

ONTARIO EVANGELIST.

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

Vol. I.

GUELPH, ONTARIO, APRIL, 1887.

No. 12

POETRY.

ONLY.

BY EBEN E. BENFORD.

Only a little more climbing,
And then the heights are won,
And rest we have longed and toiled for,
Is ours, and labor done.

Only a heart that trusteth
The promise of rest to be,
With never a doubt of the heaven
Our blind eyes cannot see.

Only a faith unshaking,
Like that of a little child,
And the day will not seem dreary,
Although the way is wild.

Only a little sorrow,
Before the end of tears,
Only an earthly sorrow,
And then heaven's happy years.

—ZION'S HERALD.

ORIGINAL.

ON LYING.

The first lie on record was conceived in hell and brought forth in Paradise. The originator was the Devil, who is the Father of lies. Its purport was a flat contradiction of the words of the God of truth. Its object was to degrade and destroy the pure beings that God had made in His own image and to drag them down to his own degraded level. The reception of that lie, and the disobedience which sprang from receiving it, was the bursting forth of the foul and corrupt fountain that has flowed ever since, widening, deepening and extending wherever the human race exists on the earth, and discharging itself laden with moral *debris* into the abominable gulf of hell itself from whence it first originated.

These considerations alone should induce every one, who reflects upon the subject for a moment, to repeat the words of the Psalmist, "I hate and abhor lying," and also to repeat his prayer, "Remove from me the way of lying," and to heed the admonition of the Apostles, "Wherefore putting away lying speak every one truth with his neighbor."

But there are other and weighty reasons why this foul vice should be carefully shunned by every one, especially by the Christian who is commanded to "speak the truth in love."

The habit of lying not only degrades the liar himself and entangles him in the snare of the Devil, but makes him an object of distrust and dread to all that know him—of distrust because he can never be believed, even if by accident or for policy he should occasionally tell the truth. What a contemptible creature is the man who as a citizen of the world, as a member of a family,—a father, a husband, a brother or a son when in his place of business or in his home is constantly regarded "with suspicion, ignored in all his assertions, repudiated in all his transactions, and shunned and branded as a liar!

The liar is an object of dread, for his base and cowardly calumnies may be believed, to some extent, by those who do not thoroughly understand his baseness and thus effect the most baneful and disastrous consequences,—spattering with the foul mire of slander the pure and the innocent; alienating the dearest friends and breaking up the happiest homes.

Like the wiggling snake the accomplished liar will hide himself among flowers and mingle his venom with their fragrance. Like his prototype and Father he will transform himself into an angel of light the more effectually to consummate his works of darkness.

Truth would require, however, a distinction to be made between the class of liars we have been referring to and those whose falsehoods are overstrained compliments and the insincere blandishments of an artificial deportment; whose lies are sometimes called "*white lies*," and whose petty deceptions are improperly condoned as being necessary to maintain genteel society.

But be assured, dear reader, that, in the sight of God, every departure from truth is an abomination and that nothing can justify the utterance of a lie whether *white* or black; a lie is still a lie. The object of the Saviour's mission was "to

destroy the works of the Devil." To bear witness to the truth, to roll back the hellish tide of falsehood and deception, to undeceive the deceived, and to implant in the hearts of his people the love of truth and righteousness, and finally to bring them to the enjoyment of that blessed abode where truth and purity abound forever—a place where the lying tongue can never enter—"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie."
"For without are dogs ... and who ever loveth and maketh a LIE."

Ridgetown. E. SHEPPARD.

RESURRECTION SCRIPTURALLY CONSIDERED.

II.

Daniel, the Prophet, says, "Many of them that sleep (where?) in the *dust* of the earth, shall awake, some to everlasting life, some to shame and everlasting contempt." Jesus says, "I am the Resurrection and the Life," "He that believeth in Me though he were dead yet shall he live," and again, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (condemnation is the better rendering). Thus the resurrection of this material body and its glorification are placed before us as the great objects of Christian redemption. The Patriarch Job says, "I know that my Redeemer liveth, and that He shall stand at the latter days upon the earth, and though after my skin worms destroy my body, yet in my flesh shall I see God." The apostle Paul dwells much on the resurrection of the body in all his Epistles. In Rom. 8: 11 he says, "He that raised up Christ from the dead shall also make alive (quicken) your mortal bodies by His Spirit that dwelleth in you." In same chapter he speaks of the adoption to wit—the redemption of our bodies. And in Phil. he says that our vile bodies are to be fashioned like unto Christ's glorious body. John says, "It doth not yet appear what we shall be, but we know that when He (Christ) shall appear we shall be like Him, for we shall see Him as He is." This is sufficient: I do not want to know more. This is conclusive proof that the teaching of popular theology is directly opposed to Scripture teaching. For that affirms that the dead are alive in the Spirit state, and thereby plays right into the hands of spiritualism.

No immaterial man has ever ascended into Heaven: all the accounts we have of even Angels visiting this earth, were as tangible beings capable of conversation, and of eating and drinking. Enoch, Elijah and Christ ascended bodily. Michael contended not for an immaterial spirit, but for the body of Moses, thus showing that it was something very precious or Satan would not have desired its possession. All the instances recorded of resurrection show the *body* to have been delivered from the power of death and the grave. The natural body and the spiritual body spoken of by Paul in 1st Cor., 15th chapter, is not an immaterial body, but the word spiritual is used in contrast to that which is sensual and corruptible. Our Lord's body after His resurrection was a spiritual body, but it was a body of flesh and bones. Paul says, "It is sown a natural body, it is raised a spiritual body." This term "natural" really means "animal," that is a body in which sensual and animal nature preponderates. I will give Wycliffe's translation of this passage, which I happen to have in *Bible Standard* of 1880, published in England: "It is sown a beastly body, it shall rise a spiritual body. If there is a beastly body, there is also a spiritual body. The first is not that which is spiritual, but that which is beastlike, afterwards that which is spiritual." The same in Syriac Testament reads, "It is sown an animal body, it riseth a spiritual body, for there is a body of the animal, and there is a body of the spirit. The spiritual was not first, but the animal, and then the spiritual." Such being the teaching of Scripture, that without a resurrection there is no life, I raise my voice against the spiritualistic teachings of to-day, I charge all such with reducing the work of Christ to a sinecure, and robbing

Him of His glory as the resurrection and the life. This charge will therefore need proof, and why I make it. First then: Orthodoxy affirms that all men are inherently immortal, therefore they cannot need Christ to give them eternal life. Again, Orthodoxy affirms that man never dies, consequently they do not need Christ to raise them from the dead. Thus Christ's glorious title of the resurrection and the life is made a vain and empty show. William Tyndale, the great translator of the Bible, says on this subject, "If the souls be in Heaven, tell me why they be not in as good case as the angels be?" And then what cause is there of the resurrection; in putting departed souls into Heaven, Hell and Purgatory? You destroy the arguments where-with Christ and Paul prove the resurrection." The Apostles preached Jesus and the resurrection as the only Christian hope. "Our life is hid with Christ in God, and when Christ who is our life shall appear, then and not till then shall we appear with Him in glory." We wait in patience and in hope for the coming of Christ to raise the dead and change the living saints, and cause them to enter into that glorious and incorruptible state into that life of perfect peace and rest, that life of spiritual delight, that life of fulness of joy which shall never, never end. All of which is respectfully submitted for careful consideration, by your brother in Christ.

JOHN FIRTH.

CORRESPONDENCE.

A NEW MONTHLY.

Editors "ONTARIO EVANGELIST."

DEAR BRETHREN, It always affords me pleasure to give my testimony to the worth of a good religious journal. This time it is a monthly magazine published at North Amherst, Ohio, by J. W. Davidson and edited by Bro. J. L. McDonald. It is quite young, only two months old, and is not able yet to walk alone, but it is so promising, I feel like assisting it, and asking the readers of your excellent "EVANGELIST" to do the same. It is to be devoted to the second principles of the Christian religion, to those sublime virtues which should possess every disciple of Christ, and shine forth in their lives. It is not intended to be a record of church news, but an ally to church organization, church development, Sunday School work, temperance work and home religious duties. It does not enter the journalistic field with its sleeves rolled up ready to pound somebody or some other paper. It will not bristle with sput and spite, but it comes on an errand of love and gentleness; comes to help us to live better and nearer to Jesus. It has a splendid mission and an almost unoccupied territory. Its typography is neat, its selections are fine, its original contributions of a nature that looks from Calvary into the promised land. We hope it will have a generous support, and fill a much needed niche in our literature. Price 50 cents a year. Address the Publisher at North Amherst, Ohio.

FRANK TALMAGE.

Tonawanda, N. Y., Mar. 1st, 1887.

BEING BAPTIZED FOR THE DEAD.

To the Editors of the "ONTARIO EVANGELIST:"

It occurred to me that the answer of the late Alexander Campbell in Vol. VI of the Christian Baptist to the following query might be worthy of publication.

C. M.

What mean these words, 1st Cor. XV 29. "Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?"

Answer.—The next verse gives the key of interpretation. "And why stand we in jeopardy every hour?" Why should I Paul hazard my life in attesting the resurrection of Jesus Christ, if I had not the most unequivocal proof of his resurrection? Through this medium contemplate the preceding words, only first recollect that the word "immerse" is used frequently for sufferings.

Jesus said "I have an immersion to undergo, and how am I straitened till it be accomplished." I have to be immersed in an immense flood of sufferings. Also the phrase, "fallen asleep for Christ" is equivalent to dying for declaring faith

A blue pencil mark here means that your time expires with this number, and that you are requested to renew at your earliest convenience.

in him. Now these criticisms regarded, and the elliptical verse is plain and forcible—"If there be no resurrection from the dead; what shall they do who are immersed in afflictions and distress for believing and declaring that the dead will be raised? If the dead rise not at all, if they are not assured of their resurrection, why do they submit to be immersed in sorrows in the hope of a resurrection?"
Erin, March 11th, 1887.

SELECTIONS.

A MISSIONARY CATECHISM.

In some parts of the country; it would be well to introduce among the brethren a series of questions and answers, which might be styled a Missionary Catechism. It might run about as follows:

What is missionary work? It consists partly in preaching the gospel to the poor, and partly in paying the preacher.

What is a Missionary Society? It is a company of brethren and sisters who give money to support missionaries, and who have a big meeting once a year to sing, and pray, and get happy, and say some wise things and some otherwise, and give more money, and go home, intending to do better than they ever did before.

What is the President of a Missionary Society? It is the man who keeps order at the big meetings, and puts the motion, and gives more money than most of the others.

Who is the Corresponding Secretary? He is the man who spends all his time begging the brethren to "quit their meanness," and to give more money to support the missionaries.

Who is the Treasurer? He is the man who receives all the money he can get, pays it over to the missionaries, keeps an account of it all, has his books examined once a year, to see if they are correct and publishes a report so that every body who gives anything may see where the money goes.

What is the Board of Managers? It consists of five or six brethren who hunt up men that are willing to go as missionaries, promise to give them a reasonable salary if they can get it, find the corresponding secretary who gets the money, and the treasurer who keeps account of it, and who give some of their own money and time to help along the work.

What is the harm in all this? Let him answer who can.—*Guide.*

SOLEMN QUESTIONS TO BE READ AND THOUGHT OVER.

- 1.—Do I owe any duty to the Heathen?
- 2.—Did not our blessed Lord and Master give this positive commandment to all His true disciples, "Go ye, and teach all nations?"
- 3.—Have I ever done anything to promote the eternal welfare of the Heathen?
- 4.—If I have not, is this right in me? Is it not, rather, disobedience to God's command?
- 5.—Can I be sincere in desiring that "God's way may be known upon earth, His saving health among all nations," if I make no sacrifice of time, or money, or influence to send missionaries into all Heathen Nations?
- 6.—When I pray, "Thy kingdom come," do I mean what I say? And do I expect God to answer my petition?
- 7.—Did not Christ engage in Missionary work?
- 8.—Were not His disciples Missionaries?
- 9.—Do not the holy angels take an interest in Missionary work? Luke xv. 10.
- 10.—Ought I not to plead for pardon, because of my heartlessness about the dying Heathens' souls?
- 11.—Ought I not now, without delay, to do what I can in this great work of God?
- 12.—Do I mean to do it?

The lark goes up singing toward heaven; but if she stops the motion of her wings, then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul; it bears one heavenward, but without prayer we sink.

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**SPECIAL NOTICE TO EVERY
READER.**

This issue completes the first volume of THE ONTARIO EVANGELIST.

We have accordingly fulfilled the promise made to our readers in the May number to furnish them with an issue of the paper each month for one year.

The many words of cheer and approval received from all quarters and the consciousness that the paper is doing good have been our only remuneration and are the only motives to induce us to renew our promise to our readers to continue the paper for the coming year.

While we are much encouraged with the number of new subscribers received during the year, yet we have shared in the experience of others who published papers in the interest of the cause in Ontario in having many delinquent subscribers.

The paper has been sent during the past year to nearly all whose names were on the subscription list of *The Christian Worker*. In the future it will be sent only to those who are paid subscribers, and to those who desire it but are unable to pay for it. We want all our readers now to put forth an extra effort and send in subscribers from all quarters. Many will take the paper if you show it to them and ask for fifty cents. The monthly budget of church news, etc., should be of interest to every Disciple in the Province. It is the medium through which our doings as a people can be known. Let there be an effort put forth all along the line, and at no distant day we may have a semi-monthly.

THE SUNDAY SCHOOL.

It seems to be generally conceded now that a Sunday School, if not absolutely essential, can be made greatly helpful, to the prosperity of a church. It has been found that what is known by the general term "preaching" is not sufficient thoroughly to instruct the church—to say nothing of the children—in the Scriptures. So it has come to be a general thing to have what are variously called Sunday Schools, Lord's Day Schools, Bible classes, etc., to supplement the set discourses delivered in all the churches we have ever heard of—or, at least, have become acquainted with. So far as we know very few now object to the principle of such schools, though for different reasons they may not exist in all the churches. Of course, they may be improperly conducted, they may be allowed to degenerate into mere gatherings for entertainment, thus ceasing to fulfill their professed objects. When such is the case they are open to criticism, and should receive it. But we should always distinguish between the *use* and *abuse* of anything.

This brief article is intended to call the attention of our readers to the importance of this work, to exhort those already engaged in it to renewed diligence, and to urge those churches which have no schools winter nor summer to undertake the work of carrying them on. The importance of the work is to be estimated by the value we attach to a correct knowledge of the Word of God. And right here let it be said that there is no higher privilege, no sweeter pleasure, than that of instructing others in the Bible—whether they be young or old, converted or unconverted. In most, if not in all, of the churches, there is a great deal of dormant talent which ought to be developed, and utilized in this way for the good of the church and the rising generation.

These schools are needed not only for the children, but also for the young members of the church, and, perhaps, not infrequently, even for Christians of maturer years. They should be undertaken as a piece of church work; carried on, if not under the personal supervision of the elders, at least with their cordially expressed approval. As many as possible of all classes and ages should be induced to attend. A good, live, capable man should be secured for superintendent—a good leader for the singing—and

for teachers, and other needed officers, as many of the most competent members of the church as necessary. All needed and approved helps should be procured for the study of the lessons, and, in short, every lawful means used to ensure a good, live, Scripture-studying school. The impression should be constantly made that the reason for the existence of the school is the study of the Word of God, and everything else should be made distinctly tributary to that great purpose.

Where summer schools alone are kept up it is now about time that steps should be taken to get them re-organized, and started as soon as possible. And even where schools are continued during the year now is a good time to enquire whether in any respect their efficiency can be increased. And as for those who may hitherto have had no schools, it is for them to consider whether they are justified in not engaging in this work. We would press upon them the question, whether as a matter of duty they can lawfully refuse to undertake it. Objections are often made by country churches on account of the difficulty of fixing upon a convenient hour, and by reason of the fact that many of the children live at a considerable distance from the meeting-house. These difficulties, we think, can be overcome; and in view of the importance of the work, if they can be, they should be. It is believed that the following arrangement, suggested heretofore in these columns when speaking of the method followed by the church in Minto, would remove those obstacles, and upon trial would be found quite satisfactory: Let the regular meeting of the church be held in the afternoon at say, three o'clock, and the Sunday School one hour earlier at two o'clock. Then but one journey for man and beast would be necessary for those desiring to attend both; and, what would be very beneficial, many of the older people would probably come to the school. It would not take long to become accustomed to such an order; there is no Scripture for eleven o'clock in the forenoon; we should not act as though there were; and the conclusion of the whole matter for the present, brethren, is this, Unless it be impossible have a good Sunday School among you. G. M.

**A PREACHER'S POSITION, IN A
CHURCH.**

Prof. McGarvey has been chosen Editor-in-chief of the *Apostolic Guide*. The following from that paper expresses our views on the subject treated:

"A series of questions is submitted in regard to the official relations of a preacher engaged to preach for a church by the year on a salary:

(1) What office does he hold? The same precisely as if he were employed for a week or a month instead of a year. He is a preacher, a minister, an evangelist, laboring for a time with a single congregation.

(2) Is he an overseer or elder, and co-ordinate in authority with the elders? He is not. Only a formal election and appointment can make any man an overseer or elder. In many instances such a preacher is ineligible to the office, on account of immature age, the want of family experience, or other required qualification; and this alone shows that occupying such a position makes no man an overseer or elder.

(3) Is he the pastor, and by reason of this, superior in authority to the elders? He is not the pastor, nor a pastor. This term is applied in the Scriptures exclusively to elders of the church. Every intelligent student of the Scriptures knows that in calling such a man 'the pastor' he uses the word unscripturally. It ought to be stopped. As to authority, since the Apostles died no man is superior in authority to the overseers, or shepherds (pastors) of God's flock.

(4) Should he be guilty of unchristian conduct, would it be the duty of the overseers to call him to an account? Of course it would. This is one of the duties specifically enjoined upon them, and for this express purpose, among others, they are made overseers. See Acts xv: 28, 31; Titus i: 9, 11; Rev. ii: 2.

(5) If he is qualified, is there any reason why he should not be appointed an overseer? None at all."

NOTES.

Attention is directed to the Missionary Catechism on the first page clipped from a late number of the *Apostolic Guide*. Notwithstanding the *Guide's* challenging tone, we venture to answer the last question, "What is the harm in all this?" Look at the answer to the second question, where it is said that the brethren and sisters who have a big meeting once a year, "say some wise things and some otherwise." Now, then, "the harm in all this" is, that these people say some "OTHERWISE" things. They should only say "wise" things, and then they would be—ah! well,—perfect.

In your thoughts do not omit to think of the June Meeting, for the time draweth nigh, and a grand time may be expected, and important matter will be considered.

It is proper to state from time to time that we are not to be considered as endorsing all the opinions of contributors and correspondents. "Prove all things, hold fast that which is good."

To those friends in all parts of the Province who have kindly assisted us in securing subscribers for the *EVANGELIST* during the first year of its life we say, will you not continue to lend us a hand? As we are about to begin a second volume it is especially important that we should hear promptly from a large number of paid-up subscribers. A little extra effort right now will put the enterprise on a comfortable basis for the entire year.

We are at a loss to express our appreciation of the *ONTARIO EVANGELIST*. It is worth its weight in gold.—*Texas Christian*.

When a large influential weekly like the *Texas Christian* takes such notice of our little monthly we think it quite proper that our readers should know it.

The Presbyterians of Auburn, N. Y., are much agitated because one of their preachers immersed some of his candidates. After they get through with him it will then be in order to straighten out Dr. T. De Witt Talmage. He has a baptistery in his church in which he has recently immersed a great number.

The name "Christian" is always spelled in these columns with a capital, and "disciple" without a capital, because they are so used in the Bible.—*N. E. Evangelist*.

And are we then to believe that even the "capitals" in our versions of the Bible are inspired? Try again, brother, you can't stand on that.

Here are some words from a private letter, which are worth pondering over:—

I am more and more convinced that what is needed in Canada is a larger—much larger—measure of SACRIFICE. I cannot think that we are truly followers of Christ unless we follow Him in the way of sacrifice. Can it be that a cause that He thought worthy of His homelessness and loneliness, of Gethsemane and Calvary, is worthy only of the crumbs that fall from our tables? Is this all that it is worth to us? Must we not have the mind that was in Christ, as well as the words of Christ?—And, is this not ALL that is lacking to make our cause successful in every land?

In the last few numbers of the *Canada Citizen* we find 62 convictions for violating the Scott Act recorded. These shew what can be done when the officials do their duty. And this gives us an opportunity of saying that the *Citizen* is a live temperance paper, and almost indispensable to those who want to keep posted on the progress of the cause in this country. It is issued weekly at one dollar a year, and can be had on trial six weeks for ten cents, by addressing F. S. Spence, 8 King Street East, Toronto.

The following paragraph, from the Memoirs of Alexander Campbell, vol. II, pp. 60, 61, is worth reading in view of the charge often made that a preacher regularly employed and supported by a church, is a "clergyman," and in an unscriptural and anti-scriptural position.

"It should be remembered, moreover that Mr. Campbell regarded the church and the clergy from a point of view very different from the popular one, and did not consider all ministers of religion as 'clergy' in the sense he condemned. Hence care is to be exercised in giving to his censures an application no more extensive than he designed. The clergy, in Mr. Campbell's view, consisted of those who, claiming, without credentials, to be 'ambassadors of Christ,' placed themselves upon apostolic thrones, and having no new divine revelations, assumed to be the sole authorized expositors of the sacred oracles, denying to the people the right or the power of comprehending or interpreting the Scriptures for themselves, and exercising over men, by means of these false assumptions, a powerful influence, largely devoted to the maintenance of their own usurpations and the religious partyism of the times. He had before his vision the lordly prelates of Europe, and especially of the Established Church of England, whose revenues, he shows from public documents, were nearly forty millions of dollars, being two hundred and eight thousand six hundred and eighty dollars per annum more than those of all the remaining clergy of the whole Christian world. With these he associated all in other churches who arrogated to themselves similar official claims, and who sought, each in his own sphere, a similar priestly domination. It is to be noticed that he did not include among the 'clergy' whom he denounced the ministers of the Baptist and other independent churches. These, being appointed by the churches; and acting as elders and preachers of the gospel in subordination to just scriptural authority, he constantly recognized as a lawful ministry in the church, for the accomplishment of the purposes for which it was established upon the earth."

Paedobaptist clergymen have been going into the water quite frequently of late. We have heard, however, of no instance where any one of them did so by choice, but it is encouraging to know that they will allow themselves to be led in by some of their candidates for church membership. While we think it would seem more fitting for the preacher to take the lead, still it does not matter so much as long as Christ is lovingly obeyed. We are glad indeed to know that even preachers will reform when urged to do so by penitent sinners.

A tract lately published by the Tract Committee bears the title "Money and the Kingdom." Every Christian, whether rich or poor, should read it. Very few will be able to read it without being heartily ashamed of themselves. It shows in the most convincing way that the giving of Christians has, in the bulk, been contemptibly small, when we consider the crying need of the unconverted world, and the immense capital in the hands of those who profess to be followers of Him who said: "If any man will come after me let him deny himself, and take up his cross daily and follow me." Get a copy of it and read it, if you want to get clearer views of your duty. It sells at 3 cents per copy; 30 cents per dozen; \$2.00 per hundred. Address, Tract Committee, 22 E. Ninth St., Cincinnati, Ohio.

Whatever may be thought of the late Henry Ward Beecher, the following incident related in a funeral oration, will find a tender place in many a heart:

On his last Sunday evening in this place, two weeks ago, after the congregation had retired from it, the organist and one or two others were practising the hymn,

"I Heard the Voice of Jesus Say:
Come Unto I and Rest,"

Mr. Beecher, doubtless with that fire that follows a pastor's Sunday work, remained and listened. Two street urchins were prompted to wander into the building and one of them was standing in the position of the boy whom Raphael has immortalized, gazing up at the organ. The old man, laying his hands on the boy's head, turned his face upward and kissed him, and, with his arms about the two, left the scene of his triumphs, his trials and his successes forever. It was a fitting close to a grand life, the old man of genius and fame shielding the little wanderers, great in breathing traditional ways and prejudices, great also in the gesture, so like him, that recognized, as did the Master, that the humblest and the poorest were his brethren—the great preacher led out into the night by the little nameless waifs.

We have hitherto failed to acknowledge the receipt of a copy of the Standard Eclectic Commentary on the S. S. Lessons for 1887: It is prepared by Errett, McGarvey and Moser, to say which is commendation enough in itself. It contains a number of excellent maps specially gotten up by Bro. McGarvey. And what to many will not be the least valuable feature of it, there is "a practical treatise on the week-day preparation and proper management of the school," by P. H. Duncan, an experienced Sunday School man. Those about to organize schools for the first time, as well as others, will find great assistance in this treatise. The price of the Commentary bound in cloth is \$1, in boards 75 cents, and can be had of the Standard Publishing Co., 22 East Ninth Street, Cincinnati, Ohio.

It is interesting, and often very amusing, to read letters which come to us from persons receiving the paper without having subscribed for it. The first one nearly convinced us that we couldn't stand the pressure of publishing even a religious paper, if people were liable to castigate us in such style. Already we have come to rejoice in such tribulations, seeing that they work patience, and we weren't particularly strong on that virtue. And as we do not want to have all the fun to ourselves, here is one of said letters, omitting name, etc.

"Gents.—Please explain how my name came on the *Christian Worker* books, and what business you had to place my name on your books. * * * I have sent the papers back and hope you will send your papers to those who subscribe for them."

If that man had been reading the paper he would have known that we were simply giving him an opportunity of determining whether he would like to have it or not. Now here is a sample of another kind, the writer of which did understand us, for in speaking of a subscription which ran out Oct., '86, she says:—"You have kindly sent it on; I have received and read it with pleasure; please continue it to the address given."

GUELPH.—Bro. A. P. Cobb, of Decatur, Ill., is expected to hold a series of meetings in Guelph this summer, beginning about the first of June. It will be remembered that Bro. Cobb conducted protracted meetings at Everton last summer. He has been engaged in different parts of the States during the past winter, and large results have attended his efforts. He will be heartily welcomed to Ontario again.

CHURCH NEWS.

STRATFORD.—Elder Jas. Kilgour was with the brethren in Stratford on Lord's Day, March 13th. He also spoke in their Fall on the following Tuesday evening. The audiences were very good.

BEAMSVILLE.—We understand that Bro. J. S. Sweeney, of Paris, Ky., was in Beamsville recently lecturing, and that he is expected back about the middle of June to debate the question of Baptism there.

WAINFLEET.—Bro. Hiram Brown, of Warton, has been holding some meetings with the Wainfleet brethren. When heard from, seven had been baptized, and large audiences were coming together. A note from a friend says that Bro. Brown is to labor between Gainsboro and Wainfleet regularly.

MANIKATO, Minnesota, Feb. 28.—Since my last report I have held a meeting with the church at Eagle Lake, a little town of perhaps six or seven hundred inhabitants, situated about five miles from this city. It is the stronghold of the Seventh Day Adventists. I delivered three discourses on the Sabbath question, and continued the meeting for three weeks, only during week-day evenings. The result of the meeting was 13 baptisms and 1 restored. The brethren seem very much encouraged, and great good may be expected in the future. I got home on Lord's Day morning, just in time for our meeting, and after the sermon took the confession of an excellent young lady, who will be baptized next Lord's Day. This makes 50 additions to the Church of Christ since I came to this State. I trust the good Lord will help us to more effectual work ere our year closes. Our congregations are always good, and the Sunday School continues prosperous.—R. W. STEVENSON, in Standard.

MUSKOKA.—I am still too weak to take more than one appointment in the day, and that one in either Baysville or Ridout. Yesterday, in the latter place, two persons from Haliburton, who were immersed last fall, took membership. My outlying stations are being neglected on account of the bad roads and my ill health. I enclose a statement of the receipts of the general treasurer of the Muskoka co-operation to this date. What the Ontario co-operation is doing for us will appear in due time.

Church in Ridout	\$24 30
" Baysville	10 31
" Brunel	11 15
McArthur Estate, Stayner	10 00
Sister Dawse, Woodstock	5 00
" White and Barton, Carteret	3 00
" Warnica	80
Bro. Robert Finch	1 00
Collection yesterday in Ridout for the French Mission	3 25
	\$68 81

Of the above I have received all but the \$3.25, which will be sent to Bro. McLean in accordance with the suggestion of Bro. Erret in his letters of travel, No. iv. I trust that other churches will in some way or other assist Bro. and Sister Delaney in their self-denying efforts for the good cause. W. M. CREWSON.

Baysville, March 2nd, 1887.

TORONTO.—Dear Evangelist:—Since writing you a month ago concerning our work during the past year, arrangements have been completed by which our esteemed Bro. Lediard has come to begin a work among us, which we hope shall result in greatly extending the Saviour's cause in this city. We expect, by the divine blessing, to carry on a constant work of evangelizing for a year or more, until we shall see not only the Church on Denison Avenue made strong and self-sustaining, but other mission points established, and the Master's work so earnestly pursued that by-and-by we shall have a number of congregations of Disciples of Christ in this great city.

Bro. Lediard is expected to labor with us a month or two, when we hope to obtain for this work, one of the most able of our preaching brethren.

Only powerful and persistent effort in proclaiming the truth will be sufficient to produce the desired result in this city of many churches. This is a large and growing "Chief City,"—an important centre, where a great work can be accomplished in vigorously proclaiming the "wonderful words of life." We have a great desire and determination that this shall be done to a greater extent than ever hitherto. To this end we "make our prayer" and "set a watch," as we have a "mind to work."

Bro. Lediard gave us two excellent discourses yesterday—attendance good. Two from the Church at Welland united with us in the morning. GEO. J. BARCLAY.

March 28th, 1887.

HOME MISSIONS.

IMPORTANT STATEMENT.

For the information of those brethren interested in Home Mission Work it may be proper to state that, with the contributions of the brethren, the Board of the Co operation has been enabled to assist to some extent Bro. Crewson in Muskoka, Bro. Moot in Welland, and Bro. Lister for some months during the summer in Manitoulin Island. These brethren are indefatigable in their labors, and are worthy of more support than the Board is yet able to give. In addition to these Bro. Lediard has been engaged visiting the churches—stirring them up to good works and preaching the Word of Life as opportunities occurred. The Board is also desirous of co-operating with the church in Collingwood, so that an Evangelist may be kept there constantly, and are endeavouring to get a suitable man for the place.

As already intimated to the readers of the EVANGELIST, it has been decided to try to keep an Evangelist continuously in Toronto; and efforts are being made to secure a man who will devote all his time to this important centre. In the meantime, and until such a man is found, Bro. Lediard, with the unanimous concurrence of the church in the "West End," goes there this week to prosecute the work. Let every lover of the truth pray that under God his labors may be abundantly blessed in the salvation of many souls.

The Board has assumed these responsibilities with full confidence and faith in God; believing that the brethren of this Province will not fail of their duty, but are anxious to be forward in this important work. Let every brother and sister in Ontario feel that the success of this work, so far as man is concerned, depends upon his or her individual effort, however small that may be. And let us not only follow this work with our prayers, but also with our substance, giving as the Lord has prospered us.

Many subscriptions are expected to be paid early in April. It is necessary that this should be attended to.

It is earnestly requested that every church will send a representative to the annual meeting, of which due notice will be given.

J. W. KILGOUR, Sec'y.

Guelph, March 25th, 1887.

REPORT.

Lobo, \$3.00; Ridgetown, \$3.00; Hamilton, \$6.50; Beamsville, \$7.00; Jordan, \$3.00; Smithville, \$4.75; Wainfleet, \$17.65; Selkirk, \$31.00; Cobourg, \$10.00; Kilsyth, \$5.00; Owen Sound, \$11.50; Meaford, from individuals, \$9.00, and Gainsboro, \$5.50.

J. W. KILGOUR, Sec'y.

Guelph, March 25th, 1887.

FOREIGN MISSIONS.

The March collection for Foreign Missions will, probably, fall far below what was expected and what is needed. The day was very unfavorable. The reports from all quarters state that the audiences were small and collections less than was hoped for. In some instances the collection was repeated a week later. One earnest preacher proposed to keep at it until a satisfactory amount was realized. Quite a number of churches took up a collection for Foreign Missions for the first time. In a few cases, where there was no organization at all, a collection was taken up. The Christian people there did not want to lose the blessing. Many of the churches that do most for this cause have not yet reported. Doubtless they will be heard from soon. But the great majority of the churches have not heeded the call as yet. The Society needs the support of the entire brotherhood. The growth of the work calls for a corresponding growth of liberality. Let every one who has failed to contribute do so at once. Let your gift be measured by your prosperity.

A. MCLEAN, Cor. Sec.

Box 750.

Cincinnati, O.

Contributions from Ontario to Foreign Missions since last report:—Estate of Arch. McArthur, Stayner, \$10.00; A. McPhedran, Nassagaweya, \$13.75; Walkerton, \$6.46; C. McMillan, Erin, \$3.25; Acton, \$25.06; Erin Centre, \$15.00; Garafrava, \$11.00; Stayner, \$8.69; Toronto, (Denison Avenue), \$6.00; Mrs. Geo. Munro, Guelph, \$2.00; S. S. Warton, \$4.10.

MARRIED.

SINCLAIR—CAUGHELL.—At the residence of the bride's brother, Aylmer, Ont., March 16th, by Rev. Joseph Gundy, Alma Caughell, of Aylmer, to John D. Sinclair, of Harwich, Kent Co., Ont.

OBITUARIES.

DANFIELD.

On March 5th one of our members, Sister C. Danfield, only in her 21st year, passed peacefully away from the scenes of earth, to be forever with the Lord. She confessed and obeyed the Saviour a year ago.

For some time her health continued to fail, until she fully realized the end was near.

Although called in the morning of life, she felt perfectly resigned, saying, "The Lord's will be done. I am ready to go when He calls me."

Toronto, March 28, '87 G. J. B.

PLATT.

"Precious in the sight of the Lord is the death of His saints."

Sister S. A. Spencer Platt (mother of our esteemed Elder, J. A. Platt), departed this life on February 23rd, 1887. After a short illness she closed this earthly pilgrimage in her 83rd year. Sister Platt was among the first to obey the gospel in P. E. Coy, some 40 years past. In her Christian life she was faithful and consistent in her profession. It may be truly said she had chosen the part which should not be taken from her. She has fought the good fight, and finished her course and kept the faith. Henceforth there is laid up for her a crown of righteousness which the Lord, the righteous Judge, shall give her at that day.

Sister Platt's mortal remains were laid away Feb. 25th in the cemetery, (Cherry Valley,) there to await the summons from on high. A large concourse of relatives and friends assembled to pay their last respects to one whom they loved.

I addressed the large gathering on the importance of obedience to Him who has said, "If ye love me, keep my commandments."

J. H. MUNDY.

West Lake, March 19th, 1887.

SCOTT.

On the 22nd day of February, at 9 o'clock p. m. Sister Sarah H. Scott, of Detroit, fell calmly asleep in Jesus. So extensively known on account of her works of faith, labors of love and generous contributions to the cause of Christ, both in the United States and Canada, our brotherhood will be interested in reading the following particulars of the life and last hours of this noble Christian woman.

Sister Scott was born in England in the year 1807. With her father and mother, Mr. Richard and Mrs. Rebecca Hawley, she came to America in the year 1818, living first at Philadelphia, then at Dayton, Ohio, then at Cleveland, moving to Detroit about the year 1841.

The subject of our notice was one of the founders of the Church in Detroit. A delegation from Scotland arrived in Detroit in August, 1842, and a church was soon after organized, which met weekly at the house of her father. Mr. Richard Hawley, Sr., on the corner of Bates and Woodbridge streets.

The original members of this organization were: Mr. Richard Hawley, Sr., and wife, their son Richard, and his wife, their son, Joseph Hawley and wife, their daughter (the late Mrs. Scott), their daughter, Rebecca (Mrs. Duncan), Alex. Linn and his wife, Colin Campbell and his wife and Wm. Linn and his wife. Of these, only four remain, Mrs. Richard Hawley, Mrs. Alex. Linn, Mrs. Colin Campbell and Mrs. Duncan. Some years after this, Sister Scott purchased a lot on the corner of Congress and Bates streets, for the site of a meeting house. On account of the encroachments of business and some objectionable surroundings, the project was not carried out. Mrs. Scott, however, held this lot from that time to the day of her death, and sacredly, through all these years, devoted the entire rental to religious purposes, and by her will has appropriated five-sixths of the value of the lot (about \$50,000) for the furtherance of the cause of Christ.

In the year 1856, she married Bro. Thomas C. Scott, of Toronto. It was a most happy alliance. It was the union of kindred spirits; a co-partnership in every good and noble work. Their house was the visiting Christian's home, their mutual counsel the struggling Christian's help, their means the poor Christian's relief, and the faithful laborer's benefaction. Many who are still living, and many who now commingle with their redeemed spirits in paradise, will never forget their unselfish, Christlike ministrations and self-denying liberality.

But death invaded this blessed home, and Bro. Scott was taken up higher to enjoy the blessings of immortality. Notwithstanding all the full assurance of faith in regard to the departed, and all the sweet consolations of religion, Sister Scott felt the separation most keenly, and soon after broke up housekeeping, boarding with those she confided in, with whom she could take counsel

in carrying on persistently her works of beneficence and faith.

As here, we would observe that Sister Scott's conscientious scruples concerning the use of the means God had given her were most remarkable. In the most exclusive sense, she regarded all she had as belonging to the Lord; and, in carrying out her convictions, frequently denied herself, not only the luxuries of life, but in the judgment of some of her best friends, abstained from the use of many things that were necessary for her own comfort and convenience. Disgusted and pained by witnessing the unfaithfulness of the professing Christians who spend all they have upon fashion and selfish enjoyment, she went to the opposite extreme of giving away for charitable purposes and Christian work *all she had*, with the exception of a trifle, less than sufficient for ordinary necessities. When urged to spend small amounts on something she had determined to do without, she would say, "I am only a stewardess and have no right to waste my Master's property."

But though she was so exceptionally liberal in giving, she was at the same time very careful to discriminate in regard to the object of her gifts. Her income was carefully and prayerfully divided for evangelizing, for missionary work, for the education of young men and for the help of weakly churches. And now her labors are ended, and she has gone to her rest. A beloved sister writes us in substance as follows: "On the morning of the day Sister Scott died I was with her, and spent two hours by her side. When I first entered her room and went to the bed to speak to her she said, 'Sister, I am going home.' I simply replied, 'I think you are.' After reminding her of the fulfillment of her wish and prayer that she might pass away in the possession of her senses and her house all set in order, she said, 'Yes, the Lord has been kind, and has dealt bountifully with me. I would not wish it otherwise.' She then wished me to engage in prayer. I asked, 'Shall I repeat the XXIII. Psalm first?' to which she assented heartily. She took up the words, 'My cup runneth over,' and dwelt upon them. It was not so much a season of prayer as of thanksgiving. After prayer she began to speak of all her friends, more especially her brethren in the church, and of yourself particularly. I called again in the evening. I saw that the message was near. Her mind was still unclouded. 'If a weak voice she was repeating the CIII. Psalm. I could hear the words very distinctly, 'Bless the Lord, O my soul, and forget not all his benefits.' Thus her last moments were spent rehearsing the goodness of God to her, and rejoicing in the prospect of her early release. At 9 o'clock her spirit took its flight. She passed quietly and easily away in perfect peace."

Yes, beloved sister, you have gone, and your works do follow you!

EDMUND SHEPPARD.

Ridgetown, Ontario, March 11.

Nature is frank, and will allow no man to abuse himself without giving him a hint.

The talent of success is nothing more than doing what you can do well without a thought of fame.—Longfellow.

The very core of healthy and happy discipleship is the willingness to deny self and let the Master have His way. This principle runs through all the deepest, richest experiences of the blood-bought and consecrated believer.—T. L. Cuyler.

To repress a hard answer, to confess a fault, to stop, whether right or wrong, in the midst of self-defence, in gentle submission—these sometimes requires a great struggle for life and death, but these three efforts are the golden threads with which domestic happiness is woven.—Caroline Gillman.

Failure is the next best thing to success; it may even be a better thing than success. To say that one has failed, is to say that he has striven; and to say that he has striven, is to say that he has acquired strength in striving. A boy who was taunted by his neighbor in the class for failing in a protracted answer to a hard question, replied: "Well, I would rather try and fail, than do as you did—sit still and do nothing." A child's perceptions of truth and a philosopher's conceptions of truth often come very near together; and what that boy felt George Elliot expresses: "Failure after long perseverance is much grander than never to have a striving good enough to be called a failure." And the lesson of that boy's failure was a better teaching than any direct teaching from the text of the lesson itself. It is a part of a teacher's wisdom to turn to good account the lessons of ignorance and failure, as well as of knowledge and success.—S. S. Times.

CHURCH NEWS.

CO-OPERATION NOTES.

Sickness and the snow blockade combined made it necessary that I should abandon the northern churches for a time, so turning southwards, I went to Hamilton; a good audience at both meetings on Lord's Day, and one confession at night. I spoke at Bro. Anderson's house on the Monday night, and the baptism took place at the close of the service. They have a good Sunday School, and could do a good work in this city if they had a house of worship. They are all doing their best under the circumstances, but are hindered by lack of a suitable place to worship and work in. I had a very enjoyable time with our aged Bro. Anderson and wife, and made some new friends. They contributed \$100 to our Home Mission Work.

From Hamilton to Beamsville. Here the cause is improving rapidly. Indeed it would surprise many of the brethren to see the large church building, the large and united membership, and the interest taken in all that pertains to the cause of Christ. Bro. H. B. Sherman it will be remembered labored here, and it was during his stay and largely through his energy that the house was built here. He has been succeeded by Bro. W. D. Campbell, who is respected and beloved by all. Twenty-four have been added since he came here in August last. The meetings are largely attended on the Lord's Day, and so is both S. S. and Prayer Meeting. I would like to write more about this stirring congregation, but cannot at present. They were unable to contribute much to our Home Mission Work, as they have a somewhat heavy debt on their building, which, however, is provided for, the whole amount being distributed amongst the congregation, each doing a fair share. There is a specially bright future before this church.

From Beamsville to Welland. Here Bro. Campbell had been preaching for about ten days, and as he had to leave I took up the meeting and carried it on for another week. A number were added during this meeting, and one or two since. Bro. Moot will, no doubt, report the actual number of additions. He is working faithfully there against difficulties which would dishearten many men, and his perseverance is being rewarded. Welland needs help, and ought to have it, if possible.

From Welland to Jordan. Here, I regret to say, trouble has scattered the brethren, and practically there is no church. A few gathered and I spoke to them one night only, and passed on to the Lake Shore. There are about twenty-five brethren here who do not go to Beamsville to worship. I did not speak to them, as for some reason they did not announce the meeting. In company with Bro. Campbell I made a few visits, and so enlarged my acquaintance with the brethren here.

From Lake Shore to Smithville. Where I had a pleasant visit with our aged Bro. Nathaniel Wardell, and at night I spoke to a small audience. They were heartily in sympathy with our Home Mission Work, but were unable to help to any great extent, as they have promised to raise all they can this year to help the work at Beamsville.

From Smithville to Gainsboro. Here I found Bro. Pardee, from Suspension Bridge, in the midst of an interesting meeting, and, Bro. H. Prown, from Warton, helping him. I stayed and preached three nights, and greatly enjoyed my visit, both with the church and with these brethren. The meeting still continues. They could not do very much to help others just now, as they need to begin by helping themselves, and they are intending to do so by engaging a man to preach the gospel here and in Wainfleet. The brethren are waking up to this important matter, let us rejoice over it: a church that does not preach the gospel to the world, will soon itself die.

From Gainsboro to Wainfleet. Here large audiences were gathered, and there is a large degree of life and interest maintained that is truly refreshing. I preached twice on Lord's Day and on Monday night; two persons confessed their faith in Christ at the close of the meeting. Their Mission Band is alive and active. Each sister contributing 20c. per month, of which one-half goes to help the church at home, and the other to missionary. They are devoting the missionary half to the Manitoba work. Their meetings are held monthly, and consist of prayer and praise, with readings, addresses,

Scriptural recitations, all bearing on missions and missionary work. The church pledged \$37.65 for the work of the Lord.

From Wainfleet to Selkirk. Here good audiences met me, and I had a pleasant visit amongst the brethren. I preached two evenings, and to my appeal they gave a hearty response, considering their other obligations, \$31 in cash being the amount subscribed.

A very cold and uncomfortable stage ride, and a somewhat long one in the cars, and I am in Stratford, and must close at this point. I go north from here, and call on the churches I failed to reach before. J. I. Feb., 1887.

TORONTO.

DEAR EVANGELIST.—As a year has elapsed since we left "Occident Hall" and began work in our present house of worship, we deem it proper to acquaint your readers with what we have been doing, and what we have accomplished during this time, as many of them have so kindly and generously contributed of their means to aid us in our work.

After considerable labor and care, mingled with much earnestness and enthusiasm, we completed the preparation and furnishing of our church house, and opened it on 21st Feb'y; 1886. To us this was a day of gratitude, and much hopefulness for the future of our work in this city.

The cost of the repairs, and furnishings at that date was \$1,024.80. We have received from individual friends and churches (as reported in the "EVANGELIST" and "Worker") the sum of \$445.25. Our debt has been reduced to \$365.00. Our current expenses, for Rent, Coal, Gas, Water, &c., for the year, was upwards of \$340, this does not include \$35.00 paid for painting the outside front of the church building last June.

We began in our present house (a year ago) with a membership of 46, during the year this has been increased by 57, making a total of 103. Of these, one has passed "over the river" into rest, 7 have removed to other places, and 8 have gone from us, and are not now of our number, leaving a present membership of 87. Of the number added 12 were by "faith and obedience," and 45 by relation, several coming to us from beyond the sea.

None of our members are rich in temporal things, but many are abounding in faith, zeal, and good works to such an extent, that we expect to do much more—by the divine blessing—the coming year. Beside our current expenses which will not decrease, we have determined to raise (over and above the \$50 pledged as our contribution to the Co-operation) the sum of \$300.00 to aid in carrying on evangelistic work in this city this year.

While we pray for the increase of Zion, we determine to work as we pray. We feel deeply thankful for all the help we have received. It has been a source of much encouragement to us. By some we have been assisted beyond expectation. Ours is the best objective point for encouragement of this character in Ontario, hence further help in our present circumstances, will do great good in the Master's cause. The outlook is good, our meetings are full of interest. We have two services, School and Bible class on Lord's Day, congregational singing practice on Tuesday. Prayer meeting Wednesday, and Bible class on Friday evenings each week. The result of this activity, is much spirituality, and "growth" in favor, and knowledge of our Lord and Saviour Jesus Christ.

Sincerely your Co-laborer,
GEO. J. BARCLAY.

"Church of Christ,"
Danison Ave., Toronto, Feb. 28, 1887.

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