

THE ONTARIO EVANGELIST.

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

VOL. 2.

GUELPH, ONTARIO, MAY, 1887.

No. 1.

POETRY.

THE SILVER LINING.

A fisherman sat at his door one day
Watching the clouds, that heavy and gray,
Obscured the sunlight's shining;
And he said to bright eyes at his knee,
"Look yonder out in the west and see
The cloud with a silver lining."

I think when our skies are cold and gray,
And we vainly seek to find the way,
Somewhere the light is shining;
If we bravely resolve to do our part,
And bear our griefs with a patient heart,
And free from all repining;

We shall be led to a higher way,
To a better work than we do to-day,
And find love's sunlight shining;
For truth of spirit and strength of soul
Will make the darkest cloud unroll
And show its silver lining.

ORIGINAL.

THE DIVINE SCHOOL.

The highest school on earth. The school where the most important branches are taught; which was instituted by the Great Teacher who knows all things in heaven and earth. A school which trains for the noblest of all professions, which confers the highest titles and most exalted honors. An institution that embraces a great multitude of pupils, and a still greater multitude of graduates. We mean the school of Christ, who is himself the Head Teacher and the disposer of the destiny of his disciples.

One great object of His mission to earth was to teach and enlighten those who are alienated from the life of God through the ignorance that is in them; to teach the things which eye hath not seen, nor ear heard, and which had never entered into the heart of man; to inculcate the purest virtue and unfold the most important truths; to teach the morals of heaven and the attributes of Jehovah. During his own personal ministry on earth he invited the weary and heavy laden to come to him for instruction, "And learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."

And when about to ascend back again to the heavens, he assembles the apostolic tutors and gives the great commission which keeps in view the correlation of himself as the Teacher and his people as scholars:—"All authority hath been given unto me in heaven and on earth. Go ye therefore and make DISCIPLES of all the nations; baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." (N. V.) That this mandate might be effectually and infallibly executed, the Apostles were endued with power from on high;—"But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

Thus fitted for their heavenly mission, these men went forth and announced a full and free education, under the auspices of a loving and perfect Master, with no other requirements for matriculation but implicit confidence in Christ, a docile, loving and obedient spirit to be indicated by a confession of His name, repentance for an ignorant and sinful life, and obedience to the baptismal initiation into that church which the Founder supplied with Apostles and Prophets, Evangelists, Pastors and Teachers, "For the perfecting of the saints for the work of the ministry for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ." (Eph. iv: 11-13). All the teachers under strict injunction to preach and teach the Word of God; the only text book in the school; good and unchanging through all ages:—"All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works;" and that the disciple thus perfected and made meet for the inheritance with the saints in light may receive, at death, the title of the glorified sons of God,

and graduate with all the honors and privileges of the redeemed, as the compeers of the angels and the heirs of immortality.

Ridgetown.

E. SHEPPARD.

BRO. FIRTH ON THE RESURRECTION.

What Bro. F. wrote in No. 1, I do not know, but the drift of No. 2, is not difficult to see. I herewith make a few statements which may arouse my friend's logical powers, and probably his prejudices.

There is no scripture which says that this material, animal, physical body, is to be raised in the resurrection. There is no scripture to teach, that flesh and blood, or, flesh and bones, shall inherit the Kingdom of God. There is no place in the Bible which says Jesus was raised from the dead with an animal body—with flesh and blood—or, with flesh and bones. The body which could be felt and seen was prepared or provided for the occasion. The body with which He rose from the dead could not be seen with our physical eyes. Hence the expression, He "appeared" unto them. Angels had a provided or prepared body in which to converse with Abraham. Why? the pith and marrow of resurrection subject is the change from an animal body to a spiritual body, or, it is sown an animal, or, soulical body, it is raised a spiritual body. Bro. F. construes spiritual as the antithesis of corruptible. Read the context: and try again, brother. Whether living or dead when the Master comes, we shall all be changed. That is the grand thought. Bro. F. says, if correctly understood, that the raised body will not be immaterial. Will it be material? What does Bro. F. mean by immaterial? My soul loathes this infidel, Sadducean, materialistic view of this grand and sublime subject. Bro. F. represents Job as saying, "in my flesh I shall see God," and after worms destroy his body!! The marginal reading is better, Bro. F.: "without my flesh I shall see God." This harmonizes with the context. Bro. F. says, orthodoxy affirms, that man never dies. Jesus and Paul affirm that, of some. Materialists affirm no consciousness between death and the resurrection. "I raise my voice against this materialistic teaching of to-day." If there be no consciousness or life, in any sense, between death and the resurrection, it will be to all "intents and purposes" a new creation; not a resurrection. C. J. L.

"BE NOT DECEIVED, GOD IS NOT MOCKED."—Gal. 6: 7, 8, 9.

In verse three the Apostle says, "If any man think himself to be something, when he is nothing, he deceiveth himself." All deception is bad, but self-deception is something fearful. Paul says, "Let no man deceive himself; if any man among you seemeth to be wise, let him become a fool that he may be wise." It is not wise to become conceited in the thing which we seem to know. The Scriptures leave no excuse for self-deception. God has done His part—the way is plain. The great scheme of human redemption has, according to promise, been fulfilled, and He has given us the conditions of salvation. The Saviour says, "If ye love me keep my commandments." He has opened up a new and living way by the sacrifice of Himself. A voice from the Eternal Throne proclaims Him the way, "This is my Son, hear Him." He sent His Ambassadors to preach the gospel, and He said, "He that heareth you heareth me;"—but the people indulge in extravagant fancies, and these are sometimes mistaken for direct revelations, and thus men are being deceived. The Apostle James says of some who seem to be religious, but do not walk according to the teaching of the Word, "Such a man's religion is vain—he is deceiving his own heart." Some men are neither honest in their purpose nor correct in their views—they are "ungodly men"—not only sinners, but ungodly: and will wax worse and worse. There is a scrap before me, I will give it: "A man must be right as well as honest. One's faith in a false chart does not make it a true one—he will go on the rocks all the same. An engineer's faith in a weak bridge will not enable the train to cross in safety. Counterfeit bank notes will not be made genuine by the owner's faith in them. A man's faith in an insolvent banker will

not make him solvent." "A chain is no stronger than its weakest link." Some men seem to have a sort of fondness for deception—they like to be deceived, and willingly submit to all sorts of deception—religiously and politically. But Paul says to the man of faith, "Continue thou in the things which thou hast learned, knowing of whom thou hast learned them—they are able to make thee wise unto salvation through the faith that is in Christ Jesus." He adds, "They are profitable for doctrine, for reproof, for correction, for instruction in righteousness," and the object is, "that the man of God may be perfect, furnished unto all good works." Those who are thus equipped will not be very likely to deceive themselves or anybody else. Peter speaks of false teachers who privily bring in damnable heresies, and he says, "Many shall follow their pernicious ways by reason of which the way of the Lord shall be evil-spoken of." But he says, "They shall receive the reward of unrighteousness, just as those who count it pleasure to riot in the daytime. These are spots and blemishes, sporting themselves with their own deceivings." "They have forsaken the right way—they promise you liberty while they themselves are the servants of corruption." The Saviour said, "Ye shall know the truth, and the truth shall make you free." If men are made free by the truth, they will not be deceived. There is something terrible about a religious deception—hence says the Apostle, "Be not deceived; neither fornicators, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. Such were some of you but ye are washed, sanctified, justified in the name of the Lord Jesus and by the Spirit of our God." But, says the Apostle, "God is not mocked." The first meaning of the word mock is to deride, to scorn, to contempt—it also has a second and third meaning. I presume it has in it the idea of deception, disappointment, &c. hence God is not mocked, not deceived. "Whatsoever a man soweth that shall he also reap"; and it is reasonable and right that he should. If you sow wheat you would not like to reap tares. If, at the time of harvest, your land produced anything else than that sowed, you would be disappointed. But you will not be deceived, for "Whatsoever a man soweth that shall he also reap." Now, then, if you sow tares you cannot reasonably expect wheat—it would be unfair to expect it from such sowing. Just so it is in sowing to the flesh and to the spirit. Do you see that man making his way to the hotel—watch him, he is going in through the door into the bar-room—there's where he gets the seed. Presently you'll see him come out, and he begins to sow,—just follow him and you will see what kind of seed he scatters, and judging from the seed he sows what must the harvest be? You readily answer he is sowing to the flesh, and of the flesh he will surely reap corruption. You see another man—maybe in the church—he's dressing himself—he's going to the theatre, another to the horse-race, another to the ball-room—their children are poring over worse than useless literature in their neglected homes, and thus the world moves on, and, alas! too often the church moves with it. But they are all sowing to the flesh, and must reap corruption—it is the result of such sowing. The punishment of the wicked is the result of sin. "The wages of sin is death." "The way of the transgressor is hard," even here and now, but eternity alone can reveal the fearful consequences of sowing to the flesh. By-and-by "he that is filthy shall be filthy still." But "he that soweth to the spirit shall of the spirit reap life everlasting." It is therefore of the utmost importance to know just what it is to sow to the flesh and to sow to the spirit, for upon the sowing depends our eternal destiny. "Whatsoever a man soweth that shall he also reap." The Apostle says, "Walk in the spirit and ye shall not fulfil the lusts of the flesh." But what is it to sow to the spirit? It is just the opposite of sowing to the flesh. Instead of the theatre we assemble to worship God. Instead of the foolish unmeaning dance we have the sober step of the Christian. I need not enumerate the vices of the one and the virtues of the other. A man ceases to do evil and he learns to do well—he speaks the truth with his neighbor—he works righteousness, scattering seeds of kindness. Instead of anger his heart is full of love—he is Christ's, and his object is daily to crucify the

flesh with the affections and lusts—he walks in the spirit—he sows to the spirit, and of the spirit he will reap life eternal. What can measure the fruits of the harvest?

Eternity! eternity! Who can grasp it? 'Tis incomprehensible to the finite mind. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him; for we shall see Him as He is." "Let us not be weary in well-doing, for in due season we shall reap, if we faint not." H. BROWN.

Winger, April, 1887.

SELECTIONS.

"THE LORD IS RISEN INDEED."

If any event, natural or supernatural, can be established by human testimony, then, beyond the possibility of a peradventure, Jesus is indeed risen from the dead. If the proofs of any past event be conclusive, then are the proofs of Christ's Resurrection *infallible*. If competent and credible witnesses can establish any fact, then these witnesses do establish the fact of the Resurrection.

There are three, and but three, possible suppositions concerning these witnesses, viz:

First. These witnesses were impostors; they knew that Jesus was not risen from the dead, and they knowingly deceived the people; or

Second. They were themselves deceived, and did really believe that Jesus was risen, though he was not; or

Third. Their testimony is true, and Jesus is indeed risen from the dead.

To suppose that these men were impostors, and they knowingly deceived the people, is to suppose a miracle greater even than the Resurrection of Jesus. For the testimony which they gave was in direct conflict with the opinions and desires of the civil and ecclesiastical authorities; subjecting them on the one hand to the loss of all religious standing among the Jews, and on the other to the loss of civil privileges, and liability to trial for treason, as supporters of a king hostile to Caesar. If they bore false witness, there were hundreds of men in Jerusalem and Judea to convict them of perjury, and they must suffer the penalty of the Mosaic Law against false swearing; if they still contended that Jesus was King, and that He was risen from the dead, they might suffer any day as their pretended King Jesus had suffered. It is absolutely contrary to human nature, human reason, and human experience that men should propagate falsehoods when they thereby gain nothing, but lose all.

Tradition affirms that all of the Apostles suffered death rather than recant their testimony that Jesus was their risen Lord and King.

And it does seem that any argument to prove that these witnesses were *not* impostors is needless with any man who has ever given their writings a candid perusal. The very character of the evidence given forbids for ever the supposition of imposture or fraud.

But were not these men themselves mistaken? They were good and honest men, and really believed that Jesus was risen, but they were deceived. No one who has ever read the masterly discussions of Paul, or the profound discourses of John, or the logical histories of Luke would ever suppose that these men could be mistaken upon a subject of such vital and transcendent interest and importance as the Resurrection of Him upon whom all their hopes for time and eternity were built.

Suppose that the most prominent man in London were to declare in the presence of hundreds of persons of that city that he would die upon a certain day, and that three days after he would rise from the dead. Suppose his death to occur just as he said it would occur; and that three days after his burial, certain members of his own family, and others of his most intimate friends affirmed most positively that they saw this man alive, talked with him, touched him, and saw certain scars upon his body which were peculiar to him. Suppose the number of those who said they saw him increased day by day, until five hundred and more affirmed that they had seen him. Would not all of this testimony prove that the man was alive from the dead, if human testimony can establish any fact? And if no fact can be established by the testimony of those who saw and heard it, then all knowledge is for ever at an end. This thing was not done in a corner; it was open and public. The witnesses who testify to the fact of the Resurrection were of all men the most competent and credible to give true evidence in the case: John had leaned on His bosom; Thomas saw the print of the nails and the mark of the spear; Mary had sat at His feet and had anointed Him for his burial; Peter had been his constant companion; and Paul could never forget what he saw on his way up to Damascus.

The third possible supposition is the true one: these men are true witnesses, competent and credible, and Jesus is indeed risen from the dead.—*Eccle Deus-Homo.*

The Ontario Evangelist.

A RELIGIOUS MONTHLY.

Terms, 50 Cents per Annum In Advance.

T. L. FLOWER, EDITOR AND PUBLISHERS
GEO. MUNRO, JOB PRINTER

All communications and remittances to be sent to
The Ontario Evangelist, GUELPH, ONTARIO,
CANADA.

J. J. KELSO, JOB PRINTER, JOVEL'S BLOCK,
OPPOSITE THE POST OFFICE, GUELPH
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MAY, 1887

A red pencil-mark here means that your
time expires with this number. Please
renew promptly.

ROBERT ROYCE.

The death of Elder Robt. Royce, at his home, in Acton, on the 4th ult., reminds us that the pioneers of the cause in Ontario are very fast leaving us. In Everton especially are we reminded of this in view of the solemn facts, that in less than one year Elders Black, Parkinson and Royce, co-workers in this church for many years, have passed away to death. When we think of our loss, and view the consequent depletion of the ranks, our sorrow can be assuaged only by the knowledge that it is fitting that they should cease from their labors and enter into rest.

Our late brother was, at his death, in his seventy-ninth year. He had been a Disciple from early manhood, and during the greater part of his life a leading man in the brotherhood through out the section of country in which he lived. As an earnest member of the Board of Co-operation from its earliest history it could be said he was a leading man, not only in his own section of country, but throughout the Province. He was also a chief man in the management of municipal affairs in the township of Eramosa for many years.

About four years ago he left his farm in the vicinity of Everton, on which he had lived for over half a century, and moved to the town of Acton to spend his remaining days, which proved to be but few. He transferred his membership to the church in that place, and gave it the benefit of his ripened experience, and such labor as he in his declining years was able to bestow.

His removal must be a serious loss to the little church there.

Our personal acquaintance with him was slight, he having moved from here a few months before we came, but his kind and gentle disposition and deep interest in the welfare of the church will not soon be forgotten.

The testimony of the people in this community, in which he was for many years a wise and efficient officer, as well as the testimony of the church, which he so long and faithfully served, was that he was a believer in, and his life an exemplification of, the gospel of peace.

His family consisted of three sons—two of whom are dead—and four daughters. Bro. Josiah Royce, his only surviving son, lives on a farm near the old homestead, and is one of the leading members in the Everton church.

Elder James Kilgour, an old friend of the deceased and co-laborer, preached at the funeral to a large concourse of people an able and comforting discourse from a part of the conversation between Christ and Martha as recorded in the 11th chapter of John.

May the rich mercies of our God still attend the aged partner of the deceased, and abundantly sustain her to the end.
T. L. F.

A CLEAR, SCRIPTURAL ARGUMENT.

We are requested by an earnest and intelligent brother to give "a clear, scriptural argument, justifying the employment of a preacher for a stated time, and at a stated salary." The request raises two questions; the question of time, and that of salary. As to the latter, the Lord ordains that "they who proclaimed the gospel should live of the gospel" (1. Cor. ix: 14; Matt. x: 9, 10). He did not ordain how well or how poorly the preacher should live; how much or how little should be given him to live on; nor how the parties were to reach an agreement as to what amount should be given. Therefore, all these matters were left to be determined by mutual consent and the general rules of Christian propriety. Neither did the Lord ordain the length of time that a preacher should remain at one place. Paul remained three years at Ephesus; James seems to have remained at Jerusalem from the year 34, when the Elder James was beheaded, to the date of his own death, which was in 62. Luke remained at Philippi when Paul planted the church there, in 52, and left there

with Paul on the journey to Jerusalem in 58. Timothy remained an indefinite time at Ephesus. From this we infer that the length of time for which a preacher should remain with a single church and be supported by it, depends on the calls of duty there and elsewhere, and that there is no definite period fixed—*Guide*.

If any reader feels conscientiously opposed to paying a preacher to labor with a church, let him examine the opinion of Prof. J. W. McGarvey given above, and compare it carefully with the New Testament references to the subject. So brief, and at the same time, so clear and so conclusive a statement is worth more than columns of mere assertion unsupported by scriptural citations. The position of Bro. McGarvey on this question is impregnable, and the sooner it is generally accepted and acted upon the better it will be for the cause.
G. M.

COVETOUSNESS.

Near the top of the long, dark catalogue of sins of which men are guilty in the sight of God is the word chosen as the caption of this article:

Although the sin of covetousness is of small moment in the eyes of the world, it is most hateful to God. "The wicked... *blisseth* the covetous, whom the Lord *abhorreth*." Heinous sins in the judgment of the world are committed only by vicious men, and are of infrequent occurrence, but he who knows the debasing influence of sin upon the human heart judges differently.

Covetousness in the Word of God is a characteristic of the wicked, but even a slight acquaintance with many professors of religion would lead us to believe that the characteristic is by no means peculiar; nevertheless let the Word of God be true, even though it be proved that many professors of religion belong to the former class.

It would be difficult for us to magnify the enormity of this most prevalent evil. It is a plant indigenous to the soil of the human heart, and is so cancerous in its nature, that unless rooted up, it eventually takes possession of the whole man. Its tendency is to crowd out and destroy all sympathy for others, and to lower the person's estimation of the value of virtuous rewards. It is opposed to the spirit of the Gospel—the very antithesis of the mind of Christ.

The real nature of this debasing sin, we would infer, is not properly understood by the church. If it is, we would ask, why is it that those who are guilty of sins much less odious are promptly censured, while those who are guilty of this grossest and most hateful of evils go unrebuked? Is it because the wickedness of the sin is not understood? Or is it because "a fellow feeling makes us wondrous kind?" The former reason would be bad enough, but we hope it is not the latter. It may be readily confessed, however, that we all are liable on account of breathing constantly an atmosphere tainted with moral evil to underrate the malignity of many sins which are of little significance in the opinion of the world. For the sake of the cause we love we would be glad to believe if we could, that few are fit subjects of discipline in this respect, and that this very hurtful evil was confined to those whose influence would not seriously interfere with the activities of the churches, but, we must say, judging the tree by the fruit, that the evidences are against such a belief. We cannot close our eyes to the facts, and would not if we could.

There were covetous men (and women, too, for aught we know) in the Apostolic Church, and we should not be surprised nor discouraged to find them in the church now.

A covetous Christian! A covetous philanthropist would be a strange anomaly, but not more so than a covetous Christian or a covetous church. Like the upstart tree this particular sin, if allowed to remain, will strike deep its roots into the soil, spread wide its branches, and by its poisonous exhalations destroy our sympathies, dry up every noble impulse and extinguish the last vestige of spiritual life in the soul.

Is this the sin that is smothering the life of the cause in many places, blighting the prospects for good and destroying the hopes of the most sad, woe? We believe it is, at least, one of the causes, and, no doubt, the most powerful. Who is guilty of this great sin, and consequently responsible for its pernicious influence in the church? In view of the fact that it is rarely a cause for discipline, it is becoming of us all to ask, Is it I?

As it may be difficult for some of us to determine in our own minds whether or no we are guilty in this respect we would suggest the following test—Let us place ourselves by the side of our Saviour, and enter into an honest scrutiny of our past life and the motives by which we are chiefly influenced. How do our acts of kindness compare with the deeds of Him "who went about doing good?" Can we from the conscientious-

ness of many self-denying labors, say we are the followers of Him who, when upon the earth, "pleased not Himself," and who "had not where to lay His head?" Do the sacrifices and the abundance of our liberality testify to our hearts that we are governed by and under the influence of Him "who gave Himself a ransom for all?" By asking and honestly answering these and other questions, we can safely determine whether or no we are guilty of "Covetousness, which is idolatry."
T. L. F.

FOUND AT LAST.

The scriptural methods of spreading the gospel. By John F. Rowe, for years editor of the late *A. C. Review*, now editor of the *Christian Leader*. Set forth in a recent number of said *Christian Leader*, and reproduced here, still further to make it known to an anxious brotherhood. "Read, mark, learn, and inwardly digest," that your mind may never more be disturbed by the question of plans; for these assuredly are the original, primitive, scriptural methods arranged and practiced by the Apostles. Here they are then with a preface:—

Not satisfied with God's system of faith, men have sought out methods of their own which, as they suppose, will bring about visible results more speedily. It has been alleged by Society builders that Societies originated in the fact that the congregations could not be induced to engage in co-operative missionary work. There is, it must be confessed, some plausibility in this allegation. But inasmuch as Societies are unscriptural and have been organized as a contingency, let the loyal Disciples of Christ go to work and supplant these Societies by introducing and giving full force to the scriptural methods. But what are the scriptural methods? We answer, let every Christian feel the weight of individual responsibility. First, let him consecrate his money to the Lord. Second, let him select his man and a field of labor. Third, let him select one man or a dozen to co-operate with him, if he has not means enough of his own to support a missionary. If his heart is right in the sight of God, let him begin work at once, and make a start somewhere. If a congregation has sufficient means, let them select their man and his field of labor. If one congregation has not sufficient means, let them invite others to co-operate with them, and the apostolic method is started. If a preacher has faith in God, and believes that the word preached will not return to God void of results, let him go to work somewhere, and educate a constituency that will give him a liberal and honorable support. When liberal-hearted Christians find such a man at work, let them rally to his support, and thus be co-operants with the preacher, and the apostolic method is at once inaugurated.

And now to fortify our minds the more against Societies, let the discoverer of these scriptural methods give us "chapter and verse" for each one of them. Then we shall be able instantly and finally to dispose of any "Society builder" who may attempt to impose upon us.

But seriously, brethren, what is the meaning of all this out-cry against Societies, and all this cool assumption about scriptural methods? Read the above extract over again and see if you do not understand. The writer says, "scriptural methods," but it would have been more accurate for him to have said "my methods," for such they are. The New Testament knows nothing of such methods, neither by precept nor by example; they are of human origin and to be judged accordingly. And we venture to say that most, if not all, of the discussion in regard to plans is really about the respective merits of different men's plans.

And what has often struck us is, that one set of brethren call their plan the Lord's plan, denounce, often fiercely, those who differ from them, yet do little or nothing by that plan, while the other set of brethren make no such lofty claim, simply say it is the best they are acquainted with, not contrary to scriptural principles; and then do all they can by it,—moreover they profess their willingness to give it up, and adopt a better if proposed. The latter class of brethren seem to have considerable advantage over the former. If those who are so sure they know the Lord's plan would go vigorously to work, the unpleasantness over plans would soon subside. It is absurd, not to say unkind, to charge brethren who work with Societies as being indifferent to the word of the Lord, careless whether sinners are saved or not, and only solicitous for their own glory. It would be unreasonable to object to fair criticism, but the continual imputation of bad motives savors not of the spirit of Christ.
G. M.

Says an exchange: We saw a statement that in the Swedish language there is no word corresponding with *sarc*, into which they can translate the original. The best they can do is to use the word *ransack*, and we thought that a very appropriate term. We think the Lord will be pleased if we ransack the Scriptures, that thereby we may find more and more of what he says to us. We may become rich in divine knowledge, but our enlarged understanding will only humble us at the infinite resources inviting us with still more blessed promise to continued research.

This is Vol. II, No. 1 of THE ONTARIO EVANGELIST.

If you are not paid up for this volume please send on your subscription soon. You will feel better and so shall we.

Send money by Post Office Order or Registered Letter; it will then come at our risk. It is dangerous sending bills in unregistered letters. We are told those accustomed to handle letters can tell by the sound of the stamp whether there is money in a letter or not.

There is an inconvenience connected with publishing a paper at fifty cents a year, growing out of the fact that here in Canada we have scarcely any paper money of a lower denomination than one dollar. The twenty-five cent "shin-plasters" are very rare now. We wish the Government would issue a lot more for our special benefit. So great is the inconvenience felt to be that one friend who has greatly assisted us, thinks that we would have a larger number of paid subscribers were our charge one dollar a year. For the benefit of our friends we state here the different ways in which we have received single subscriptions during the past year through the mails:

1. In silver.—This is a poor way.
 2. By Post Office Order.
 3. In postage stamps.
 4. In twenty-five cent scrip.
- It will be seen that after all fifty cents can be sent in a letter. It is not necessary to register letters containing postage stamps or Post Office Orders.

We have received some letters since our last issue which encouraged us. A few extracts are given. They may be suggestive to some.

This is from one which came all the way from Prince Edward Island:

"I send you one dollar to pay for the ONTARIO EVANGELIST for the past and the present years."

And this is from Manitoba:

"I notice that my subscription closed with last issue and I hasten to renew, as we find it lonely without your paper."

This did not come so far but was no less acceptable:

"Enclosed please find one dollar being the amount of my subscription for the years 1886 and 1887. Hoping you will excuse my seeming neglect in not remitting last year, I am etc."

Certainly, we freely excuse it if it were real. We cannot forget our own failings in such matters in times past, and so we are charitable; but we understand better now what it means to a publisher to have a large number of non-paying readers, and we do not think we could ever be behind in paying for a paper again. Fifty cents is not a large sum, but ten times fifty is no trifle, and one hundred times fifty—well, as the Scotchman said about twopenny, "it's a lot o' money." And finally the moral of this rather lengthy note is, don't think it makes no difference if YOU don't pay: It does, friend: it makes a difference of exactly fifty cents to the publishers.

Bro. Lediard's address in Toronto is 89 Church Street. His correspondents will please take notice.

The brethren will be glad to learn from Bro. Finch's letter that he arrived safely at the Portage, and now is hopefully and cheerfully at work. We trust that in conjunction with the church there, and under God's blessing; he may be greatly prospered in his work.

The number of the ONTARIO EVANGELIST now before us closes the first volume. It is a neat, clean, vigorous four page paper issued monthly, at 50 cts per year. It is edited and published by T. L. Flower, and Geo. Munro at Guelph, Canada. The spirit of the paper is right, and the brethren in Canada would do well to sustain it.—*Christian Evangelist*.

Such praise from such a source is highly prized by us.

COMMENDABLE ENTERPRISE.—We learn that Mr. C. A. Fleming has purchased the large stone building on Scrope Street, known as Kennedy Bros. Furniture Factory, and will commence immediately to fit it up to meet the requirements of his Business College. It will probably be ready for occupation early in the summer. We wish our enterprising young townsman every success in his new venture, and that the Northern Business College, of which he is the Principal, will continue to gain, as it deserves to do, an ever widening reputation as one of the finest institutions in Ontario for the advantages it offers for obtaining a first-class practical education.—*Owen Sound Times*.

Delegates to the Annual Meeting will please send their names to Geo. Munro, Guelph, before May 20th.

CHURCH NEWS.

ERIN.—Bro. Geo. Munro has given in to the Board his resignation as Evangelist for the Co-operation, and has accepted a call to labor for Erin Centre and Erin Village Churches. There is no better field for usefulness anywhere. There is good material in both churches, and good results may be looked for.

BOWMANVILLE.—The church at Bowmanville has, after the lapse of a year, secured the services of a minister, Bro. Gunn, late of Lobo. He comes here under favorable circumstances, and finds a united and energetic church, one which is willing to co-operate with him in any good work, one in which the members are at peace with one another, and which is at peace with the world. On Wednesday night, April 20th, the members and friends met for social intercourse and mutual exchange of greetings; after refreshments had been served in the school room, and a programme consisting of singing, reading, &c., rendered, each went to his home feeling that this was a social indeed. The object was not to make money, as there was no charge, but to cultivate a friendly feeling among the members and friends, and to introduce our new minister to the congregation. On Friday evening a young brother of considerable promise was buried with Christ in baptism. It is truly pleasing to see the young dedicate themselves to the Lord and his service. May this be but the beginning.

WALKERTON.—With the week ending March 19th I found myself in the town of Walkerton. This is a thriving little burg of 2,000 inhabitants, surrounded as it is with gentle sloping hills, it must be a delightful spot in summer. Among its many energetic merchants may be mentioned Bros. Whitehead and Thomson. The former after five years sojourn in Regina, N. W. T., which proved both pleasant and profitable, has returned to his old home, and gone extensively into the dry goods and grocery business. Our brethren have a substantial brick church here, but at present have no regular stationed minister. They meet each Lord's Day morning to *break bread*, &c. On Sunday, March 20th, Bro. James Tolton gave a very interesting discourse. Bro. Whitehead presided at the table. Bro. John Tolton takes a very lively interest in the Sunday School, of which he is superintendent. The Royces, Whiteheads and Toltons, all take an active part in all good works pertaining to the spiritual advancement of Zion. During my stay at Walkerton I made many new acquaintances, and was hospitably entertained by Bros. Royce and Tolton.

LISTOWEL, March 26th.
 EVERTON.—The first Lord's Day in April was pleasantly spent in Everton. There is an active, intelligent and zealous body of Disciples there. Judging from the large audiences, they must be numerous in and around the little village. Bro. Fowler has been in their midst about four years. Judging from his present avoirdupois, I should say that the brethren are using him well. I worshipped with the church both morning and evening; listened to two able discourses, the evening discourse especially pleasing me. Subject: "The Advantages of Christian Union." The brethren there are alive, not only to their own immediate obligations—the regular preaching of the gospel—giving to the poor, &c., but they take an active part in all missionary enterprises. While they give largely of their substance to the Home Mission field, they are not neglectful of those who leave home comforts and civilization, and with their lives in their hands go to foreign lands to preach the cross to a benighted people. The collection for Foreign Missions on the previous Sunday was \$46.25. This shows what can be accomplished when an effort is put forth. What an incentive this should be to other churches which are equally as strong in numbers and wealth as this, to bestir themselves—to waken up from the lethargy of the past, and bring forth fruits to demonstrate that they believe in the command, "Go preach the gospel." Had the pleasure of making the acquaintance of the Blacks, the Stewarts, the McKinnons and others whose names I do not now recall, and left with a good impression of the work that is being done by the Everton church.

PORTAGE LA PRAIRIE.—It was with sad hearts that we gave the parting hand to the many kind friends in Owen Sound, whom we have learned to love dearly during the past years of toils and trials. The many hearty expressions of kindness and affection, both in word and deed, from the friends in O. S., Kilsyth—my boyhood home, and other places, lay us under renewed obligations to our brethren and the cause we love. To all our true and tried friends in the east we would say, "The Lord

bless thee and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace." Arrived here April 1st (ill-omened day), and found a faithful little band of twenty-three workers, with a comfortable house free of debt—the only one in the place in such condition—all the others, I believe, ornamented with high-priced mortgages, *mort-gage*—death grip. I find thirty-seven names on the register; of these ten were charter members, sixteen joined by commendation, and eleven by baptism. Of these thirty-seven, three moved by letter, five by death and otherwise, and six have removed further west, leaving twenty-three in the Portage and vicinity. Of those who came from other churches, the greatest number from Ridgetown, some from Eramosa, some from Cotswold, and two from Grand Traverse, Mich. Thos. Sissons, sr., and Alex. Yuill are the Elders; Thos. Sissons, jr., and A. P. Campbell are the Deacons. The services of the church are all well attended. We have now a favor to ask of our brethren in the east. This is the only organization in all this vast territory, but there are perhaps hundreds of our brethren scattered abroad, and if the churches in the east would directly to us, or through the Board, send the names and addresses of those who have come here in the past, we will endeavor to find them out, that we may co-operate, and thus establish the cause in many localities in which our plea is unknown. Bro. Whitejaw was dearly loved here, his name is a household treasure. "Blessed are the dead who die in the Lord, they rest from their labors and their works do follow them."

A. H. FINCH.
 April 26th, 1887.

TO THE READERS OF THE EVANGELIST.

I wish to appeal to my brethren throughout the Province that, we who are young, awake from our dreams and indifference, and arise in the strength that God has given to us, and make one earnest, faithful effort to give the grand and simple message of God and of Christ to a hungry, anxious world. Through all this land the people are thirsting for, and seeking after the pure truth of Heaven, unmixed with human wisdom and folly. You and I, dear reader, are accountable to our Maker for the trust He has given us. Will the idly spent part of our lives not condemn us in the day of judgment?

Time is rapidly passing; Satan and all his emissaries are active, deceiving the young and the old in devious ways; souls are perishing, and are we guiltless? Calmly, serious before God, let us each ask himself the question, "Have I done what I could to point the world to the Lamb of God?" Have we all forgotten that the richest message from God is committed to earthen vessels? Nearly a year has gone into the eternal past since we met in Everton, from all parts of the Province came those who felt anxious to see the work of the Lord prosper. Ought we not to be more in earnest than we were a year ago? Dear brethren, pray for the blessing of our Father in Heaven to rest upon our feeble efforts, but don't forget to work, work, work, for the night soon cometh.

The ONTARIO EVANGELIST visits many of our homes, let us use its columns to tell each other of our successes and of our discouragements, the results of what we have done, and the prospects for efforts to be made.

Let us come up to our next annual meeting with fresh courage, determined that we will not let the cause of truth die in our hands.

I wish here to speak a word in reference to the ONTARIO EVANGELIST. We have read it for a year, and I am sure there is only one opinion in regard to the character of the paper. The type and paper are excellent, the church news is a grand part (but not nearly as much of it as we ought to have, if some one in each church would send items it would greatly add to the interest), the contributed matter is of a high order, many of the articles are par excellence, and the Editorials are worthy of a place in any paper published among our brotherhood. I think every disciple family in our Province should be readers; we can thereby become better acquainted and learn to love each other more. I trust more church news will be sent next year, and I also hope every subscriber may continue, and those not now reading the ONTARIO EVANGELIST will lose no time in securing a copy.

HUGH BLACK.

MARRIED.

HARRIS—LAKIN.—In Guelph, on the 27th of April, at the residence of the bride's father, by Elder James Kilgour, Alfred Wight Harris, of Toronto, to Annie, fifth daughter of Bro. Thos Lakin.

REMINDEE

Churches and individuals who have not remitted the full amount of their pledges to the Co-operation are requested to do so before the 24th of May, so that those engaged in Mission Work may have their needs supplied. Remittances from any interested in the good work are solicited. A full report will be given at the Annual Meeting in Guelph.
 Address: J. W. KILGOUR, Sec., Guelph.

ACKNOWLEDGMENT.

Received for Home Mission Work since last report:—Erin Centre, \$35.00; Erin Village, \$31.00; J. E. Farewell, \$40.00; Acton, \$13.53; Alex. Bell, \$5.00, a Friend, \$2.00; Cobourg, \$10.00; Toronto (West End), \$15.00; Eli Barclay, \$10.00, and Appin, \$5.00.

J. W. KILGOUR, Sec.
 Guelph, April 29th, 1887.

FOREIGN MISSIONS.

FINANCES.—The receipts for the month amounted to \$3,193.51; the disbursements to \$2,774.77.

MONTHLY MEETING FOR PRAYER FOR MISSIONS.—The Committee desires to recommend that one prayer-meeting in the month be devoted to the subject of missions. If at every service prayer was offered for the redemption of the world it would be well. There must be more prayer if this cause is to succeed. From every station the cry comes, "Brethren, pray for us."

CHILDREN'S DAY.—This day is not far distant June 5th. It would result in good if the attention of the Sunday-schools was called to this at once. Children should be urged to economize, that they may have the more to give. Some superintendents have been at work for months preparing for this day. They propose to make it a great success. Last year the Sunday-school at Allegheny, Pa., gave \$:50. This year it is trying to do even better than that.

On behalf of the Committee.
 A. McLEAN, Cor. Sec.
 Cincinnati, Ohio.

Contributions from Ontario to Foreign Missions since last report:—Church, Kilsyth, \$4.00; Mrs. Jno. McPhedran, Nassagaweya, \$2.00; Harold Wood, Cobourg, \$5.00; F. M. Klink, York, \$1.25; Mrs. E. H. Anderson, Hamilton, \$10.00; Church, Everton, \$46.25; Church, Mimosa, \$4.75; Mrs. N. L. Frick, Humberstone, \$2.00; Church, Erin, 50c.

OBITUARY.

ROYCE.

At his home, in Acton, on the morning of the 4th of April, amid sorrowing friends, Elder Robt. Royce, aged 78 years and three months, departed this life to go to be Christ, which is far better. Bro. Royce was one of the early settlers of Eramosa. He took up land there in 1829, and settled permanently in 1833, in which year he was married. He continued to reside there until May, 1883, when he removed to Acton.

He was early associated with the cause of Christ in Eramosa and Wellington County, and always took a deep interest in the advancement and prosperity of the cause. In his early years he worshipped with what was known as the East Church, over which our late revered and venerable Bro. Black presided for so many years. Upon the organization of the church in the west of Eramosa he became associated as Elder with our late Bro. Parkinson. Here he continued until 1851, when, by request, he took membership in the Centre Church, as brethren Anderson and Kilgour left to labor in the general field as Evangelists. He labored with the church here until 1861, when the new meeting house was built in Everton, and the union effected between the East and Centre Churches. Here he occupied the position of an Elder until his removal to Acton, where he continued his labors so long as he had strength. The warm, earnest exhortations of Bro. Royce will long be remembered by those whose privilege it was to worship with him.

He acted as Secretary-Treasurer to the Co-operation for over twenty years, and only resigned in 1873 as he found the labor becoming too much for him in his advancing years.

In addition to these things and the care and work of his farm, he served his country for many years as Councillor, Reeve and Magistrate, which positions he filled with dignity and honor. He lived to a good age to enjoy the blessings of a merciful God; he has gone to receive the reward of a loving Saviour in whose service he delighted for so many years. His aged partner, his son and his four daughters have the sympathy of many friends who with them lament the loss of one "not lost, but gone before."

J. W. K.

LETTER OF COMMENDATION.

To the Brethren in Christ greeting.
 We, the undersigned, Deacons of the Christian Church at Warton, hereby commend to the churches everywhere Bro. H. Brown, who is an Elder of the church here, and who has labored acceptably with the church for a year and a half. We commend him, therefore, to the Brotherhood that they receive him in the Lord as becometh saints.

Bro. Brown has also been set apart by this church for the purpose of solemnizing marriages under the provisions made by the Revised Statutes of Ontario.

Signed, JAMES HUNTER, } Deacons.
 HENRY TROUT, }
 Warton, Feb. 8th, 1887.

GOOD ADVICE TO CHRISTIANS.

1. See that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman.
2. Do not set yourself up as a standard. Shun all censoriousness. Remember that each one "to his own Master standeth or falleth," and not to you.
3. Let nothing keep you from the Saviour. Never be tempted to stay away from unbelieving doubts, by past neglect, by present fear, by anything. Be more intimate with Him than with any earthly friend.
4. Never rejoice in your own strength. A child looking to Christ is stronger than a strong man armed. Be resolute in looking to Him alone for strength.

RESTRAINT OF THE YOUNG.

Henry Ward Beecher was writing a series of practical letters on home subjects for several prominent newspapers. The following is from a recent one:

"If there are children that are sometimes impatient of parental restraint, let me say to them, you do not know what temptation you are under, and if held back by your mother, if held back by your father, you shall escape the knowledge of the wickedness that is in the world, you will have occasion, by and by, to thank God for that, more than for silver or for gold, or for houses or for lands."

"Keep your children at home at nights. There is many a sod that lies over the child whose downfall began by vagrancy at night, and there is many a child whose heartbreaking parents would give the world if the sod did lie over them. What a state that is for children to come to, in which the father and the mother dread their life unspeakably more than their death! What a horrible state of things that is, when parents feel a sense of relief in the dying of their children! Then, I say, take care of your children at night."

NEVER SWEAR.

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as swear.
2. It is vulgar—altogether too low for a decent boy.
3. It is cowardly—implying a fear of not being believed or obeyed.
4. It is ungentlemanly. A gentleman, according to Webster, genteel man—well bred, refined. Such a one will no more swear than go into the street to throw mud with a chimney sweep.
5. It is indecent—offensive to delicacy, and extremely unfit for human ears.
6. It is foolish. "Want of decency is want of sense."
7. It is abusive—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.
8. It is venomous—showing a boy's heart to be a nest of vipers, and every time he swears one of them seems to show its head.
9. It is contemptible—forgetting the respect of all the wise and good.
10. It is wicked—violating the divine law, and provoking the displeasure of Him who will not hold Him guiltless who takes His name in vain.

THE ANNUAL MEETING.

It will, we presume, be known to most of our readers that this year the Annual Meeting is to be held in Guelph, beginning Friday evening, June 3rd. We trust that every church in the Province will send delegates. It will, no doubt, be an occasion of great interest, as well as one of great importance. There is especial reason that these churches which heretofore have taken no part in this co-operative work should be represented, in order that they may learn for themselves the spirit and methods of those carrying it on. Bro. A. P. Cobb is expected to be at the meeting, and to speak each evening. He will also conduct a protracted meeting in Guelph immediately after.

CO-OPERATION NOTES.

I spent two evenings at Stratford. The cause here is in a feeble condition and needs help. A small audience gathered on the second night of my visit to whom I spoke. Spent a time of pleasant social intercourse with the brethren and passed on to Walkerton.

Walkerton. Here my visit was interfered with by a snow storm of unusual severity. Only a few of the brethren were out. They are active here and will help on the work of the Co-operation to the best of their ability.

From Walkerton to Warton, where I preached to fairly good audiences. Here, too, there is need of help. Bro. Brown is away and there are but few amongst them capable of carrying on the work.

From Warton to Kilsyth. Here there is a vigorous church and it is cheering to be amongst them. Bro. Lister has been with them for some time with an occasional visit from Bro. Finch. Since my visit I hear of an interesting prayer meeting established there and being much enjoyed. They are building a new shed at their meeting house and yet have something left to help on the general work. They had sent help early in the year and increased it when I was with them.

From Kilsyth to Euphrasia. Here there is a healthy congregation, who are trying to do their best in their own neighborhood. Bro. McKay, one of the Elders from the Meaford congregation, visits them frequently. I spoke two nights to good audiences, and made some pleasant acquaintances.

From Euphrasia I went to Owen Sound and spent the Lord's Day. Here I made the acquaintance of Bro. W. A. Stephens and had a pleasant time with Bro. C. J. Lister, spending one night at his house. I also got more fully acquainted with Bro. Finch, who has been engaged by the church in Portage La Prairie. The meetings on Lord's Day were quite interesting to me and the Sunday School was good. A new meeting house would be a help here, and in such a thrifty town there ought to be an effort made to build up a strong church, influential for good. They are in harmony with our Home Mission Work, and helped to the extent of their ability.

From Owen Sound to Cape Rich. Here there is a church with some some 50 members. They have a convenient meeting house and a good Sunday School of about thirty members and a good Bible Class. I only spent one night with them.

From Cape Rich to Meaford. Here the church is, as is well known, a strong one, being one of six churches which have over a hundred members—Meaford, Eramosa and Erin Centre having each about 150 members. There is in Meaford the largest Sunday School I have seen yet, and I think the largest in Ontario. One especially good feature being the large number of young men and women who attend it. They are about building a new house of worship, which they sadly need. I spoke three times to attentive audiences and enjoyed my visit greatly. With an increased activity they are capable of great things.

I am now in Toronto with the brethren in Denison Avenue, helping them for a while. The outlook for a work in this city never was better than now, and there seems a disposition on the part of the brethren to work while it is day. Meetings for prayer on Wednesday and for Bible study on Friday are well attended. There is also one very refreshing feature of the work to which I call attention. It is the number of young brethren who can and do take part in the public services, and we are using them all, even though the older men should sometimes have to keep silence to give them the opportunity to develop their gifts. They are glad to do so. This is as it should be. Let the older brethren sometimes stand aside to give the younger ones opportunity and we will soon have more preachers of the gospel, trained to actual work, under the eyes of the congregation who will one day send them out to proclaim the good tidings of great joy.

J. L. Toronto.

DETROIT.

Dear Evangelist:—

In response to your invitation I write you a brief account of our mission work in this city. We are having an entirely new experience this year,

and if not in all respects a happy one, it will be none the less profitable.

Our people have two churches here and each has three mission stations. The Central Church of Christ, for which we are working, has its missions, respectively, in the east, west and north parts of the city. The last named one is almost self-sustaining; holding two meetings and a S. S. on Lord's day as well as a prayer meeting during the week with little outside help. That in the West End, where brother George labors, is of equal strength, but as yet its members work with the Central Church. This mission is in a good community and is doing grand work. The East End, or Macauley mission in which I am engaged, is quite different from the others. If the object in planting a mission in this locality was to reach the lowest class, I think it is not far out of its latitude. We are among Germans, French, Pollocks and some native whites, the German element largely predominating. It is a hot bed of socialism, Catholicism, and infidelity. Our working force includes Presbyterians, Methodists, Baptists and Disciples; I can't say such a union is strength. Our S. S. is the largest we have in the city. In it are about thirty boys from 10 to 16 years of age (I hope Bro. Wharton has none worse in India), boys on whose profane lips God's name is never spoken reverently; whose breath is odious with the perfume of strong drink and tobacco; who spend Sunday in sports and revelry, and evenings in vile associations. It is a difficult matter to gain their respectful attention for an hour; and not unfrequently does the just indignation of our superintendent vent itself in 'the laying on of hands.' The boys become quite gentle when we secure the services of a policeman. Our front windows are all broken. But we shall not mind the balmy air of spring as we did the winter blasts through these openings. We are often disturbed in our Sunday evening meetings but our audiences are encouraging, and our prayer meeting is excellent. Though the people are very ignorant of the Scriptures many are anxious to learn the way more fully. We prayerfully strive to teach them God's Word in its purity, and we are confident that the seed sown is not all snatched out of the heart by the wicked one; scorched by the heat of persecution; or choked by the thorns of care and riches, and that in the honest heart it is bearing much fruit for the glory of the Master. Christian work should never be discouraging. Our hearts and prayers are with the cause in Ontario, and there is no more welcome visitor than the EVANGELIST, bringing words of instruction and cheer, and, best of all, its budget of Church news. May it grow and be a blessing is our prayer.

E. R. BLACK.

Detroit, April 9th 1887.

SELF-HUMBLING.

"Learn of Me, for I am meek and lowly in heart." Observe the argument here. Men are unwilling to come to Jesus, because it involves the self-humbling. They think they sacrifice their manhood by becoming meek and lowly; that is, by laying aside pride and self-sufficiency, and by becoming submissive to God in all things. Such Jesus addresses with an argument unanswerable.

He, the man Christ Jesus, was meek and lowly. Did He lack any element of true manhood? Nay, He was the truest specimen of man that ever trod the earth. Even infidels have confessed this, and admired this sole perfect specimen of humanity. 'To you, O proud man, Jesus speaks and says, "Come unto me and humble yourself. By doing so you will not lose, but gain, true manhood, for I am meek and lowly." Surely it is no mark of manhood to swear, to drink, to give way to passion, to live a selfish life. Any fool can do those things, with as great a facility as you. It is no sign of manhood to swell with pride. Satan can beat you at that business. When you swell with pride you are most like the devil.—H. M. Scudder.

—THE—

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