

ONTARIO THE EVANGELIST.

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

Vol. 4.

OWEN SOUND, ONTARIO, OCTOBER, 1889.

No. 6.

Poetry.

FAINT YET PURSUING.

"Faint yet pursuing," Our Saviour be near,
And give us the faith that banishes fear,
The pathway before us is thorny and steep,
Thy power, O Jesus, our spirits must keep.

"Faint yet pursuing," we dare not look back!
The light is before, we follow its track,
By faith we are sure it is the right way,
The night is behind, we haste to the day.

"Faint yet pursuing," and far from our home
We answer the call, Lord Jesus, we come!
Gird on our armour, and clad in thy might,
Alone in Thy power, we rush to the fight.

"Faint yet pursuing," we never will yield,
The shout of our cry shall ring through the field,
Exultant we fight for we are assured
The battle is Thine, we trust in the Lord.

"Faint yet pursuing," forgetting our need,
No thought of our toil shall slacken our speed,
Nerved for the conflict, but faith in the Lord,
Shouting his praises, forever adored.

"Faint yet pursuing," in Christ we are strong,
Victory! victory! is our glad song,
Sin, earth and Satan, through God we defy,
Alone in His power we'll conquer or die.

Hark! to the music from mansions of light,
Angels are watching the end of the fight,
Take our anthem right up to the throne:
"The sword of the Lord the battle has won!"

—Exchange.

Original.

EXPEDIENTS.

In a very brief article we recently called attention to the proper and improper use of expedients in religion, desiring to show the importance of a proper discrimination between setting aside Christian duties and furthering legitimate projects by their use.

By further illustrations we design to point out the necessity of using any expedient for the furtherance of Gospel truth or for the comfort and benefit of the church with the most scrupulous care and unremitting watchfulness, for it is very easy to go beyond the limits of Christian usefulness to the broad fields of worldly policy and unsanctified diversions.

The use of a building for the convenience and comfort of the assembly of the saints is a necessary expedient, especially where the congregation is any way large, and should be made neat, comfortable and even attractive; but the expenditure of enormous sums for unnecessary appendages and extravagant decorations partakes largely of worldly policy and diverts the means that might have been used for missionary and benevolent purposes, for worse than useless outlay.

In our Sisters' Missionary organization we have an admirable utilization of woman's work in the spreading of Divine truth; and in their periodical meetings, when properly conducted, a means of spiritual edification and mutual comfort; but if what the writer recently heard in an American city be true, that the ladies of that city turned their assembly into a gossiping picnic, we do not wonder that our informant left their society in disgust.

A great deal of the prejudice that exists among our brethren, in many localities, against choirs, (not to say organs!) is caused by the common and baneful practice of employing those who have a good voice, irrespective of religious and sometimes of even moral standing, to sing in the churches; and yet nearly all will be willing to admit that congregational singing is much improved by the expedient of regular practice and by a proper location of the best vocalists in the house of worship, even though they may be called a choir!

Again, no church can possibly prosper without the expenditure of money. It is needed for many purposes besides the wants of the poor. In regard to the collection for the poor saints a divine precedent is given. The time and manner of raising money for other religious purposes is left to expedients, and surely that which is the most easy and successful ought to be adopted and those congregations which use the envelope system find it to be not only the best but the most just and equitable. The writer has been pained to know how much labor and self-denial

have to be used by a few leading brethren in collecting funds for church purposes; and also the undue and unjust proportion that some have to pay on account of the delinquency of others. A regular contribution in an envelope every Lord's Day of a small or a large amount according to the circumstances of the giver averts these disagreeable and unfair results.

Finally, brethren, let us all do our best to promote the welfare and happiness of our brotherhood, not straining at a gnat and swallowing a camel, not taking offence because our views of expedients may differ from another's, but in everything that is not opposed to the word and spirit of the Gospel let charity and forbearance prevail.

Selections.

THE TRUTH IN KINDNESS.

At a recent burial we saw a new invention to keep the clods from rattling on the boards that usually overlie the casket after it is placed in the grave. It was a cheaply upholstered lid, large enough to fit the grave and completely protect the coffin. It consisted of one board, covered probably, with excelsior, and over the latter a coarse cloth. Then this was lowered to rest just above the coffin, and when the clods began to fall, their noise was dulled and softened. We reflected how refined Christian feeling seeks to relieve the tender sensibilities from all unnecessary shock and pain. And then, rising a step higher, we asked: "Why should not all ministers, in their preaching, and all Christian editors and contributors, in writing, endeavor to present the truth in gentleness to sensitive souls, not harrowing the feelings any more than is necessary for its application?" The truth will hurt enough when spoken in love, but it will then carry with it the balm of sympathy to heal the wounds it makes. We have known ministers who seemed to be "called" by some power—certainly not from above—to wound, and offend, and cut off ears with their little sword which they used in "contending" for the faith. It is like the Master to heal. It is Christlike both as to spirit and method to speak the truth in love. The gentleness of Christ was conspicuous even when His bitterest enemies surrounded and assailed Him. In this gentleness was manifested His marvellous wisdom as well as His matchless condescension and long-suffering. The arrows of His mouth were sharp in the heart of his enemies, but they were permitted first to pierce His own great pitying soul. No one should shun to declare essential, needed truth for fear of wounding. Never! No one should speak soothing words when stirring words are called for. When surgery is necessary the skilled surgeon does not refuse to insert the knife, but he has studied to become skilful, and for the sake of a successful operation, as well as for sympathy's sake, he uses great skill and precision.

It is not a sign of charity to suppress the truth or compromise it for fear of giving offence. I indicates a lack of principle. On the other hand, it is not a sign of courage to abuse people from the pulpit in harsh words. It indicates a lack of sense.—*Missionary Weekly.*

THINGS HARD TO BE UNDERSTOOD.

"There are some things that I cannot understand. One is this, that people can stand it to lose a large sum, and cannot stand it to give the same large sum. I once asked a man for \$25,000 for a college. He said it was utterly impossible. Two weeks later, he, by some accident, lost \$250,000, a round quarter of a million. When I met him and offered him my sympathy, he said: 'Our house is a very strong one, and it will not affect us.' I asked another one for \$60,000, and his wife said it would beggar them. He told a friend one year afterward that he wished he had given it to me, for as I talked, he thought of the money it would take if he did do it, and that he had put it elsewhere and lost it all and more than an equal sum, to get it out; but he would not feel it much! A farmer is shocked to be talked to about giving \$100, but his best horse will die, and nobody sees that it makes any difference. I cannot understand this thing. Will not those people please give us their

testimony whether it makes any difference in the bank whether money is checked out to pay gifts or to pay losses?"—*G. P. Hugo.*

EFFECT OF THE BIBLE.

Taine's "English Literature" has a remarkable passage with reference to the effect of the Bible on the English people, as read and learned for the first time from Tyndal's translation:

"One hid his book in a hollow tree; another learned by heart an epistle and a gospel, so as to be able to ponder it to himself even in the presence of his accusers. When sure of his friend he speaks with him in private; and peasant talking to peasant, laborer to laborer, you know what the effect could be. It was the yeoman's sons, as Latimer said, who, more than others, maintained the faith of Christ in England, and it was with the yeoman's sons that Cromwell afterward reaped his Puritan victories. When such words are whispered through a nation, all official voices clamor in vain. The nation has found its poem; it stops its ears to the would-be-distracters, and presently sings it out with a full voice and from a full heart. But the contagion had even reached the men in office, and Henry VIII. at last permitted the English Bible to be published. England had her book. Every one, says Strype, who could by this book, either read it assiduously or had it read to him by others, and many well advanced in years learned to read with the same object."

THE SIN OF GAMBLING.

The sin of gambling is not a mere question of time spent, or of money risked, or of the amount of chance or skill involved, but of a sinful passion which all gambling brings into activity. That passion is covetousness, a passion as clearly sinful in the eye of the divine law as the theft which is less specifically prohibited, and which is only one of the forms in which covetousness assumes a form of which human laws can take account. Gambling we hold to be a form of action of which the sole motive is the gratification of the sordid lust of covetousness.

The instinct roused by the gambler's stake is simply covetousness, that is to say, the base desire to gain from a neighbor something "that is his" otherwise than by fair purchase or by his free gift. This unworthy instinct is the motive of every bet, whether on a game or anything else, by which one's gain can be secured only through his neighbor's loss.

In principle, therefore, whist for three-penny points is as wrong, though it may not be immediately as injurious, as *rouge et noir* at Monte Carlo; and the man who bets on the price of stocks or of wheat, knowing that his own gain must mean another's loss, that he is making a gain without giving an equivalent, is as much a gambler as if he were to stake his money at the gaming table.—*N. Y. Churchman.*

"DANGER OF DELAY.—I once made an examination in respect to 253 converts to Christ who came under my own observation at a particular period. Of this 253 there were converted under twenty years of age, 139; between twenty and thirty years of age, 85; between thirty and forty years, 22; between forty and fifty years, 4; between fifty and sixty years, 3; between sixty and seventy, 1; beyond seventy, not one. What a lesson on the delay of conversion! What an awful lesson!" He also said: "Among all the instances of supposed conversion on a sick bed (and I have known many in a ministry of twenty-five years) only four of those who recovered gave in after-life any evidence of the religion which they thought they had gained when they were sick. Only four! Where were the nine? yea, the more than ninety-and-nine? Only four! What a lesson on the delay of conversion! What an appalling lesson!"—*Dr. Spencer.*

If the orthodoxy of any system is to be judged by the number of its adherents, then the Pagans carry the day—numbering as they do, 350,000,000; then comes the Roman Catholics, claiming 275,000,000; Mohammedans, 170,000,000; Protestants, 116,000,000. and the Jews, 8,000,000.

Miscellaneous.

NATIONAL CONVENTIONS—UNITED STATES

The Annual Conventions of the General Christian Missionary Convention, The Foreign Christian Missionary Society, and the Christian Woman's Board of Missions will be held in Louisville, October 22nd. The C.W.B.M. will occupy the first day. The balance of the time will be divided between the F.C.M.S. and G.C.M.C., in about the usual order.

We expect the Railways to grant the usual reduced rate of travel.

R. MOFFETT, Cor. Sec. G.C.M.C.

CORRESPONDENCE BIBLE COLLEGE.

This school has been in operation about four years. It has enrolled during this time nearly a thousand persons. Last year its work extended into forty-three States, Territories and Provinces. It has enrolled College Presidents, teachers, lawyers, physicians, preachers and Christian women. It was started with the intention of reaching a large number who cannot be reached by any other school. It has succeeded. Indeed its success has been remarkable. It has induced a large number of intelligent men to become preachers who could not have been reached in any other way. This alone ought to commend it. It is helping a large number of preachers, many of whom have been successful in their calling for years. It has helped a large number of young men while they were getting ready to go to College. It is not the rival of any school. Its place is unique, and it is filling it well. Its course of study is thorough. Its methods are peculiar. Its course consists of about thirty lessons. A person of pluck, perseverance and prayer can finish it in about four years. One year's instruction will convince the most incredulous. It is enthusiastically endorsed by those who have tried it. It offers you an opportunity to save your spare moments. Full information will be furnished on application.

ASHLEY S. JOHNSON, Pres., Knoxville, Tenn.

THE "WITNESS" PRIZE COMPETITION.

The winners of the Montreal *Witness* "Dominion Prize Competition" have just been announced. The competition concerning which we notice some writers request that it should be made annual, or at least repeated, was a capital device for stimulating patriotism and native literature at the same time. Tales and sketches were asked for from all school children, illustrative of pioneer life in Canada. The *Northern Messenger*, a small paper published at the same office, was offered as a prize for the best tale in every school in the Dominion. A prize of greater value, Macaulay's history in five volumes, was sent to the writer of the best in each county, and a set of Parkman's works was the reward of the best in each province. The judges appointed to award these prizes were men of recognized ability, the judge for the province of Ontario having been Mr. Wm. Houston, Parliamentary Librarian, Toronto. Finally a Dominion prize, a splendid type-writer, was awarded by Lord Lorne. The Dominion prize has very curiously been taken by a young lady outside the Dominion, the *Witness* having, in view of its numerous readers in Newfoundland, counted that province, for the purpose of this competition, as though it had been a part of Canada. No one will be jealous that our little sister province has carried off this honor. The winner is Miss May Selby Holden of St. John's, whose portrait and autograph appear in the *Witness* with her tale. The second honor is awarded by Lord Lorne to Norman L. Cook of Gay's River, N.S., whose production also appears, as will many of the others. The other province prize winners are: Miss Ellie Ladner, Kamloops, Yale Co., British Columbia; Miss Lizzie McLaren, Woodnorth, Dennis Co., Manitoba; Miss Mary Ann McPherson, River Charlo, Restigouche, New Brunswick; Miss Abigail Smith, Harwich, Kent Co., Ontario; Benj. Howard, Summerside, Prince Co., Prince Edward Island; Victor Morrill, Stanstead, Stanstead Co., Quebec.

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OCTOBER, 1889.

T. L. FOWLER.

A careful reader of the EVANGELIST might gather from the September number that Bro. Fowler had decided to change his field of labor from Ontario to Nebraska, having accepted a position as Professor in Fairfield College of that State. The present writer expected that he would have taken formal leave of the readers of the EVANGELIST; but with a reserve that might justify the suspicion that he is a Scotchman he quietly slipped away.

It would not be fitting that no further reference than was made in our last number should be made to the departure of Bro. Fowler. The position he occupied for nine years among the Disciples in Ontario renders it proper that at least an attempt should be made to speak worthily of him and his work in this Province.

Four churches have had the benefit of Bro. Fowler's regular labor during those nine years—Aldborough, St. Thomas, Everton and Mimosa. While in the employ of the Wellington Co-operation he became well-known to a number of other churches. We venture to say that the uniform result of his labors was such as to win the approval of those best qualified to judge. The estimation in which he is held by the church at Everton, for whom he labored six years, is shewn by the fact that they gave him a unanimous call to remain with them a seventh year. And the general feeling of our brethren in the Province is no doubt voiced by the large number who have to us expressed their great surprise and deep regret at his going away. Many of them even go so far as to say, he should not have gone, it was his duty to remain here, and to stand by the work in Ontario. We can sympathize with those who so speak, but still we feel it would not be fair to Bro. Fowler to give countenance to such remarks. It is proverbially easy to decide what another's duty is. Bro. Fowler, no doubt, carefully considered the matter in all its bearings and acted according to his view of what he ought to do. Believing this, though we lament his decision, we have no harsh words to write.

It is a pleasure to the writer to bear testimony to the cordial relations that have existed between Bro. Fowler and himself—beginning at Bethany College in the early part of 1880,—as fellow-students, as brethren in the ministry, and as co-editors of this paper. Not many have been more intimately and more pleasantly associated.

We feel sure that the readers of the EVANGELIST, while they deplore Bro. Fowler's departure from Ontario, will join with us in the hope that he may be successful and blessed in his new sphere, and that himself and his family may find in Nebraska a happy home.

HAMILTON.

One of the most pleasant episodes of the Annual Meeting in St. Thomas was the enthusiasm aroused on behalf of the church in Hamilton. Bro. R. N. Wheeler made very effective appeals, which were ably seconded by other brethren, and Bro. Moffett was asked to solicit subscriptions on the spot. Sixty-seven persons responded in sums ranging from twenty-five dollars to one dollar and making an aggregate of about \$300. At that time the brethren con-

templated the purchase of an old and unoccupied meeting house which seemed to be offered at a bargain, and which it was thought would answer well the purpose of the church. That building has been withdrawn from the market; but we are not thereby to be deterred from helping the Disciples in Hamilton to secure a house of their own. A better project, as we believe, is now before us. The brethren have purchased a corner lot in a part of the city where a church is much needed, and upon which they propose to build at once, so that they may be able to worship in their own house by the first of January, 1890. The price paid for the lot is \$550, and it is intended to erect a house that will cost about \$2,000. It is very desirable that the little band in Hamilton should have no debt to carry on their house, and in order to do that about \$500 in addition to what is already subscribed will have to be contributed by the day the house is opened. The members of the church have already pledged themselves to the extent of their ability, if not beyond it, in their zeal for the cause. They have subscribed \$1,600. Add to that the \$300 promised at the Annual Meeting, and the \$100 by the Ontario Christian Woman's Board of Missions, and we have \$2,000, leaving \$550 for which no provision has yet been made. We believe there are brethren and sisters who were not at the Annual Meeting who will be glad to assist the faithful Disciples in Hamilton and who require but to have their attention called to the opportunity of doing so. If, as stated before, sixty-seven who happened to be at the Annual Meeting subscribed \$300, surely there is a sufficient number of those who were not who feel so great an interest in the permanence of the Lord's work in Hamilton as to give \$550. We shall see.

We want to enforce in a word or two the exhortation to aid this worthy cause. For several years we have felt a great interest in the church in Hamilton. As well as we can recollect our interest was first aroused by observing how liberally they year by year contributed to mission work, though they themselves were few in number, not rich in this world's goods, and meeting in a rented hall. Had they, instead of giving to help others, invested the sums contributed for their own benefit, they would have now far more than enough to supply their present need. Here then we find one consideration which should open the hearts and the purses of their brethren throughout the Province. We find another when we think of our aged brother, Alexander Anderson climbing two flights of stairs to reach the third story of a business block in which the church now meets. We think we are not wrong in supposing that there are many Disciples scattered throughout the Province whose hearts will be touched when they learn that this father in Israel is compelled thus painfully to exert himself or be denied the privilege of meeting with his brethren on the first day of the week. And we think that not a few of them will be pleased to have the opportunity of shewing their regard for him, and their appreciation of his labors and sacrifices as a pioneer preacher of the primitive Gospel, by aiding an enterprise which will give him a convenient and comfortable place of worship during his remaining years. It is not pretended that this is the highest motive which can be presented to induce Christians to give of their means towards the erection of a church, but we do believe it is a proper one, and we do confess that we feel a greater anxiety regarding this matter when we think of Bro. Anderson and his faithful wife. Our chief object should be to further the work of the Lord in the city of Hamilton. We can do that by supporting the little church at this time and putting it in their power to have a house in which they can comfortably worship God, and in which they may gather the people and make known to them the unsearchable riches of Christ.

Will those who subscribed at St. Thomas, but did not pay, please do so at once? And let those who have not yet subscribed, but are able and willing, send in their contributions as soon as possible. The work we understand, is to go right on, so the money will be needed shortly.

CHILDREN'S DAY.

The Annual Meeting of this year recommended that the first Lord's Day in October should be Children's Day for Home Missions, as the first Lord's Day in June is Children's Day for Foreign Missions. The fact that so many of the Sunday Schools are getting into the habit of observing Children's Day for Foreign Missions furnishes good ground for hoping that they will take a like interest in Home Missions. It was intended to have called attention to this subject in the September number, but through an oversight it was unfortunately neglected. The Superintendents

of the Sunday Schools are respectfully requested to consider the matter and to lay it before the schools under their charge. It will be seen that by this means an opportunity is afforded of interesting the children in the great work of extending the Master's Kingdom in our land. It will not be very presumptuous to assume that the Superintendents themselves are interested in that work, and that they are aware that it has been greatly furthered by our organized co-operative efforts. The Superintendent who is interested can easily interest the children and he will find it a pleasant task to do so. They should be encouraged to give of their own—if not what they have actually earned, then what has been placed at their own disposal. It will do them good, teach them to be unselfish, and give them a taste of the joy that comes from self-denial. As it is desirable that a few weeks' notice should be given of the collection, it would be well in cases where such notice has not been given before the first Lord's Day in October to defer the collection for a week or two. Each Sunday School contributing is entitled to send one delegate to the Annual Meeting.

THE NOVEMBER COLLECTION.

It was proposed by the Committee on Ways and Means and the suggestion was adopted by the Annual Meeting that the first Lord's Day in November and the first Lord's Day in May should be set apart as days on which the churches should be asked to take up collections for Home Missions. To prevent any mis-understanding it is well to point out that this is not ordered, but merely suggested. The Annual Meeting had no thought of dictating to the churches, neither has the board in seeking to carry out the action of the Annual Meeting. It has been found beneficial to have certain days in the year associated with the Foreign work, and no doubt similar good results would follow, were certain days associated with our Home work. These occasions would furnish opportunities for giving the churches information regarding the needs of our own land and the success attending the efforts put forth.

Objection may be made to these proposed collections on the ground that since an effort is being put forth to canvass the members of all the churches individually, it is not necessary to take up special collections. The objection is somewhat plausible, but further consideration will shew that though a good canvass should be made, some would not be reached at all. And moreover there are those who do not feel like having their names on a subscription list who would cheerfully contribute if a collection were taken up. Some good brethren go so far as to say that there is no danger of any one giving too much, and that the right way is to get from all as much as possible by personal canvass and by collections. However that may be, one thing is certain, and that is that every Christian should shew his love for his fellowmen by doing all that is in his power for the spread of the Gospel. Whether we believe in these special collections or not, let us not forget that, brethren.

We trust that many, if not all of the churches in the Province, will consider favorably this suggestion of the Annual Meeting, and that liberal collections will this year, and in succeeding years, be taken up on the first Lord's Day in November. Many earnest appeals are being made to the Board for help. These appeals excite the sympathy of the brethren on the Board, but they cannot promise the desired aid unless the churches provide the funds, and a struggling church cannot live on sympathy. Brethren, put it in the power of the Board to respond to their appeals.

NOTES.

Emotion which does not lead to action hardens the heart, and adds to our guilt and condemnation.—Alexander McLaren.

Many subscriptions to the EVANGELIST expire with this number. We ask our friends to send in their renewals as soon as possible.

We are still patiently waiting for the *Christian Leader* to give us chapter and verse for its "scriptural methods" of spreading the Gospel.

We are under obligation to many friends who have acted as agents for us hitherto. We trust still to have their cordial support. They have a part in whatever good the paper may accomplish.

Bro. Silas Moot informs us that he recently held some meetings in a school house about three miles from St. Catharines, and baptized six

believers. Bro. Moot is ready and anxious for work and we trust he will find it soon in Ontario. His present address is Rosedene, Ont.

Do you want a good paper for your boys and girls? If so, we recommend to you *The Young People's Standard*. As we have heretofore stated it is published weekly at 75 cents per year for a single copy, five or more copies to one address, each 60 cents. Send for a sample copy and judge for yourselves; address 22 East Ninth St. Cincinnati, Ohio.

Contributions from Ontario to Foreign Missions since last report:—

Church, Walkerton	\$6 50
" St. Thomas	16 76
" Acton	17 47
" Erin Centre	19 00
" Erin Village	7 30
" West Toronto Junction	6 10
S. S. Owen Sound	2 57
" Bowmanville	8 20
" Everton	7 84
" Guelph	7 12
J. R. Gaff, Toronto	10 00
Mary Higgins, Rodney	25

Total \$109 11

The brethren in Portage la Prairie continue to shew their interest in Foreign Missions. The Church recently contributed \$34 25 and the Sunday School \$8 75.

We are glad to note the appearance of Volume XIII., of Alden's excellent *Manifold Cyclopedia*. It takes the work along from Electricity to Evelam. The information is condensed, but clear, accurate, and brought down to date. There is no slighting of any points, and the more important topics are treated with admirable fullness. Thus Electricity has 34 pages; Elizabeth (Queen), about 7 pages (with a fac-simile of her signature, which is interesting if not beautiful); Emerson, 4 pages; England, about 15; Engraving, about 8 pages; Enslage, nearly 3 pages; Episcopal Church, about 7 pages; Ethnology, 10 pages. A cyclopaedia of some kind is needed in every home and school. This costs but little, while for general use it is far more convenient and practical than the large and very expensive works. It presents just the kind of information which is needed in everyday life. Another valuable feature is found in the illustrations which are freely used where needed to explain the text. Thus far this series of volumes has been eminently satisfactory. Price only 60 cents a volume in cloth, or 85 cents in half morocco, or to those ordering at once the publisher offers the 13 vols., now ready, in cloth prepaid, for \$6.00, or in half morocco, for \$8.60. The price is gradually advancing with the issue of each new volume. JOHN B. ALDEN, Publisher, New York, Chicago, and Atlanta.

CO-OPERATION NOTES.

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

The Board met in Toronto on the evening of September 18th. It being found impossible to finish the business that night another session was held in the forenoon of the next day. All but two of the members of the Board were present. Those two brethren were not absent from any lack of interest in the work.

The first business was the appointing of a successor to Bro. Fowler, as a member of the Board, and as Corresponding Secretary. The undersigned was requested to undertake the work, which he agreed to do. A resolution was passed expressing appreciation of Bro. Fowler's services, and regret at his leaving the Province.

It is worthy of remark the careful attention given by all the members of the Board to the business. All the appeals for help were patiently considered, and it was quite evident that the responsibility of expending the mission funds was felt by all.

There is not space to give details this month. Suffice it to say that appropriations were made amounting in the aggregate to about \$1,400. This will be enough to indicate the necessity of the brethren in all the churches contributing liberally towards the support of this work.

We deem it important to remind our brethren that the Board is not acting on its own behalf, but on behalf of those who contribute the money and who requested them to attend to the business. Let this be particularly noted. And also that not a single member of the Board is connected with a church receiving, or expecting to receive aid this year.

Let it also be remembered that the Board is under obligation to do its best to carry out the recommendations of the Annual Meeting. For example:—The Board has asked certain brethren

in every church to canvass all the members with a view to securing pledges for the support of the mission work. This was an instruction to the Board by the Annual Meeting. And so in regard to Children's Day, and the setting apart of certain days on which the churches would be asked to take up special collections. By keeping this in mind brethren will be prevented from looking at the Board in a wrong light, and, it may be, from improperly criticising it.

Those who were appointed to canvass the churches, we trust, are attending to the matter as rapidly as they can. It is desirable that a thorough individual canvass should be made. Every Disciple should have an opportunity to help. It will, of course, take time. Everything that is worth doing takes time. All who are engaged in this work give their time and labor cheerfully. No one receives one cent of pay. All that is contributed goes to support the faithful men laboring in the mission fields. We should like to hear from the canvassers from time to time how they are getting on, the amounts already subscribed, and so on. And as money is constantly needed to meet the requirements of the work, it would be well to send in all paid up subscriptions as early as possible.

The notifications with respect to Children's Day for Home Missions were late in being sent out, and probably some schools have not been written to at all. These schools must not feel slighted—a complete list was not at hand to guide the writer. If the collection cannot be taken up the first Lord's Day in October a later date will do just as well.

It is time to call the attention of the churches to the fact that the Annual Meeting requested them to take up a special collection for Home Missions on the first Lord's Day in November. As it cannot be assumed that all those it is desired to reach see these Notes, a circular letter will be prepared and distributed among the churches.

An interesting letter from Bro. Donald Reid of Montreal was received by Bro. Colin Sinclair and presented to the Board. Bro. Reid is very anxious that a church should be established in Montreal, and wants to know if the Co-operation would lend a hand. We know the brethren in Ontario will feel like helping and we trust they will be able to do so ere long.

Dr. Leonard, the new U.S. Consul at London, Ont., is an enthusiastic Disciple. It grieved him to be unable to find a congregation of Disciples in that city. He proposes to have an effort put forth to build up the cause there. His plan is to obtain the services of Prof. Black and a good singer to hold a series of meetings. That will, of course, be expensive. The Board thought it proper to guarantee \$200 toward the expense, in the event of the meetings being held. We doubt not the Board's action will be heartily commended.

Those who became Life Members and Annual Members at the Annual Meeting, as well as those who made larger subscriptions are requested to forward their contributions at their earliest convenience. Should those who promised large sums not be able to pay in full at once, it is suggested that they do so in part, in order that the Treasurer may be able to meet the demands as they fall due.

The following contributions for the current year have not heretofore been reported:

Mrs. H. Harris	..	..	\$1 00
R. Windatt	..	..	5 00
T. Whitehead	..	..	5 00
Mrs. T. Whitehead	..	..	5 00
Geo. O. Black	..	..	10 00
J. B. Lister	..	..	1 00
Geo. Munro	..	..	5 00
T. L. Fowler	..	..	5 00
Mrs. T. L. Fowler	..	..	5 00
Archibald McKillop	..	..	20 00
Mrs. John Sinclair	..	..	5 00

Any one not receiving credit for money paid should notify the undersigned promptly. We expect to have the Constitution ready for distribution in a few days. It is intended to place a copy in every family of Disciples in Ontario. Brethren receiving packages of them will oblige by aiding the Board to accomplish that purpose.

It will be remembered that it was arranged at St. Thomas that the contributions to the Hamilton Church Building Fund should be paid through the Board. As stated in the editorial

columns the money is now needed. Subscribers will please take notice and remit to Geo. Munro, Elm, Ont.

Geo. Munro, Cor. Sec.

CHURCH NEWS.

MINNEDOSA. There have been two additions at Minnedosa. Bro. H. L. L.

BRIDGE TOWN.—Had the pleasure of baptizing a woman in Ridge town, in passing through recently. J. B. L.

LEAFTON. In addition to the reported last month there were four confessions at Leafton shortly before Bro. Fowler's departure.

WELLAND. Bro. W. H. Swayze baptized two persons—a husband and wife on September 5. Fourteen in all have been baptized by him in Welland since March last.

ROSDALE. Bro. Silas Moot is visiting us, and has rendered timely assistance in our work. Very glad to say that he would prefer Ontario as a field. We want laborers here. Now let some of the churches with us speak at once. Bro. Moot is a good man every way. J. B. L.

JORDAN.—Bro. W. D. Campbell of Elgin Co. held a series of meetings at this place, commencing August 13th and closing on the 23rd. The attendance was large. There were twelve additions, eleven of whom were baptized and one united from the Baptists. Many others were almost persuaded to become Christians. Bro. Campbell's short stay among us has awakened many to a sense of their duty. We noticed brethren from Beamsville, Smithville, Gainsboro and other places at our Lord's Day meeting August 26, 1889. D.G.S. Continued on back page of Supplement.

CHURCH OPENING—OVEN SOUND.

September 29 was a red letter day with the Church in this place, it being the occasion of the opening of their new Church building. The day was a bright one and so was the crowd of faces gathered together for worship on Lord's Day morning. The churches in Collingwood, McLeod, Warton, Glenora and Walkerton were all represented. The dedicatory services and sermon were conducted by the writer, Bro. E. Sheppard, of Walkerton, presiding at the table of the Lord. Bro. C. Sinclair, of Collingwood, addressed the congregation in the afternoon and Bro. Sheppard in the evening. The services were well attended—the offering liberal and the attention and interest all that could be desired.

The church building is a substantial and handsome stone structure in the Gothic style of architecture. It will seat about 250. It is well ventilated, well lighted with gas, and heated with a large furnace. Its floor is raised and its platform an excellent one, thus bringing preacher and people into the best possible position for seeing and hearing. The baptistry is placed in the rear of the platform and is in view of the whole congregation. The dressing rooms are so arranged that they will serve as class rooms and be a great convenience in Sunday School work. In appearance and arrangement it is in some respects in advance of most of our buildings in Ontario. Much credit is due to the congregation for their zeal and liberality in the erection of this building. They are neither numerous nor wealthy, but they are deeply interested in the cause of Christ in this place and are making every effort to advance its interests. Special commendation is due to Bro. C. A. Fleming for his untiring labors in connection with this building, and to his name may be added those of brethren Tolton and Trout, and special thanks are due to Sister Pearce for her very liberal contributions and earnest work while all have done their utmost in the good work.

The readers of the EVANGELIST will remember that this is the home of our venerable Bro. W. A. Stephens, who is still an elder of the church here, but whose increasing age renders him unfit for active service. Much to our regret our Bro. C. J. Lister was not with us, he being on Manitowish Island preaching the Gospel. May his labors be abundantly blessed.

I am assisting the church in special services for a short time and hope that the Divine blessing may rest upon our labors. J. LEDIARD.

ONTARIO CHRISTIAN WOMAN'S BOARD OF MISSIONS.

SECRETARY'S QUARTERLY STATEMENT.

Only four auxiliaries reported for the first quarter. This is not as it ought to be. We must be alive to our work. We have considerable responsibilities resting upon us. The hot season will soon be over and we can work with double vigor. Money is needed for the work do not let it be hindered from any lack on your part. Three new auxiliaries have been organized since the June Meeting—at Kilsyth, Galt, and Selkirk. This is encouraging. Children's Bands must be organized. You will be surprised at the result of a little perseverance just now, and the enthusiasm with which the children will take up the work. Write for information to the Superintendent, Mrs. James Lediard, Poplar Hill, Ont., Yours humbly, Mrs. E. McCURG, Cor. Sec. Ivan, Sep. 14th. 1889.

TREASURER'S REPORT.

The following sums have been received since the beginning of the present mission year:

Ass. at Acton	..	..	\$1 00
Toronto (Dun. Ave.)	..	..	35 00
Ridg. town	..	..	12 00
Wellerton	..	..	5 00
Collingwood	..	..	11 00
Windsor	..	..	4 00
Elm Centre	..	..	10 00
Blackburn	..	..	5 00
Exeter	..	..	8 00
West Lamb.	..	..	4 00
Warton	..	..	5 00
Trim Village	..	..	5 00
Loba	..	..	6 00
St. Thomas	..	..	5 00
Teleph.	..	..	6 00
Mr. M. Dawes, Woodstock	..	..	1 00
Mr. Christian	..	..	2 00
Special Collection at June Meeting, St. Thomas	..	..	34 00

JAMES FLEMING, TREASURER. Kilsyth, Sep. 30th. 1889.

MANITOBA. MINNEDOSA.

Bro. F. H. Lemon of Drake University, Iowa, arrived in Minnedosa and preached his first sermon June 23rd, 1889. The number of Disciples in this town, including Baptists who commune with us, is sixteen, representing six families. In May last four Disciples and one friend who is very favorable to us, pledged \$200 towards the support of a preacher of the Gospel at this place. This pledge was made without the consent or knowledge of the other twelve sisters and brethren here. But it was made knowing that they would assist as far as their means would permit. None of the brethren or sisters here have any more of this world's goods than they really, and this sum was a very large amount for them to pledge. But it was for our Master's work, and we felt that He would see us through. This pledge was made to the Ontario Christian Woman's Board of Missions through Sister S. M. Brown, their President, with the understanding that the O. C. W. B. M. would contribute the balance of the expense of keeping a preacher here, provided the expense in all did not exceed \$500, and that they would continue this support until the church would be self-sustaining. We expected the expense would exceed this amount, but thought if the work was begun, and attended with any degree of success that we could raise a little more than two hundred dollars. Having no house to worship in, and there being no building in town suitable for the purpose outside of the sectarian churches (which of course are locked against us) excepting the Town Hall, we made a verbal arrangement with the Town authorities at that time to have the use of the Hall at the rate of one dollar for each first day of the week, which we consider a very good rent, as we really did it no harm. Bro. Lemon has continued to preach in it every Sunday up to the present time, with one or two exceptions, when he preached at Brandon. The Town Council has now passed a by-law making the charge for the use of the Hall by any religious body, three dollars and twenty five cents each Sunday, which virtually shuts us out. We are the only religious body that would want to use it, as the others all have their own buildings. Bro. Lemon has also preached out in the country nine miles from here, the two last Sundays in a Presbyterian Church which was built by everybody's money, and was to be open for use by any religious body when not used by the Presbyterians. Last Sunday before service one of the Presbyterian Elders notified Bro. Lemon that he could not have the use of the house any more, and to make his announcements accordingly. The people who had come to hear Bro. Lemon were very much annoyed at the turn matters had taken as they were getting interested in the work he was doing, the majority of the Presbyterians along with the rest. Bro. Lemon announced that he would preach in a School House one mile distant from the church next Sunday, which very much pleased the people. No doubt good will be the result of this action of the Presbyterians.

But to the point intended when I started to write. We in Minnedosa have determined to continue the work here at all hazards. But on account of this action of our Town Council, we are nearly shut out of the Town as we cannot continue to pay three dollars and twenty five cents each Sunday for a Hall. We as a church have decided that we must build a small house in which to worship if we are going to continue the good work begun here. And we make an appeal to the brethren and sisters of Ontario to help financially either individually or as churches. A building at all suitable to worship in with a site to build on will cost at least six hundred dollars. Now brothers and sisters can you not help us, and send your donations be they even so small to the Treasurer of the O. C. W. B. M. stating that they are for the purpose of building up the cause of Christ in Minnedosa, Manitoba? Must we send you the

Macedonian cry, "Come over and help us"? At least send over your money and help us. We must have money for a church building or the good work begun here will have to close. There is a great work before us here, and much good will no doubt result if we carry on the good work. Will not some good brother or sister in each church take hold of this work, and get up a subscription list for this Minnedosa work? Any information in reference to the cause of Christ in Manitoba will be freely given by A. H. Finch, Portage La Prairie, F. H. Lemon or the writer Minnedosa. Brothers and sisters do what you can to help us.

E. J. DARROCH.

OBITUARIES.

HENDERSHOT.—Sister Peter Hendershot of the Windsor congregation was afflicted with paralysis some six years ago. She was very patient, always under her affliction. She died quietly on Monday, 26th August.

MOORE.—On the 8th Sept. Sister John Moore died, after an illness of about five months. Both funerals were largely attended. Bro. Silas Moot kindly came and conducted the services at the funeral of Sister Moore because of sickness with myself. J. B. L.

BRADY.—Sister Brady, wife of Elder Thomas Brady, deceased died in Cayuga on the 18th inst, and was buried on the 20th beside her husband's grave, in the picnic ground on the farm of brother Andrew Hensler, in Pelham. All who knew her loved her. She died as she lived, true to the cause of Christ. All seemed to feel it a certainty that she only left us to receive a "Crown of righteousness". Not many tears, but sorrow deep and real, and hope steadfast. How calm we can be when "all is well". Hastily "They're crossing the river one by one". Sep. 13. 1889. J. B. L.

JOHNSON.—At West Toronto Junction, on the 23rd August, 1889, after a lingering illness, the spirit of sister Kate Johnson, in her 73rd year, passed peacefully away from the "earthly tabernacle" to be with Christ for evermore.

In 1885, while we were in Occident Hall, she and her son (Bro. Wm. Johnson) attended our meetings. After listening to the preaching of the word, as they had not heard it presented before, they together made the good confession, and were baptized by the writer at the Louisa Street Church.

Sister Johnson was an earnest and devoted Christian. She loved the service of the Lord, and the communion of saints beyond all other things of earth. Even while enduring much pain she arose from bed to attend the morning worship on Lord's Day, returned to bed and remained there until death terminated her sufferings.

Brethren and friends assembled on the 24th and attended the body to its last resting place, there to await the coming of the resurrection morning. Toronto, 1889. GEO. J. BARCLAY.

BARCLAY.—At Whitby, Ontario, Canada, on 10th August, 1889, Prof. E. D. Barclay, in his 44th year reached the close of an active earnest life, and passed from earth's scenes into the rest awaiting the people of God. Last autumn he left Kansas, U.S., seeking restoration of health, and went to Vermont. His expectations were not realized, his strength continued to fail, he resigned his post and returned to his old home. Medical aid was of little avail, gradually the "outward man" failed, until finally release came and the freed spirit went home.

His sufferings—which were severe—were borne with a patience and fortitude truly wonderful. Such heroism, such firm faith, and such complete and calm resignation as he evinced can only be the result of a life spent faithfully in the Master's service. In early life he obeyed the Gospel and continued an exemplary Christian unto the end. As he lived, so he died, fully prepared to calmly contemplate the change he realized was drawing near. His mind was clear until the close and he went hence in faith and peace.

In 1863 he entered Bethany College, and graduated with the honors of his class in 1872. He taught for a time at Bethany, and afterwards taught and preached in some seven different States.

Wherever he labored, either as teacher or preacher, his pure life, his force and exactness of Christian character, and his correct scholarship, were observed by his host of friends.

Why men so eminently fitted for service in the Master's kingdom, and so greatly needed, are taken so early in life we cannot know this side of the veil. God alone knows, and He makes no mistakes. A wife, mother, and brothers and sisters mourn their loss. We sorrow, but in hope, and bow submissive to the will of Him who "doeth all things well."

Loving hearts ministered devotedly and tenderly, watched in tears as the eyelids closed in death, and reverentially laid the wasted body away in the City of the dead, there to rest until Jesus comes.

"Fallen on Zion's battle-field,
A soldier of renown,
Armed in the panoply of God
In conflict cloven down!
His helmet on, his armour bright,
His cheek unblanched with fear,
While round his head there gleamed a light,
His dying hour to cheer."

Bro. T. B. Knowles of St. Thomas, Ont., an old and true friend, conducted the funeral, speaking words of confidence and sympathy. Toronto, Ont., August, 1889. GEO. J. BARCLAY.

MARRIED.

BAUGHMAN—BUTCHART.—At the residence of the bride's parents, on the 4th September, by Elder James Kilgour, F. W. Baughman, Minister, Bowmanville, and Martha A. Butchart, eldest daughter of Mr. and Mrs. Geo. Butchart, Guelph.

FIRST ANNUAL REPORT OF THE SUNDAY SCHOOLS OF THE CHRISTIAN CHURCH OF CANADA.—Continued.

The chairman of this committee not long ago suggested to his class of young boys the idea of giving something for missionary work. He asked them if they did not spend ONE CENT a week each foolishly, or in some way that they could very well do without. The unanimous answer of the class was, not only one but many every week. He suggested laying one cent away each week for missions. They all agreed to it, and would have agreed to much more. The whole class is now laying away their cent a week, and at the beginning of next quarter, when the missionary collection is taken up, we have not the slightest doubt but that these boys will have thirteen cents each for that collection. This may seem very small, but the boys were interested, they wanted to know how this would turn out. A calculation was made as to how much would be raised, if one cent a week were put away by the members of the Christian Church in the United States and Canada and it was found that if the membership was one million, as many report it to be, that instead of raising \$50,000 or \$60,000 for foreign missions as we do now, we would raise \$520,000 and instead of having 60 missionaries in the field, we might have about 600.

If the 20 schools from whom we have reports were to adopt this plan to help on the work of this co-operation, the children of those 20 schools computing only on the average attendance would raise \$500 to help carry on the work of this co-operation. No more than three schools out of the 20 assisted this co-operation during the past year.

We believe an earnest effort ought to be made to enroll every Sunday School connected with the Christian Churches of Canada, in the work of this co-operation.

It is wonderful indeed what a little systematic work would do, the saving up of the pennies by the many children not only teaches them a valuable lesson, but it will help on the cause marvellously.

We cannot allow this matter of finance to pass, without suggesting the missionary barrels that are used by the Foreign Missionary Society and other Societies, as a means of collecting money in the Sunday Schools.

We now pass on to the management of the schools. We find that nine of the schools have libraries, numbering in all 1,155 volumes, making an average of about 125 volumes for each school that has a library. The importance of providing sound, useful reading for Sunday Schools cannot be over estimated. Great care should be exercised in the choosing of the works placed in the hands of the children, and due prominence should be given to a number of excellent publications of our own Brotherhood, recently issued. A good book will often do more to change the current of a person's life, and to give them correct views, than many sermons, and when these are written in an interesting way, they are often read by persons who would not listen to sermons.

The EVANGELIST could be made the medium of such exchanges of libraries. Such exchanges would furnish fresh reading matter for the school at little or no cost, and two schools would be benefitted by each exchange.

We find that 18 out of the 20 schools are using the International Series of lessons. We think this is as it should be, except that the other two should be using them as well. Excellent notes and helps are published on these lessons, and the teachers are thus enabled to give plenty of fresh information to his class.

Music should form a prominent part of the exercises of the Sunday School. It should be interesting and not too difficult for the smaller scholars. We notice a large proportion of the scholars are using the same hymn-book as is used in the church. We believe that while many of the hymns in these books are very suitable indeed for Sunday School work, yet, we would like to see these Sunday Schools kept abreast with the times, and place in the hands of the pupils the latest Sunday School music books. We might just draw attention to the publications of our brethren Filmore Bros. They have introduced a new style of a note in which there is a figure which tells its place on the staff. With these books all persons can learn new pieces of music with very little trouble. It is highly important that there should be new music, and that the Sunday School be not allowed to get into a rut. We have nothing whatever against the old music, in fact we are very fond of the good old pieces, but advancement should be the word in every Sunday School. The school should be made bright, cheerful and

interesting, and the music is one of the most important items in making it such.

In reply to the question "Do you use a black board or chart?" five answered "yes" and the remaining 15 answered "no."

The blackboard is about as important a factor in Sunday School work as it is in public school work. There is no school teacher who would think for a moment of doing without a black board, nor yet is there any board of trustees who would allow him to dispense with it, if he so desired. It has not, however, yet found the place in the Sunday School that it should occupy, the pictures illustrating the lesson, the division of the lesson, golden text, and other items, can be kept before the eye during the whole time that the scholars remain in the school, and almost indelibly impressed on their mind.

We find that five out of the 20 schools are not open during the entire year. The hindrances mentioned in all of these cases are "scattered membership and bad roads during the winter." We find that all but five schools use prizes, and reward cards, tickets, etc., as incentives to regular attendance and careful study of their lessons, and that every school but one has a picnic or social for the children, and all but two have both a picnic and a social. Many of them report a Christmas tree during the holiday season. These social gatherings picnics are "red letter days" for the children. One secretary in sending in a report says, "They have what the children call a good time," and we see no reason why both children, parents and every person connected with the school should not have a real good social time, at least twice a year. These occasions are looked forward to for months by the children, and if properly managed can be made very useful in procuring a large and regular attendance at the Sunday School. Parents who are not members of the church very frequently accompany their children on these occasions, and are often led to see what a pleasant and profitable time can be spent in christian society and careless persons are often brought to the regular services of the church by an invitation given on an occasion of this kind. While we have nothing mentioned in these reports, in reference to the character of the entertainment given at these Sunday School socials, we would suggest that it is of the greatest importance, that care should be taken in the subject of music, recitations, and other matter rendered on such occasions, and it should be in keeping with Sunday School work, and furnished as far as possible by the teachers and scholars of the school.

We find that only three schools of those reporting, give any special attention to Temperance work, they report a Temperance lesson once a quarter.

We find that about three quarters of all the scholars attending Sunday School in the twenty schools reporting are, children of our own members. While it is important that all the children of members attend the school, every child in the neighborhood, all within reach of the school who is not already attending some Sunday School, should be asked by the teachers or scholars to attend. In many cases they will come by simply being asked, and once they come, if the teacher is interesting they can be kept as regular attendants.

The subject of missions should be kept prominent before all Sunday Schools.

In the one with which the writer of this report is connected, it has been arranged that one lesson in each quarter, deal especially with the subject of missions. It is proposed that two of the collections be for our home work and two for foreign work. We would like to see suitable lessons furnished to the Sunday Schools by the board of this co-operation, with a request that one Sunday in each quarter be devoted to missionary tropics.

It is well always to have the school conducted systematically. Order is just as necessary as in a public school, and this is best secured by beginning promptly at the time, doing everything in an orderly manner and closing at a proper time.

It is of the greatest importance that the teacher should be well prepared for his work, the preparation should begin a week ahead; as soon as one lesson is taught the preparation for the next should be begun, and carried out throughout the entire week. A careful prayerful study of every lesson, as to the scripture to be read, and other scriptures bearing on it, afterwards any available help. Every teacher should have something interesting and instructive to give his scholars at every lesson, and whatever is taught should be in an interesting and pleasant manner, and should be couched in language quite within the reach of the pupil. The language should be adapted to the age and culture of the class.

Simple explanations, simple words, simple sentences, go far further with a Sunday School class, and command their attention much better than a learned dissertation on any subject, spoken in the longest representatives of thought in the Queen's English. Every teacher should in a quiet way endeavor to bring each pupil under his charge to the knowledge of the truth as it is in Jesus. None outside of the home, have a better opportunity than the Sunday School teacher.

We trust that not only those who have reported this year, but all other Bible schools will go on during the year 1889, scattering information and light around them, and that they may be the means in God's hands bringing many to a knowledge of the Saviour and building many up in the faith.

Respectfully submitted,
C. A. FLEMING,
C. SINCLAIR,
G. O. BARCLAY. } Committee.

Mr. Spurgeon relates an incident in the pastorate of his distinguished predecessor, Dr. Gill. An old lady of his congregation had a grievance. The Doctor's neck-bands were too long for her ideas of ministerial propriety. After a long harangue on the sin of pride, she produced her scissors and requested to be allowed to clip them. "Certainly, as you wish," replied the amiable pastor. When she had been duly gratified, it was the Doctor's turn. "Now," said he, "my good sister, you must allow me a good turn also." "Yes, that I will, Doctor; what can it be?" "Well, you have something about you which is a deal too long, and causes me no end of trouble. I should like to see it shorter." "Indeed, sir; I will not hesitate; here are the scissors, use them as you please." "Come, then, good sister," said the divine, "put out your tongue."

Sometimes a fog will settle over the vessel's deck and yet leave the top mast clear. Then a sailor goes up aloft and gets a look-out which the helmsman on the deck cannot get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—Spurgeon.

"Is this a free country?" demanded the Socialist, as he rose to address the assembly. "Yes, sir," replied a voice, "you are free to leave it if you don't like it."—Boston Courier.



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NEW BOOKS.

- 1.—Report of the Missionary Conference, London, 1888. 2 vols., \$1.50.
 - 2.—Yale Lectures on the Sunday School. By H. C. Trumbull, \$1.50.
 - 3.—The Gospel according to St. Paul. By J. Oswald Dykes, D. D., \$2.00.
 - 4.—Landmarks of New Testament Morality. By George Mathieson, D. D., \$2.00.
 - 5.—Gospel Sermons. By James McCosh, D. D., \$1.50.
 - 6.—The Training of the Twelve. By A. B. Bruce, D. D. 4th edition revised, \$2.50.
 - 7.—Jesus Christ, the Divine man. By J. F. Vallings, M. A., \$1.00.
 - 8.—Abraham; or The Obedience of Faith. By F. B. Meyer, B. A., 90 cents.
 - 9.—Sure of Success. By J. Thain Davidson, D. D., \$1.25.
 - 10.—The Tercentenary of the Spanish Armada, 1588-1888. By Rev. J. Little, M. A., 75c.
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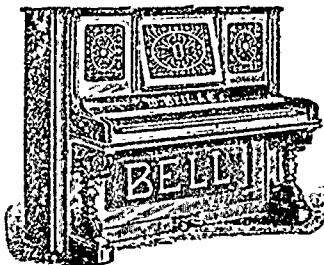
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SUPPLEMENT TO THE ONTARIO EVANGELIST.

OWEN SOUND, ONTARIO, OCTOBER, 1889.

THE APPEAL FROM MINNEDOSA.

BEFORE reading this supplement you are requested to read Bro. E. J. Darroch's letter on the third page of this number of the EVANGELIST.

Now having read the letter in question, you are prepared to see the reasonableness of the proposition we are about to make. And the following extract from a later communication from Bro. Darroch will further serve to render lengthy explanation on our part unnecessary:—

"In reply to your letter I would say, that if by the middle of October we could be assured that we would receive support to the extent of at least five hundred dollars from Ontario towards building a house to worship in, we would commence to build at once, and as we could complete the house in about six weeks it would be ready for occupation about the first of Decemocr. We have awakened to the necessity of pushing our Master's work here, but we must have assistance if it is to continue."

To be brief, what we propose is, that the readers of THE ONTARIO EVANGELIST contribute the required \$500 at once and so enable the brethren in Minnedosa to be in their own house by the first of December. To expedite matters and to make it convenient for those not much accustomed to writing letters and forwarding money, we have had envelopes prepared all ready addressed to the Treasurer of the Ontario Christian Woman's Board of Missions, through whom it is requested the contributions should be sent. One of these Envelopes will be in each copy of the EVANGELIST. There are also blank forms accompanying this Supplement which can be torn off and when properly filled out can be enclosed in the printed envelope with whatever sum may be given. The reader will understand the proposal and

the method suggested for carrying it out, and we trust will promptly act upon the suggestion. We scarcely think it necessary to add anything to this statement by way of stirring up our brethren to respond to this appeal. The case is plain. The question seems to us to be whether the Town Council of Minnedosa, apparently under the influence of sectarian prejudice, is going to succeed in preventing our brethren from preaching the primitive Gospel in that town. It is not unlikely a case of now or never. Some reader may say, "There are so many calls." True; but these calls are so many opportunities for doing good with our means. This is a loud call and a great opportunity. It has been said and with good reason, that we, Disciples of Ontario, have not done our duty to Manitoba. Let us free ourselves from that reproach and let us begin to do so by making it possible for the zealous little band in Minnedosa to build a meeting house this fall.

Now, brother, sister, while this matter is fresh in your mind, give *something* for this good work. You know what you ought to give. In order to make sure of raising the desired \$500 it would be well for some of our wealthy brethren and sisters to give liberally. If there should be no addressed envelope in your paper, address one yourself to Miss Jennie Fleming, Kilsyth, Ontario. If you are not prepared to contribute at once, send your subscription to Sister Fleming, telling her when you will pay it. Let the contributions and subscriptions pour in at once so that a message may be sent to the brethren in Minnedosa by the fifteenth of this month that the necessary aid has been provided and that they may proceed with their building, and then, we know, you will be rejoiced to read in the November EVANGELIST that the house is being erected, and thankful that you helped to make that possible.

To
Miss Jennie Fleming,
TREASURER O.C.W.B.M.,
Kilsyth, Ont.

I enclose you herewith the sum
of _____ Dollars,
in behalf of the Fund for the erection of
a Meeting House for the Disciples in
Minnedosa, Manitoba.

Name

Post Office

Address

Date

18

CHURCH NEWS.

COLLINGWOOD.—Since last reporting we baptized one in the town of Barrie, a graduate of Christian College, Mo., U.S. Bro. Pitt also moved there from Arton was the means of leading him to obey the gospel, though he has been acquainted with our plea for years, having heard it presented by some of our ablest men in the U.S. Last night we baptized two ladies here upon a profession of faith in Christ.

C. S.
September 9th, 1889.

POPLAR HILL.—Poplar Hill, a rural district, 7 miles N.W. of the city of Brandon, is our most westerly mission point in Canada. I came here about two months since from Drake University, and found in the immediate locality six members. Besides these there are three families of Disciples in Brandon. Our members though few command the respect of all who know them, and are fully alive to their duty. Our meetings are held in a Union Church building situated at the confluence of the Saskatchewan with the Assiniboine.

INTERNATIONAL BRIDGE.—At present there are six Disciples in the village of Victoria. These undertook a series of meetings in the Oddfellows' Hall with me as their preacher. Notwithstanding the Fair in Buffalo and the inclement state of the weather during the last week, we had a good hearing and quite an interest was manifested. The rent of the Hall was too great for us, hence the meetings had to close through financial inability. I did the preaching free, and two persons—one not a member—paid for the Hall. I consider the place a good opening for mission work. My reasons for thinking so will be sent to the Ontario Board of Missions. Since coming here I have done a good deal of preaching, especially for the church in Buffalo, my work being acceptable to the brethren there.

Sept. 30, 1889.

M. GUNN.

Bro. Lemon of Minnedosa was with us in a special meeting and did good work; the immediate result being six additions by baptism, 4 heads of families, one young man, and one young lady. Viewing this as a new and sparsely settled country; considering the strong opposition we met from the sects, and remembering few had before heard the apostolic plea in its simplicity, the harvest has far surpassed our expectation. I leave for Drake in two weeks. Shall the work begun here continue? The brethren of Manitoba are anxious that it shall. Already a few

members at Poplar Hill—none wealthy—have raised \$250 for next year's work. Is Manitoba to be taken? If so let us use our money judiciously. One dollar expended now means more than ten expended in a few years. Let us place churches in the cities where the people are, and from these centres work adjacent territory. Let us do our duty and God has promised it will not be done in vain.
Brandon, August 18th, 1889. G. A. CAMPBELL.

ALDBOROUGH AUGUST MEETING.—The August Meeting has been held for many years in the meeting house in the back part of Aldborough, on the last Lord's Day in August. It has become quite an institution. Usually a large number of visitors is present from the surrounding churches. This year the number of strangers was less than usual; but notwithstanding that the congregations were large, especially at the afternoon meeting, when many were unable to find room in the house. The writer preached in the morning, and Bro. Baker presided at the Lord's table. The congregation received a double portion in the afternoon, both Bro. Baker and the writer delivering discourses. All regretted the absence of our venerable Bro. Joseph Ash; he was too unwell to permit of his being out. It is to be hoped he will soon regain his usual health. Bro. Baker is getting well into the work and into the good graces of the brethren.
G. M.

MUSKOKA MISSION MATTERS.—Four baptisms since last report: all in Brunel. We enjoyed the visit of Brother A. Harris very much, and were sorry to part with him so soon, or at all. He made a favorable impression upon all with whom he came in contact. For fear of causing jealousy, his time had to be distributed among the people at all of my stations, and consequently less was accomplished than might otherwise have been expected. Crops are excellent in these districts, but some of them have been injured by the wet weather. Still we are thankful. I was well pleased with the article in your last on "Trine Immersion," and would have liked to see Bro. P. B. go a little farther, and show that it is into the ONE NAME of Father, Son, and Holy Spirit, we are baptized; not into three names. Also, that usually, in Trine Immersion, only a part of the body is baptized three times, and that we only bury the dead *once*. But I do not wish to discuss the subject.
W. M. C.

Huntsville, Sept. 27, 1889.