offer an earnest prayer, or read a chapter and make sensible comments thereon, or summon the courage to talk religion to an unbeliever? Set all who can do these things aside, and then take your cullings and look them over. If you have failed to gather together enough names to fill an ordinary church register you are very fortunate.

How are we, then, to cure this thing? Let me suggest this plan: teach the Bible in preference to all other books and as the source of the greatest happiness to the race. But, you say, the young can hardly be induced to read the Bible. It is so only when they have not been shown its beauties. Young people like stories. Show them that the Bible abounds in deeds of valor and contains the prettiest love story ever written. They like biography. No profane biography is as interesting as that of Moses. They like subtlety of argument. Show them Paul's writings, and for eloquence, Paul's speech before King Agrippa. In short, point out the beauties of the book. I mean more by that than to hand the Bible to the people and tell them to read. There has been too much of that sort of thing, and too many of us regard the Bible as an old song.

Now I cannot give a teaching plan. I am merely trying to have this matter considered that plans may be discussed and acted upon. Our work should be systematized, for the more perfectly our machine works together the more effectual will be our efforts for good.

ACTIVITY.

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NOVEMBER, 1889.

FOLLOWING CHRIST.

The word "follow" is largely used in the Gospels in connection with the Saviour. Often in a general way as of individuals or multitudes merely going after Him: often in a special way as of His disciples who "left all and followed Him" constantly and were entirely devoted to Him. The same word is very frequently employed by Christians in our own day. Sinners are urged to follow Jesus, Christians to follow Him faithfully, and so on. Obviously there is no notion of physical following in such use of the word. With us it denotes to become a Christian, and to continue a Christian, and there can be no objection to this use of the term. But there is a New Testament use of it which deserves to be held very prominently before the minds of the disciples of the Lord. It is found, for example, in that beautiful and familiar verse, "For hereunto were ye called: because Christ also suffered for you, leaving you an example that ye should follow his steps." (1 Peter ii, 21 R. V.) The meaning of the expression "follow his steps" is made very clear by the context, and may be paraphrased, "do as he did."

And the whole passage (vv. 18-25) is an application of the general rule, that the disciple is to be an imitator of His Master. Here it is in respect to suffering for righteousness' sake, and the spirit in which that is to be done. And in view of the universal tendency among men not to "take it patiently" when they suffer for doing well, the necessity for the lesson is very plain. How often have men of honest heart injured if not ruined, their influence, and done untold harm to the cause they loved, because they did not follow the steps of Jesus in this regard! A whole lifetime of consistent walk could not undo the wrong one such lapse would do. How important then that we should note what the Apostle says. "Who did no sin;" we may not reach that holy height here but it is our undoubted duty to strive in that direction. "Neither was guile found in His mouth;" neither should guile—deceit—be found in our mouths. How wonderful O blessed Saviour! Never were thy holy lips defiled by the utterance of an untruth: alas! how often do thy professed followers stain their lips with falsehood!

"Who, when he was reviled, reviled not again;" marvellous! passing all understanding. Brother Christian, do you follow His steps in this?

"When he suffered threatened not;" how unlike man; what an evidence of Divinity. And so as we study this passage, and as we extend the phrase to the life of Christ in general, we have before us what it is to be a Christian—one who follows the steps of Christ. This is an accurate definition and any description inconsistent with this, we may be sure is untruthful and dangerous. It does not cover the mere professor, nor the one who begins well, but ceases to run. It represents the true perseverance of the saints. It is, therefore, a test to which every man can submit himself. The old question, "Am I his, or am I not?" will find a certain answer here. Surely it was the great enemy who led Christians to believe that a man might be a Christian all his lifetime and never know it, or be in constant dread lest he might not be: Where in all God's Book do we find any countenance given to such teaching? Our Heavenly Father does not deal so

with His children: But some one will say, "who is sufficient for these things?" and we reply, "It God be for us who can be against us?" But is it then a condition of eternal salvation that we should always "follow his steps," never vary from them? Ah! if it were, who then would be saved? How is it then? Let John the Apostle answer, "My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John ii 1, 2) "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John i 9). To follow Christ faithfully should be our constant endeavor; but if we fail we need not despair. The Word of God has hope and encouragement for us.

MINNEDOSA.

In another column will be found a report from Sister Fleming of the result so far of the appeal in October number on behalf of the Minnedosa building fund. It will be seen that about one hundred dollars has already been contributed or subscribed. That is very good—quite encouraging. And now if those of our readers who are able, but have not yet contributed will send in their portion to Sister Fleming as soon as they can, the brethren in Minnedosa can make preparations to build in the early spring; if it should be found impossible or inexpedient to go on with the work this season. Perhaps some of our friends have not given because they think newspaper appeals never amount to much and there is no use in a few persons sending contributions which might have to be returned on account of its being found impracticable to accomplish the proposed work. This project is evidently popular and no one need hesitate to help.

NOTES.

If you don't get your paper regularly let us know by Post Card.

Our readers will be glad to know that Brother and Sister Fowler arrived safely in Fairfield Neb.

You can get the *Christian Standard* from now until January, 1891, and the *ONTARIO EVANGELIST* for one year by sending us \$2.00.

From our American exchanges we learn that the Convention at Louisville, Ky., was a great success. We may be able to give some particulars next month.

In our August number J. B. Lister was credited with having contributed \$2 00 to the Owen Sound building fund. It should have been Mrs. Shrum, Gainsboro.

Contributions from Ontario to Foreign Missions since last report:—  
Church Kilsyth..... \$5 00  
Geo. McGill, Bowmanville..... 10 00  
R. Windatt, "..... 10 00

The pressure on our space last month crowded out the department of *Children's Work*. We hope that won't happen again, and it won't if we can help it. We are finding the *EVANGELIST* too small for the amount of matter we have to publish.

Bro. A. McLean will continue to act as Corresponding Secretary of the Foreign Missionary Society, although he has been elected President of Bethany College, and contributions to the foreign mission funds are still to be sent to Box 750, Cincinnati, Ohio.

We have received a copy of the Bowmanville *Star* of Sept. 12, containing a report of the "Welcome Home" tendered to Bro. and Sister Baughman by the Church in Bowmanville. A very kind address was read and a Family Bible presented. Our limited space prevents us from publishing the address.

We are continually having illustrated the wisdom of our standing notice, "No paper discontinued without express orders and payment of all arrearages." The other day a brother in Texas who had lost track of the date of the expiration of his subscription, sent a \$2.00 bill to apply on the *EVANGELIST*, and another from Vancouver Island sent us a very kind letter with one dollar to pay for last year and this year. A visitor at the Annual Meeting whose paper was stopped at the end of the first year of our publication asked if we didn't know she was good for 50 cents.

The remark of the sister referred to in another note, as well as our experience with the greater number of those who have taken the *EVANGELIST* from the first, indicates to us that in many cases it would not be safe to stop the paper as soon as the time expires for which it has been paid. There is no desire or purpose to force the paper upon those who do not want it, the object is to make it agreeable and convenient to those who do want it. It costs nothing to stop a paper, but the law very justly requires that before a person can order and demand his paper stopped he should pay all arrearages, and, as we have intimated, we find the arrangement to work well both for our readers and ourselves.

Mrs. Russell Errett, who was instantly killed, was the wife of Russell Errett, President of the Standard Publishing Co. She was going to Mount Auburn to look for a house. When Mr. Errett went home last night she had not returned. The possibility that she might have been in the accident occurred to him and he went first to the hospital and then to the morgue, where he found her mangled body. The shock was terrible.—*Mail*.

The above paragraph is from a press dispatch regarding the awful catastrophe on the Mount Auburn Inclined Plane in Cincinnati on Oct. 15. How much misery is set forth in the daily chronicle of disaster by land and sea; and yet for the most part we pass the records by without pausing to reflect on the sorrows of those who are bereaved by these often dreadful calamities. But when the accident happened near home, or some one known to us perished in it, or suffers by it, our attention is arrested our interest aroused, and our sympathies called forth. It may be a poor satisfaction, but it will be some satisfaction, to Bro. Errett to know that thousands grieve with him and his three little ones. May God comfort and strengthen him and bind up his broken heart.

Through somebody's oversight the name of Bro. Sheppard was not appended to the article *Expedients* in the October number. We take the liberty of reproducing here a sentence or two from Bro. Sheppard's former article on the same subject in the August number.

"Now if our brethren adopt any expedient which sets aside or in any way interferes with a Divine command or a scriptural precedent, it should at once be condemned as a 'shift,' dishonoring to the Saviour and destructive of true Christian union. On the other hand, if an expedient is adopted to 'help forward' the cause of Christ it is not only unwise but un-Christian to oppose it, and to wrangle and contend over 'a means to an end' by which much good can be done. The co-operation of churches and of individual Christians to send the messengers of Gospel peace to the darkened places of our own country, or to foreign nations is not to supersede the commission of the Saviour, but more effectually to carry it out."

We hope no reader will fail to give this extract his careful consideration. It would not be easy to put the matter in a fairer or clearer way, while a great many unwise things are being written about "expedients," it is refreshing to find the truth so well set forth and we commend Bro. Sheppard's words to those writers who are trying—vainly trying we trust—to cause division among us on questions of pure expediency.

CO-OPERATION NOTES.

Any one not receiving credit for money paid should notify us at once.

The writer made a flying tour in the Niagara district recently in the interests of the Welland Church. Some particulars may be looked for next month.

All contributions for the work of the Co-operation and for Hamilton Church Building Fund should be sent to Geo. Munro, Corresponding Secretary, Erin, Ont.

Subscriptions are not being paid as rapidly as they ought to be at this time of year. Please remember that the Board wishes to meet all obligations as they fall due, but that cannot be done unless the Treasury is kept supplied with funds.

Brethren receiving packages of the Constitution will kindly distribute them one to each family. Where a sufficient number to supply a church has not been sent, the Corresponding Secretary should be notified of the additional number required.

At the late meeting of the Board in Toronto, D. W. Clendenan, J. R. Gaff, L. K. Murton and D. I. Sinclair, were appointed a committee to take steps to secure the incorporation of the Co-operation. A resolution was passed at the Annual Meeting authorizing this action.

The following returns from Children's Day have so far been received. Others will no doubt report soon:—

S.S. Erin Village	\$2 00
" Erin Centre	4 50
" Welland	1 00

Subscriptions to the Hamilton Building Fund paid since last issue:—

Edward Tolton	\$ 5 00
M. N. Stephens	10 00
John Munro	5 00
Maggie Thonson	5 00
Mrs. S. M. Brown	5 00

Contributions for Co-operation work since last report:—

J. B. Lister	\$1 00
G. C. M. C.	25 00
J. W. McKee	1 00
C. A. Fleming	5 00
Mrs. D. McGill	5 00
Wm. Ramsey	5 00
Joseph Soper	1 00

The names and Post Office addresses of the members of the Board of Managers are as follows:—

- Hugh Black, Rockwood, President.
- D. W. Clendenan, West Toronto Junction, Vice-President.
- J. W. Kilgour, Guelph, Rec. Sec.
- Geo. Munro, Erin, Cor. Sec.
- John McKinnon, Everton, Treasurer.
- John Campbell, St. Thomas.
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- R. Windatt, Bowmanville.
- M. McKinnon, Hillsburg.
- John Black, Rockwood.
- Edward Tolton, Ospringe.

Geo. MUNRO,  
Cor. Sec.

MINNEDOSA.

In response to the appeal of Bro. Darroch in the last issue of this paper, the following sums have been contributed for the erection of a meeting house at Minnedosa, Man.:

RECEIPTS.

Church at Warton	\$25 00
" Glencairn	11 50
" Nassagaweya	4 50
" Blenheim	11 00
Three Sisters, Everton	2 50
M. N. Stephens, Glencairn	5 00
J. W. Easterbrook, Nassagaweya	5 00
Mrs. John Thomson, Belmont	2 00
James McCullough, Toronto	2 00
Jennie Fleming, Kilsyth	3 00
Geo. Munro, Erin	1 00
C. A. Fleming, Owen Sound	1 00
A. Tovell, Ospringe	1 00
R. Windatt, Bowmanville	1 00
John Cartos, Kingsmill	1 00
Miss Libbie Thomson, Hillsburg	1 00
Miss S. B. Thomson, Hillsburg	1 00
Charles Fleming, Kilsyth	1 00
Mrs. Jessie Agnew, Kilsyth	0 50
Jane McLean, Erin	0 50
Stuart Fleming, Kilsyth	0 25

PLEDGES:

Church at Stayner	15 00
Kilsyth, Nov. 1st, 1889.	JENNIE FLEMING, Treasurer O. C. W. B. M.

PRESENTATION TO BROTHER AND SISTER FOWLER.

Wednesday evening September 4th was the last time Bro. Fowler met with us in Prayer-meeting. It was felt that we should not let him depart without expressing our gratitude for his faithful services during the six years, "he went in and out among us." According to arrangements, a short address, a Family Bible, and a Teacher's Bible were presented to him. Bro. Fowler replied in fitting terms, expressing his thanks and wishing the church in Everton continued success. A pleasant half-hour was spent in short speeches and social conversation, after which we dispersed "sorry to part."

The Everton Auxiliary C.W. B.M. presented Mrs. Fowler with an address and a small token of respect and kind remembrance, at their last meeting before her departure.

Both are much missed from all our meetings Everton Oct. 24th, 1889.

A. T.

FROM BOWMANVILLE.

For more than a year I have been laboring in Ontario, and though often asked to do so, have failed to send any report of work to THE *EVANGELIST* that the brethren might know what we were doing. But now I am going to run the

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

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

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

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

F. W. BAUGHMAN.

GALT.

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

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

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

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

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

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

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

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

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

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

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

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

On behalf of the Church at Galt.

- MARY ELLIS HAMILTON
- R. W. McDONNELL
- ALEXANDER HUME
- AGNES SMITH
- STEPHEN SMITH
- ELIZABETH SMITH *x her mark*
- ANNIE McDONNELL
- WILLIAM MULLETT
- MEDORA HUME
- MARY WILLS
- ANNIE MULLETT

O. C. W. B. M.

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

S. M. B.

BETHANY COLLEGE.

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

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

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

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

G. O. BLACK.

Everton, Sept. 21, 1889.

LITERARY NOTES.

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

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

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

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

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

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

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

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

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

OBITUARIES.

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

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

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

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

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

MARRIED.

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



SYSTEMATIC GIVING.

At a recent meeting of the O.C.W.B.M. of Owen Sound there was some talk about giving regularly of one's means to the Lord. Those present seemed unanimous in the opinion that the duty was not fully understood by the majority of our people and it was proposed something should be done (or written) for the purpose of having the subject thoroughly examined and fully discussed that the teaching of the Scriptures on this most important matter might be known.

What are the instructions given? We will examine a few passages of Scriptures.

"Upon the first day of the week let every one of you lay by him in store as God has prospered him that there be no gathering when I come," 1st Cor. xvi-2. "Therefore I thought it necessary to exhort the brethren that they would go before unto you and make up before hand your bounty, whereof ye had notice before, that the same might be ready as a matter of bounty, and not as of covetousness. But this I say he which soweth sparingly shall reap sparingly and he which soweth bountifully shall reap bountifully," 2 Cor. 9, 5-6.

The remark of a brother "If every member of the Christian Church would give this year one cent a week to the mission fund the amount would be double last year's contributions" has led to asking the question, are we doing our duty? How small, how pitiful such giving seems in comparison with what we receive. How does God deal with us, is it with a grudging reluctant doling out of his mercies? By no means. The earth teems with abundance; every succeeding year supplies the wants of our race bountifully; no stint, no parsimony. Are we expected to show our thankfulness for these mercies will we not have to give an account of our stewardship? Read what the Lord says by Malachi with reference to offering to God what is of no value to ourselves, Malachi i, 8 and iii, 8-9; then in the tenth verse the Lord entreats these people who had so far forgotten to return to their duty. "Bring in your offerings that there be plenty in my house and prove me, saith the Lord of Hosts if I will not open the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground."

From these scriptures and many others which will no doubt occur to the reader it seems evident that the Lord loves liberality in his people. According to what a man hath, the poor widow was considered for her small offering not because it was small but it was given in a proper spirit of gratitude to the Giver of all good. In giving we must remember that God is not mocked. He knows the thoughts and intentions of the heart, and this as an act of worship must be done conscientiously if we expect the blessing.

It is requested that articles throwing light upon this duty be written and sent to the EVANGELIST for publication. C.W.

Selections.

THE BESETTING SIN.

The person who complacently admits that any favorite sin is his "besetting sin" may be sure that no sin so thoroughly besets him as a certain willingness to be beset by any sin. And yet most persons seem to feel relieved of a certain burden of responsibility when they have catalogued an evil desire, or habit, in themselves, as their besetting sin. Because they speak of it as their besetting sin, they seem to regard it as a possession necessary to the completeness of their character as a sinner. If the discovery and stigmatising of one's besetting sin means a fixed determination to exterminate it, that would be one thing. But if it means as too often it does, that it is to be accepted and borne with as one of the natural constituents of every human personality; that the possessor of it has labeled it and put it by to keep as a part of his moral cabinet; that every other weakness and fault and sin is to be eradicated while this is to be let alone so as to fulfil the supposed necessity of a sinner having a besetting sin,—that is quite another thing. Let us realize that there is no more virtue in besetting sins than in other sins.—*Sunday School Times.*

The wealthy Catholics of New York have just built for Archbishop McClesky a white marble mansion, which has cost 70,000 dollars. The "successors of the apostles" fares rather more sumptuously than Peter, James and John.

Children's Work.

Mrs. JAMES LEDIARD, Poplar Hill, SUPT.,  
To whom all communications for this department should be addressed.

Dear Children,—It scarcely seems possible that a month has passed since I wrote to you, does it? I hope that during the month you have all been having a happy, pleasant time. I used to write in my Copy Book, years ago. "Be good and you will be happy" Do you think that is true? I am sure you do! When you carry home a good report from school, or stand head in your class, or your teacher praises you for being punctual and persevering, does it not fill your heart with a satisfied happy feeling which no amount of selfish enjoyment ever could? Or when you feel that you have been helpful at home, that the dishes were all washed and put away in the way mother wishes it to be done, that the chairs in the parlor were all carefully dusted, how light hearted you feel! Do you not? This is true of all children; but I should like to know that all the dear children who belong to our Mission Band, were always happy because they are good. Do you ask me why? I will tell you. Jesus, our dear Saviour who loved us all so much, that He left His Beautiful Home and His Father, that He might come into this World of ours and learn by actual experience what we have all to endure, began His earthly career, by—what do you think? Having His own way? Getting vexed and pouty because He could not always do as He wished? Oh! dear no. He was obedient to His parents. If you wish to follow His footsteps in the journey of life, during your childhood, you must be obedient to your parents. Suppose you search your Bibles and try if you can find anywhere another direct command given to children especially except that given in the Sixth Chapter of Ephesians first verse. "Children obey your parents in the Lord for this is right" You will be wondering what this has to do with Mission Work. My dear children, it has much to do with it. Suppose, when the time appointed for the meeting has come, you leave home with some of your home work, neglected, something left undone which you were told to do, and which the tired mother or sister or perhaps the hired girl must do in your absence; do you think the Saviour, who sees us at all times, and knows all we do, will be pleased? I am sure you do not. Make your home life right, start out by obeying. His first command and copying the example of His early life, and then your work for him will be a blessing to yourself and to those you are trying to help. If all the members of our children bands would make this the rule of their lives, what a power for good they would become! How the Glorious Gospel would spread! How God power and blessing would descend and rest upon the work! How fast the poor heathen would know and love the Saviour! Dear Children, it is.—*J. E. L.*

If the dear sisters in Ontario who are interested in the Children's work, would write short papers for the column, they would give others the benefit of their thoughts and many useful suggestions might be utilized which are lying dormant. Let us hear from you.

Dear Mrs. Lediard—In answer to your request, I will write to you of our Mission Band "Cheerful Givers," which was organized in June 1889, by Minnie C. Fleming. We have now thirteen members. Vickie Fleming is our President, Mrs. Agnew, our Vice-President, and I am the Secretary. The minutes of our last meeting are as follows: Meeting opened with singing "Jewels" Scripture reading and prayer, followed by roll call, (which was answered by Scripture texts,) and reading of the minutes; after which a paper was read by the Secretary showing forth the work done by the missionaries in India. Recitations were given by Maggie Kinchen and Ruth Fleming. Song by the band "Can a little child like me." Talks to the children by the President and Vice-President. Monthly dues collected \$1.05; closing hymn "We'll crown them with roses;" prayer by the band. I hope you will think this report worthy of a place in the EVANGELIST. ROY FLEMING, Sec. Kilsyth, Oct. 1st, 1889.

When the richest American of his day was in his own fatal sickness a Christian friend proposed to sing for him; and the hymn he named was, "Come ye sinners, poor and needy." "Yes, yes," replied the dying millionaire, "sing that for me; I feel poor and needy." Yet at that moment the stock-markets of the globe were watching and waiting for the demise of the man who could shake them with a nod of his head. "Poor and needy!" How he sand sweeps from under a man's soul in such an hour as that!—*Dr. T. L. Cuyler.*

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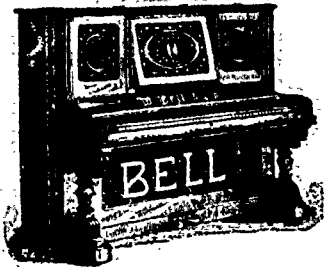
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# SUPPLEMENT TO THE ONTARIO EVANGELIST.

OWEN SOUND, ONTARIO, NOVEMBER, 1889.

## HAMILTON.

### EVANGELIST:

*Bro. Gaff.*—We are moving along as a matter of building as already stated in the last number of EVANGELIST. Ground has been secured, the plans and drawings are all complete, and our church looks very nice on paper. Tenders were asked for, for the work of erecting and building. We hope to be able to report issue of EVANGELIST that the contract is let and work begun. While it is our desire to push the work along as rapidly as possible, still we feel we must be governed to some extent at least by the promptness and willingness of the brethren in the response to the article in your issue in last number. We set forth our position, our need and our hope, and fully that I need not add a word, and we have our brethren in Ontario possess the spirit of the Master that their cause will prompt them to come out with a liberal supply of that which is needful to complete the work, and help to glorify the cause of Christ in this some-what and rapidly growing city. We had evidence of that at St. Thomas. And we are sure that we who have climbed the flights of stairs so often to get to a place which is not very inviting when reached, will be very highly this nice little building. We have on paper, and will ever feel that the dear brethren and sisters who have their hearts to help us, and pray that our Heavenly Father will smile upon and bless all who may help this much.

1889. R. N. WHEELER.

## MANITOBA.

### MINNEDOSA.

EVANGELIST.—I suppose at the present time from Minnedosa will be welcomed by your readers, and more especially by those of the O. C. W. B. M. We met Sunday by one sister coming to make the good confession. The good confession desired for the occasion, she made three in the afternoon, she was baptized in the Saviour in baptism. "In the waters of the Little Saskatchewan" she arose to walk in newness

of life. This single addition to our little band here gives us new life and hope that thus the church here will be increased in numbers one by one until we will have a self-sustaining church. We all have confidence in the future of our Master's cause here, and we feel that if we only had a house of our own in which to worship, that the good seed sown would much sooner bring forth fruit to the honor and glory of God. We trust our appeal to our Ontario sisters and brothers may be crowned with success, and if not responded to in time to enable us to build this fall, it will, we hope, be so far successful as to assure us that we can make preparations to build next spring. If not trespassing too much on your space, dear brother, I may sometimes give you a report of our failures and successes as a church in this part of our Lord's moral vineyard.

Minnedosa, Man., Nov. 1, 1889.

E. J. D.

## CHURCH NEWS.

WAINFLEET AND ROSEBENE.—Eleven additions to the churches here this summer.

J. B. L.

GALT.—The Church of Christ at Galt gratefully acknowledged the receipt of Five Pound sterling, from W. A. Buchanan, of Bushire, Persian Gulf for the building fund.

AYLMER.—We opened our Church House here Oct. 6th, Bro. Knowles assisted me by preaching an excellent discourse at the 3 p.m. meeting. We had three meetings on the day of opening.

W. D. CAMPBELL.

KODNEY.—One addition here last Lord's Day in the person of a sister who was visiting in Lobo during their recent annual meeting and was baptized there. We now meet to break bread every third Lord's Day in West Lorne.

P. H.

LOBO.—The October meeting in this church it always an event of some importance, and this year it was more so than usual. Bro. J. R. Gaff of Toronto was with us and preached both morning and evening, Bro. Leonard of London and Bro. Kouke of Beamsville also taking part in the services. Bro. Gaff's preaching will not soon be forgotten here. It had nothing of self and much of Christ in it; the result was that all hearts were blessed by it. We are better here for it, both individually and collectively and hope we may see him again, he will always find a hearty welcome. The meetings were largely attended at all the services and one lady confessed the Saviour and was baptized. The Monday morning meeting will be long remembered; an address of much sweetness and power was given by Bro. Gaff, on the "Union of God's People," followed by one equally good by the Rev. W. H. Porter of the First Baptist Church, London, who came out to enjoy the Monday

morning meeting with us. Bro. Leonard followed with an enthusiastic speech on the same subject. The result was the passing of the following resolution:—

Moved by Bro. J. R. Gaff of Toronto, seconded by Bro. H. Z. Leonard, U.S. Consul of London, and unanimously carried:—"Whereas for the glory of Christ, the Churches' strength and the world's salvation, it is our duty to do all possible on our part to bring about the answer of the Saviour's prayer, for the unity of his people. Therefore, resolved that we appoint Bro. James Lediard as a committee to bring the matter of union between the Disciples and the Baptist body, before our annual convention in June next, requesting them to take such steps as may be deemed necessary to that end, and that we request the Rev. W. H. Porter, M.A., pastor of Talbot Street Baptist Church, London, to lay the matter before the Baptist Convention of Ontario and Quebec to be held this week in the city of Ottawa."

May much blessing attend this action. May it bring us all nearer together and do its own work in uniting the "Redeemed of the Lord."

Bro. Gaff remained with us several nights and preached to increasing and deeply interested audiences.

Our Children's Mission Band gave their first entertainment on Monday night, October 21st. It was purely missionary. The programme consisted of the concert exercise, "Open Doors," an essay on India; several selections of instrumental music; and short addresses on missionary work, one being a brief but interesting talk on Foreign Missions, by Rev. Jas. Munroe, pastor of the Baptist Church in this place. The children performed their exercise well; the audience were both pleased and profited, the Mission Band encouraged in their good work and their funds increased by a very liberal collection. Let other bands try this exercise. The music is good, and the songs and recitations are just about perfect.

In my short notice of the opening of the new church building in Owen Sound last month, by an oversight I omitted to mention the church at Kilsyth as being foremost amongst the churches in helping the brethren in Owen Sound in the erection of their building. They contributed largely, and, closing their own house of worship, came over to the opening services in strong force. The church at Owen Sound will not soon forget their kindness.

J. LEDIARD, Poplar Hill.

TORONTO.—Denison Avenue was never better organized or more hopeful than now. Our meetings are deeply interesting and spiritual and our congregations good. A great many strangers are attending. We have a large and active band of young workers. We have had recently five additions—one baptism—two by letter—one reinstated—one from the Christian Church—two more from another church are awaiting baptism. We are expecting others soon.

Nov. 1st, 1889.

J. R. GAFF

The Indiana Supreme Court has decided that the act declaring an officer becoming drunk during office hours or being a habitual drunkard, thereby forfeits his office, a valid act. Any person resident of the county in which the officer lives may file complaint in the Circuit Court.

N.T.

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