

ONTARIO EVANGELIST.

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

VOL. I.

GUELPH, ONTARIO, MARCH, 1887.

No. 11

POETRY.

THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly,
"Oh, mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take thou the hands of prayer we raise,
And let us feel the light of thee!

—JOHN G. WHITTIER.

ORIGINAL.

THE SEEN AND THE UNSEEN.

How noble is the Christian calling! How inexpressibly precious its high and glorious rewards! What a contrast between its unseen riches and the perishable riches of this world! Between the pleasures that are at the right hand of God, and the greatest joys of time and sense! It must be unbelief in the revelations of the unseen that causes any man in the possession of a sound mind to neglect the means of attaining the things which God has prepared for those that love him; the things that are not only perfect in kind, but eternal in duration.

This strong delusion is the more apparent when we consider that even in this life the Christian is not required by his loving Saviour to ignore the many pleasures that flow from the cultivation of his mind, from the emotions of his heart, and from the gratification of his pure and noble instincts.

Where upon the face of this sin-tainted earth is there as much pure and delightful enjoyment as in a Christian home? A home where there is the sweet fellowship of kindred minds and kindred hearts.

"A spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

A home where God's authority is paramount, where Christ's love is the prevailing motive, where all the members of the family bear each other's burdens and so fulfil the law of Christ—enjoyments which are intensified by the consideration that instead of a painful and eternal ending, they will be purified, enlarged and extended forever in the world to come; in the home of the inheritance which is "incorruptible, undefiled and that fadeth not away;" a home where God is the loving Father and the children—all the good and the pure of the universe—the redeemed and the holy angels.

And if the objection to all this be urged that the Christian has to suffer pain like other men, and pass through many and varied tribulations; then comes the answer of the Christian hope, the only satisfactory answer that can be given; "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward (N. V.); for these afflictions are not only light, but, comparatively, only for a moment when they end forever; and the full fruition of eternal bliss, the ecstatic pulsations of the endless life, and the perfect and everlasting communion of the glorified saints will obtain to the praise of the glory of God who has made us accepted in the Beloved.

E. SHEPPARD, Ridgetown.

RESURRECTION SCRIPTURALLY CONSIDERED.

"If death is the greatest fact in human experience, the resurrection of the dead is the greatest truth." It certainly is the most cheering promise and consolation given to man by the Almighty. If it were not for the Divine promise of a resurrection—death would be as the materialists assert—an endless sleep, an eternal nothingness, forgetfulness, darkness and oblivion. The meaning of the word resurrection is to stand

again, and therefore implies a re-organization and standing up again of the dead. This to the natural man seems impossible; but to God, out of whom are all things, it is not only possible, but certain. He who created man, and to his disobedience sentenced him to death, is able to re-create and quicken him, if He will, into eternal life. Paul asserts that "If the dead rise not, then they that are fallen asleep in Christ are perished" (1 Cor. 15: 18); and again "in this life only we have hope in Christ, we are of all men most miserable;" once more "What advantageth it me, though after the manner of men I have fought with beasts at Ephesus, if the dead rise not?"

Paul's argument here proves two things: first, the resurrection an absolute necessity, and second, that if there is no resurrection the condition of the believers in Christ is hopeless. Further, he affirms that there is no resurrection "then is Christ not raised." Thus making the whole Christian fabric stand or fall on the fact of the resurrection of Christ. The resurrection from the dead, which was the burden of the Apostles' preaching, and the real hope of the Church, is a doctrine that in our day is less spoken of than any other of the Christian faith. Our pride is such that we cannot bear to hear of man being laid in the grave. This is why we hear so little of his being raised out of it. We hear the voice of God speaking to fallen man in those mysterious and solemn words, "Dust thou art and unto dust shalt thou return." But man has listened to the tempter's voice, saying, "Ye shall be as gods, ye shall not surely die." Strange as it may appear, and sad to relate those two Satanic suggestions have become the basis of modern theology, for Orthodoxy in its teachings positively denies that man is a created being. "Are we not taught that God breathed into a casket a part of Himself, and that that part of God so breathed in was man, a divine spirit." Thus man is considered to be an emanation from God, consisting of the same pure spirit as God Himself, and this in spite of the plainly written word that God created man of the dust of the ground." (H. B. Murray in *Bible Standard*, 1880).

Orthodox teaching concerning the glorified state is, that it is a state where everything material is abolished, and nothing that affects the senses remains, the glorious inheritance of the saints has no locality, it is beyond the bounds of time and space, and there everything is ethereal and immaterial. "The churches of today laugh to scorn the idea that this material body is any part of man, the body is despised and spoken of in the most contemptible language, while individuality is placed in an immaterial spirit which is praised in speech and song as the true Ego. Strange to say, however, that which modern theology despises Christ has glorified, "For the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth." When our Saviour was seen by the disciples, after His resurrection, He was corporeal, a being that was seen, handled and touched, hence the words, "Why are ye troubled, and why do thoughts arise in your hearts, behold my hands and my feet, that it is I, Myself, handle me and see for a spirit hath not flesh and bones as you see me have. (Griesbach renders the word here used (spirit) phantom). Much more might be written in contrasting modern theology with the Bible teaching, but I will leave it for the present and notice the teachings of Christ and the Apostles on this all important subject—Resurrection.—JOHN FIRTH.

SELECTIONS.

"THERE IS NO DIFFERENCE"

Some one asks in the *Religious Herald*: "Is there no way to keep the children of rich Baptists from going over to other denominations?" And then he adds: "There is a Baptist church in one of our New England cities which has lost more than one hundred million dollars by such defections within the last forty years." The brother is putting this question wrong end foremost. The "rich" and the "hundred million dollars," which appear to be the pith of his lament, do not, so far as we read Scripture, have

the importance which is here given them. Unto the poor the gospel is preached, and ever will be—and we suppose it is the poor who only throughout the ages will be benefited thereby. The above question, by giving special emphasis to the rich and the dollars, puts it out of court so far as gospel principles are concerned. Rich men, as such, do not inherit the promises, and the veil over lost millions is pitiable, if in any way the notion is intended to be conveyed that to secure the wealth some effort ought to be put forth for the salvation of the soul. Poor and rich all must come to one level, and that is the level of the publican and sinner, in order to be candidates for God's favor. "Blessed are the poor in spirit." A man is in God's sight just as he stands naked—his clothing and his bank accounts are never considered. He must come to the Saviour as the poor man comes. God is no respecter of persons. Coming thus and giving himself thus to God, he will doubtless stand side by side with his neighbor in doing what he can for the kingdom, and esteeming it the privilege of his life if God trusts him with the greater stewardship. In regard to the effort which should be put forth to keep the children of the rich from going over to other denominations, we suppose that just the same efforts should be made as in the case of any other man. It is souls and not dollars that the church is anxious about.—*Canadian Baptist*.

HOW TO GET FAITH.

I hear a great many people say, "How am I to get faith? I would come to Christ, but I don't know how to get faith." It would take months and years to get that. Now, I was a long time getting faith. I was anxious to work for the Lord, but I wanted faith. I wanted to get faith, but I was not praying for it and did nothing else. That ain't the way to get faith—to pray for it and neglect the word of God. The way to get faith is to know who God is; and I never knew a man or woman that was well acquainted with God that wanted faith. Some one said to a Scotch woman, "You are a woman of great faith." "No," she says, "I am a woman of little faith, but I have a great God." Now, would you just turn a moment to the twentieth chapter of the gospel of John and the thirty-first verse: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Now the whole gospel of John was written for one purpose. John took up his pen, and he wrote that gospel that we might believe that Jesus Christ was the Son of God, and that by believing we might have eternal life. And so, instead of praying for faith, and mourning because we haven't got faith, let us study the Word of God and get acquainted with the God of Israel, and then we will have faith in him. You can't find a man or woman that is acquainted with God, but that has strong faith in God.—*D. L. Moody*.

"A GREATER FOOL THAN MYSELF."

You remember the story of the good old court-jester and his master. After some more than usual ridiculous outburst of his humor, the king had given him a beautiful staff, telling him to keep it till he found a greater fool than himself, and then hand it to him. For years he carried the staff wherever he went, until it came to be regarded as his badge of office. But now the king was dying, and his affectionate old servant went in to see him. The monarch said, "I am going a long journey;" where upon the jester asked, "Has your majesty made any provisions for the way?" to which the king replied, "No." "Does your majesty know where you are going?" or have you made any arrangements for your reception at your destination?" "No," was still the answer. "Then" said the faithful old man with tears in his eyes and his voice quivering with emotion, "take back this staff, for in you I have found a greater fool than myself, since I have cared for all these things in reference to my own departure." It is a simple story, and carries its own application—let not the force be lost by any of us.—*Dr. Taylor's Joseph*.

A MATTER OF LOCALITY.

The *Religious Herald*, Richmond, Va., says: Rev. C. H. Spurgeon, of London, said to a Philadelphia preacher: "If I lived in America, I should, no doubt, be a strict communist." But our friends, the enemy, will use the great name of this great Baptist just as if he had not said that.

Just what the great Spurgeon meant by such language is not very clear. Did he mean that certain influences in America would have made him a conscientious close communionist, just as certain influences in Italy might have made him a conscientious Roman Catholic, had he lived in that land? If so, he is only intimating that he, as well as other men, is largely a creature of circumstances. If he means only this, it is nothing to the point, and "the great name of this great Baptist" should be used "just as if he had not said that."

Does he mean that if he lived in America, the matter of close or open communion being a matter of indifference, so far as Scripture teaching is concerned, he would bring himself into harmony with his environment, as a member of the Regular Baptist Church? Still, we could see nothing out of the way in quoting him as one who in England fails to see in the Scriptures such a limitation to communion as that which his brethren advocate in this country. He certainly does not mean that the Scriptures enjoin a limitation in America that is not to be regarded in England. The less that is said about Mr. Spurgeon's remark, the better.—*Christian Standard*.

WORKING CHRISTIANS.

Learn to be working Christians "Be ye doers of the Word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child gored into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but do it alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See here, you have got work to do. When Christ found you, he said, "Go to work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O, my Christian friends! how little you live as though you were the servants of Christ! How much idle talk you have! This is not like a good servant. How many things you have to do for yourself! How few for Christ and his people! This is not like a servant.—*McCheyne*.

MR. MOODY'S LATEST SCOTCH ANECDOTE.

Mr. Moody, in one of his latest addresses, said: A friend of mine was coming back from Europe, a few days ago, together with an old Scotchman. There were two or three modern philosophers on board. One was picking away at the Bible. He said he had examined the Bible in the light of science. "The Bible says that Balaam's ass spoke. I have taken pains to examine an ass's throat, and I find it is so formed that it would be impossible for it to speak." "Ah! man," said the Scotchman, "you make the ass, and I will make him speak." The idea that God that made the ass couldn't make him speak! What we want is to hold on to the Bible from Genesis to Revelation. Take the whole of it.

BOYS.

What is really wanted, as regards boys, is to light up the spirit that is within them. In some senses and in some degree, there is in every boy the material of good work in the world—in everybody; not only in those who are brilliant, not only in those who are quick, but in those who are stolid, and even in those who are dull, or who seem to be dull, if they have only the good will, the dullness will clear away day by day under the influence of the good will. If they only exert themselves, they will find that every day's exertion makes the effort easier and more delightful, or, at any rate, less painful, or will lead to its becoming delightful in due time.

The Ontario Evangelist.

A RELIGIOUS MONTHLY.

Te. ms, 50 Cents per Annum In Advance.

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

All communications and remittances to be sent to
The Ontario Evangelist, G F L I I I I, ONTARIO,
CANADA.

J. J. KELSO, JOB PRINTER, TOVEL'S BLOCK,
OPPOSITE THE POST OFFICE, QUELPH
Job Printing of all kinds executed in first-class style and
at low prices.

MARCH, 1887.

CO-OPERATION.

The object of this article is not for the purpose of showing that our plan of spreading the gospel is scriptural and yours unscriptural, but for the purpose of impressing upon the reader's mind that it is our duty, as Disciples of Jesus, to do more than we have done heretofore for the advancement of His cause. Enough time, certainly, has been spent, yes, wasted in childish controversy. The fields long since have been white ready to harvest, but the sickle has been hanging on the wall while would-be "bosses" have been discussing the proper way to use it.

The house is on fire; the inmates are asleep; we have the power to rescue them, but stand idly by discussing the plans of rescue while they perish in the flames. The great plea of which we boast has not suffered from any plan except it has from that one which has no work in its program.

Some very zealous (?) men among us, who want to be leaders, think it to be their bounden duty to do nothing else religiously but to defend the ship of Zion. They would keep it forever in the dry dock for fear it might get wet or in some way get injured with the fickle winds or boisterous waves. Would it not be wise to launch it upon the deep, and to spend our time, not in port living after the "lust of the flesh, the lust of the eyes and the pride of life," but in the ship upon the broad ocean doing our utmost in saving perishing mariners?

God has seen fit to prosper His cause in proportion to the amount of labor wisely bestowed, and as the salvation of men from sin is the desire of our hearts, we should be willing to operate any plan which would result in the largest amount of wisely bestowed labor. When we say any plan, we mean any plan not contrary to Christian principles. The cause of our Master has suffered much in our hands, not because we have been working upon an unscriptural plan, but because we have worked very little by any plan.

And while upon this part of the subject we would say that the opposition to plans is a device of the Devil to prevent the Lord's servants from laboring in the vineyard. Satan found his way into the holy precincts of the early church in time of spiritual inactivity, and succeeded not only in corrupting it, but in locking up the word of life for ages in the dead languages. Our enemy is not particular about the plan, if he can only succeed in preventing sinners from hearing the way of salvation. Even yet, when the servants of God, with their hearts full of love to Christ, and burning with a desire for the salvation of sinners, become anxious to sanctify their means for the spread of the gospel, the Adversary can find some one pious enough to play the saint in the interest of the Devil, and thereby, if possible, thwart the purposes of God's children and hinder the spread of the truth.

The interest of the cause calls not so much for defence as it does for work, but to achieve the best results we must pay some heed as to where we work. It may be said, however, that the "field is the world," therefore we might as well work in one place as another. It is true that the "field is the world," but that does not justify us to enter it as the farmer's servant entered the plot with the team and plow; and who commenced and prosecuted the work according to no definite plan, each furrow having no corresponding relation to any other in width, depth or direction, with the idea that it was all right because the whole plot must be plowed. With the New Testament before us, we say it matters very much where we work. But what has all this to do with Co-operation? Much in one way at least.

We ought, the Apostles' example being our guide, to make an attempt to establish churches in the towns and cities. To do this requires more money than individual churches can raise. We look upon the co-operation plan as the only one by which this most desirable work can be done. It may be urged in opposition to our

plea for city work that in some of our cities a cause has been represented for over half a century, and that they, instead of being able to help others, are sadly in need of missionary aid. That there have been Disciples in the cities referred to for over half a century we admit, at that the cause has been properly represented and denied. The gospel will prove itself the power of God in the salvation of sinners in the cities as it did in the cities of Jerusalem, Philippi and Antioch, if it is as faithfully and as constantly proclaimed.

We should not be altogether discouraged by our failures, but should be taught by them the necessity of employing competent laborers—godly, intelligent and educated men—for the responsible work of establishing churches in the primitive order in the centres. Education, however, costs money and intellectual, and educated men command it. We are the last people in Christendom who should believe that uneducated men could accomplish much in an intelligent community by a single effort once a week.

How is this money to be raised? We need not expect it from any one individual, or from a single church. The co-operation of every Disciple and of every church is required to enable us to make much headway.

We care nothing, however about the plan. We are willing to bury it without the hope of resurrection, if something better is introduced. It seems somewhat inconsistent, though, for people whose constant plea is for the union of all believers, to refuse to work together or co-operate in the furtherance of the gospel. But we would not object if any brother, finding the church of which he was a member unwilling to assist in missionary work, should do so himself, and if there were individual Disciples enough who were rich enough and willing enough to commence and carry on work in all our towns and cities we would rejoice; or if any church was able to carry on a mission independent of all others we would rejoice in that also, but individual Disciples do not undertake the work, neither do single churches. It is then becoming of us to show the advantage of union by putting our means together to accomplish that which could not be accomplished in any other way. We are glad to know that nine-tenths of our brethren are a unit upon this question, but for the sake of the cause of our Saviour we would like to see greater unanimity. T. L. F.

SOME SIGNS OF THE TIMES.

We read in the secular papers that Dr. Talmage on a recent Sunday morning baptized some by immersion, having on a previous occasion baptized others by sprinkling. It is generally known, we presume, that there is a baptistery in the Brooklyn Tabernacle. Everybody knows that Dr. Talmage is a Presbyterian. How strange it is to find him doing what even prominent divines of his own church have strenuously labored to prove unscriptural! Certainly when the time comes that Dr. Talmage's practice is general among Presbyterians, the time will be nearer, when immersion will be no longer a barrier to Christian union.

The following item presents a view of the case which, if generally adopted, would soon undermine infant baptism and sprinkling altogether. One would like to know whether the parish minister when he returned home urged his brethren to partake of the same blessing with himself: it must surely be a pity from his standpoint that so few of his brethren have enjoyed that blessing. Here is the item:—

A Scottish parish minister writes: "When I was in London recently I got baptized at Mr. Spurgeon's. Though I belong to the Church of Scotland, I think a Christian should take every blessing that he can get."—Presbyterian Review.

As illustrating the fact that infant baptism is falling into disuse, read the following:—

By the official report of the Methodist Episcopal Church, in the United States, for 1886, I find that Mississippi Conference baptized 3,017 adults and 1,000 children, the Missouri Conference, 1,043 adults and 323 children, the Northern New York Conference, 1,035 adults and 369 children, the Northern Indiana Conference, 2,388 adults and 478 children, Southern Kansas Conference, 1,075 adults and 290 children, the Wyoming Conference, 1,760 adults and 485 children, and the two Maine Conferences, 1,288 adults and 151 children. Within the two Maine Conferences there were 165 churches in which no children were baptized during the year. What do these facts teach?—S. in Canadian Baptist.

This is the way the Christian Standard states the case:—

Bro. Henry Cocks, the Baptist minister from England, and more recently from Canada, whom we mentioned some time ago as finding himself more in accord with the Disciples than with the Baptists in this country, we are glad to say, is

located with the church at Pompey, N. Y. We are much pleased with his spirit, and we trust that his labors in Pompey will be abundantly blessed.

And this is how the Canadian Baptist has it:

Rev. H. Cocks, of Almonte, has accepted a call to the pastorate of the Baptist church in Pompey, N. Y.

The Baptist is wrong this time, and the Standard is right. Moreover there is no Baptist church in Pompey, N. Y., nor has there been for years.

This circumstance reminds us that we are frequently asked by brethren and others, what is the difference between the Baptists and the Disciples? Indeed the question was once put by a Baptist minister, who said he really did not see the difference. And in fact there seems to be a general vagueness in the public mind in regard to the matter. Sometimes where both Baptists and Disciples are established in the same place, the Disciples are spoken of as the "other" Baptists, or the "Disciple-Baptists." It is easy to see the reason of the confusion. People observe that both practice immersion; they conclude that all who do so are Baptists, and without further investigation cannot see any cause for the two bodies being separate. Evidently Bro. Cocks saw the difference; and it was undoubtedly sufficient to justify him in severing his connection with the Baptists.

It is difficult to state the differences without seeming to misrepresent the Baptists, because, so far as we can learn, the name "Baptist" does not stand for any definite quantity even here in Canada. If we are rightly informed, the Baptists are far from being a homogeneous people—there being among them considerable diversity of faith and practice. For example, we are told, that some of the Baptist churches have no creed other than the New Testament one; while the others have adopted what is known as the "Baptist Church Manual." Here is a very clear and wide distinction among Baptists themselves. And it will be seen that if, in some places it were declared that the Baptists have a creed of human manufacture, the statement would be considered untrue, while in other places it would be received as a literal fact. And here it may be said that the Disciples agree on this point, with those Baptists who repudiate a human creed, and differ from those who do not. Then again it is said that some Baptists say, "He that believeth and is baptized shall be saved," while others say, "He that believeth and is saved shall be baptized." Some Baptists, too, are "close" communionists, others "open" communionists; some of them gladly breaking bread with Disciples, and cordially inviting Disciples to break bread with them, while others will do neither. Then again there is diversity among them in regard to the frequency of attending to the Lord's Supper; an increasing number of them practising the weekly observance, while the great majority still follow their old habit of monthly communion. These illustrations will show that before a person could safely undertake to describe a Baptist, he would need to know the particular position of the person on some important points; and at the same time they will indicate the difficulty of distinguishing between Baptists and Disciples.

The writer believes the following to be a correct answer to the question proposed:—Between the Disciples and some Baptists there is no difference except in regard to the name; while between the Disciples and other Baptists there is just as much difference as there is between some Baptists and other Baptists, if we do not consider the distinction in name. And it may be added, if this view be correct, that that which forms the bond of union among Baptists, and which differentiates them from other professing Christians, is not unity of faith on all points, nor uniformity of practice in every particular, but the name, "BAPTIST." If this seems to any one an extravagant statement, he is respectfully requested to be kind enough to shew wherein it is incorrect, and to state what it is that holds Baptists together, and separates them from others professing to be Christians. In the meantime we shall consider the fact of an intelligent Baptist minister feeling compelled to associate himself with the Disciples as an encouraging "sign of the times." G. M.

FOREIGN MISSION NOTES.

THE MARCH COLLECTION.

It was stated in the last EVANGELIST that the first Lord's Day in March had been suggested as a good time to take up a special collection on behalf of Foreign Missions. We sometimes notice squibs in some papers which seem to want to give the impression that the executive committee sends forth edicts commanding the churches to do thus and so. It is hardly necessary

to say that they do not, and never did, do anything of the kind. They merely make suggestions to the brethren, and urge upon them the doing of their own duty in the case. It is very clear that if no one would take the responsibility of working up these enterprises, and of continually reminding us of what we ought to do, very little would be done. So far as our brethren are concerned, there is no unnecessary machinery, no attempt to lord it over the churches, but rather an earnest effort to manage the work in the best possible way, and to expend the money committed to their hands carefully and conscientiously. We can, therefore, with great freedom continue to call the attention of the readers of the EVANGELIST to this work; indeed we should consider ourselves as remiss in our duty did we refrain from doing so.

And this is the way the matter stands; do we consider foreign missionary work to be a part of our Christian duty? If so, are we doing anything to support it? If we are doing something, are we doing all that we can? We respectfully request our brethren to look these questions squarely in the face, and answer them like Christians.

If it is not thought best to take up a collection the first Lord's Day in March, it can be done on a more suitable occasion; and if it is not determined to take up a collection at all, there is nothing to hinder individuals who have a mind to give from sending their contributions directly to A. McLellan, Box 750, Cincinnati, Ohio.

The following sums are reported to have been sent from Ontario for Foreign Missions since our last number was published:—

Church, Lobo.....\$ 2 00
J. Fyfe and wife, Acton..... 20 00
W. J. Cameron, Aylmer West.. 2 00
\$24 00
G. M.

NOTES.

Any subscriber failing to receive his paper should notify us by Post Card. We try not to make any mistakes; if, however, any are made we should like to have an opportunity of rectifying them.

A pressure of matter that would not keep prevented us from inserting last month Bro. Sheppard's article on *The Seen and the Unseen*.

Now, brethren, that the elections are over, let us "give" renewed "diligence to make our calling and election sure."

Bro. Lediard's notes came too late for insertion in this number.

This time it is Bro. M. Gunn, of Lobo. See marriage notices. The EVANGELIST offers congratulations.

From a letter in the *Christian Evangelist* we learn that through the labors of Prof. W. F. Black, the great Evangelist of the West, nearly 2,000 have been added to the church within three years. Bro. Black is described as "a man of magnetic power, an orator of simple eloquence and beauty of language, full of poetry and grand imagination, he is popular before an audience; but it is not thus that he gains the multitude. The people listen to his discourses day by day, and from week to week, and strong men ground their faith upon his teaching of the word of God. He is pre-eminently a teacher, plain and forcible, pleasant and powerful, because of the knowledge he has stored away during years of study."

The very interesting article on *Chinese Customs*, which is found on the last page, was sent to us by Dr. Macklin. We take the liberty of quoting here from the private letter accompanying the clipping:—"I can make myself understood when I tell very simply the story of the Cross, and it is a great pleasure for me to do so. I have a meeting every Sunday afternoon, and I sell Bibles and talk very often during the week. Pray for us that the efforts we may make to extend the kingdom of our Saviour may be abundantly blessed. We should have several able preachers, and one or two more physicians before we can consider our force strong in China. Physicians must be devoted, God-fearing men, resolved to devote their whole life to the work. Could not Canada take the responsibility of supporting a man in the field, and send out another physician? It is glorious work; and if we are faithful the Lord will bless us."

We have not the slightest doubt but we here in Ontario are well able to support one missionary in China, and that too without interfering with any important work at home, and if we can, then we should.

CHURCH NEWS.

MUSKOKA.—It is some time since I sent any items for the EVANGELIST, and even now there is scarcely anything for me to report that will be of interest to the brotherhood. Owing to ill-health I have not been able to do much this winter. For the greater part of the time I have kept up my appointments in Baysville and Ridout, and going to Brunel when the weather was favorable, roads passable, and I able to stand it. Spent a week in the last mentioned place lately, in speaking to good audiences, but had no additions, still good was certainly accomplished. I promised to return, but was not able, and am now laid up with lung disease again. There is much need of more labor in Muskoka, not only to open up new ground, but also to cultivate the field already broken up, and to gather in the fruits. We have a young man of promise studying for the work, who has just learned the results of his first quarterly examination in "Correspondence Bible College," Knoxville, Tennessee, receiving a standing of I think ninety-eight per cent. He is poor in this world's goods, not strong in body, and has a small family to support, and I wish to enlist the sympathy of the benevolent among the brethren in his behalf. He is a very earnest and studious disciple, who will, I trust, do good work wherever it may be his lot to labor for the Master. But he needs help and is worthy of it, and any assistance for him sent to me will be properly acknowledged and handed to him. I shall do what I can to help him, and then expect him to help me in this or some other destitute or neglected field. I shall try to write more fully next month. Brethren, pray for us.

Your brother in Christ,
W. M. CREWSON.
Baysville, Feb. 22nd, 1887.

BOWMANVILLE.—The church in this place has been, since last March, like a flock deserted by its shepherd. Although we were left in a very bad position, so far as help was concerned, yet we were determined to make the best stand we could, and we hope our efforts have not been altogether in vain. We still continue our services, one of our local brethren generally speaks to us in the morning, and in the evening we meet to study the Scripture, followed by devotional exercises, led by the young folks, and it is certainly cheering to see them, some only fifteen or sixteen years of age, lead the meeting and come boldly forward and take part in our meetings. The attendance at our meetings is larger than, under the circumstances, could reasonably be expected, but we have a noble band of brethren and sisters who are willing to stand by those trying to assist in sustaining the cause of the Redeemer. We have been trying all these months to secure the services of some one to labor in word and doctrine. We had, as announced in your columns, secured or thought we had, the services of one Bro. Wilson, but after waiting over two months for him, and after the announcement of his appointment had been made, he coolly informed us he could not come. We hope, however, ere long some one may be secured who will devote all his time and energies to the cause of the Master in this place. G.

WELLAND.—On Wednesday, Jan. 26th, Bro. Campbell, of Beamsville, came to assist us at Welland. His promised week of assistance proved to have ten nights in it, and, though on several of these the weather was very disagreeable, still his attractive and interesting discourses counteracted it greatly and a good interest was awakened. A full house greeted him at the close and we all were loth to see him leave when the future seemed so cheering. Two were added. His absence and the drenching rain on Lord's Day abated the interest. Bro. Lediard, who was at Beamsville on Sunday, came immediately to Welland. An ice storm followed his arrival within an hour, and though the weather was often inclement, still we had a week of good meetings. Four were added, one being restored. Two made the good confession at our prayer meeting on Wednesday night. Our meetings on Lord's Day, both morning and evening, shewed that a considerable interest has lately been aroused.

Feb. 21st, 1887. S. M.

RODNEY.—I, Dennis I. Donahue, Clerk of the Peace for the County of Elgin, do certify that there was filed in my office, on the 19th day of November, 1886, a paper, writing whereof the following is a true copy:

"We, the undersigned, hereby certify that at a meeting of the church of "Disciples of Christ" meeting in Rodney it was moved by John McKillop, and seconded by John Purcell, that in conformity with an Act passed by the Ontario Legislature in 1883 in regard to the solemniza-

tion of matrimony, that Joseph Ash, Elder, and Samuel Keffer, Evangelist, of the church aforesaid, be authorized to solemnize matrimony in a legal way."

The above resolution being put to the meeting it was carried unanimously.

Done in our presence this 14th day of November, 1886.

Signed, HENRY WILLIS,
JOHN W. JOHNSON.

Given under my hand at the city of St. Thomas in the County of Elgin, this 19th day of February, 1887

D. I. DONAHUE,
Clerk of the Peace, County of Elgin.

The foregoing we presume fills the requirements of the Act of 1883. Although we were amply qualified to act under the old Act as many of our brethren were, there was a case where doubt arose as to the person's legal qualification producing quite an excitement in that locality and it was deemed expedient to have that doubt removed, which was done in the passing of said Act. We therefore felt it was the safest way to have the church take action, as above expressed. And again, inasmuch as the Legislature has passed an Act especially for us as a religious body, we deem it the duty of every church to avail themselves of the privilege of the Act.

JOSEPH ASH,
SAMUEL KEFFER.

MARION, MICH.—Permit me space in your valuable paper to pen a few lines concerning the church at this place. Bro. McKellar, of Brockway Centre, Mich., has just closed a two week meeting which resulted in four additions, two by confession and baptism, and two from the Baptists, and the church greatly strengthened. Bro. McKellar is an able speaker, and preaches nothing but sound doctrine. He is certainly a workman that needeth not to be ashamed rightly dividing the word of truth. He will long be remembered here by the church. There is a fine congregation here, numbering about thirty five members. We would be glad to have any of the brethren give us a call when passing this way.

ELIAS TARZWELL.

Feb. 9th, 1887.

TONAWANDA, N. Y.—I thought it might be of interest to the readers of the "EVANGELIST" to know how the Church of Christ is getting along in this place. Well, Bro. Talmage has just closed a series of meetings, with 58 additions. This makes 201 additions, in all, during the sixteen months of Bro. Talmage's ministrations here. This brings in a great variety into the church. We have them from all nationalities and from all denominations, except, I believe, we have none from the Mormons. Peter's sheet let down from heaven, had a full delivery here, and demonstrated fully that "God was no respecter of persons, etc." Our church now numbers 308 members, and our Sunday School averages nearly 300. Bro. Rand has no equal as S. S. Superintendent. Our prayer meeting is held every Wednesday night, at which we have often a full congregation. The young men also hold regular prayer and conference meetings every Friday night. We also have a Sunday half-past-four prayer and conference meeting. We doubt if there is another church in the land that can show so good a report—all through the power of a faithfully preached word. The little church at Duluth, Minn., which the writer assisted in organizing, is doing nicely, and its numbers were largely augmented through the preaching of Bro. Talmage. To God be all the glory.

E. EVANS.

ERIN CENTRE.—The writer, beginning with Jan. 30th, was with the Erin Centre church over three Lord's Days. The weather nearly the whole time was very unfavorable, yet the brethren in general did nobly in turning out in almost all kinds of disagreeable weather and roads. The meetings on Lord's Days were largely attended. There was but one confession and baptism: it is hoped however that good was done in other respects. There is a grand opportunity for Christian work for these brethren. We trust they will not neglect it.

G. M.

We understand that Sister S. H. Scott, late of Detroit, but formerly of Toronto, died in Detroit Feb. 22nd. We hope to have a suitable obituary notice for our next number.

Professor Agassiz once said: "I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown."

LETTER FROM N. Y. STATE.

A warm welcome is always accorded the ONTARIO EVANGELIST. The news from the churches and doings of many personally known to me are full of interest. These things revive many pleasant memories and kindle a desire to pass through similar scenes and experiences. I can recall many days of earnest toil, but these were in the midst of joyful associations. I often think of the hearty, cheerful support, the cordial sympathy, the tender solicitude for my welfare. The confidence and love of the brethren, can never be forgotten by me. Some of sainted memory, whose presence and counsels helped and cheered, have gone to the Lord. I recall the homes of Brethren Dickson, of Garafraxa and Acton, Parkinson and father Black, Everion, and others. Some of the mothers in Israel whose kindly ministrations largely compensated for the sacrifice of being from home have been called to their reward. The fortunes and destinies of the cause we love are being placed in the hands of others. Those who inherit the estates of their fathers know but little of what toil and sacrifice these represent, so the present generation do not realize what it cost to bring to them the priceless treasure of simple apostolic Christianity. The perfection of the lives of parents ought to be reproduced in the children with the added experience and opportunities of the children, hence we hope for greater things in the future among the churches than in the past. I hail with joy every onward movement in any or all the churches. Sometime, I cannot now say when, I mean personally to see now all the dear old friends do.

Our work in New York State is more promising than at any time during the past ten years. The two churches planted last year are both vigorous and give promise of great usefulness. Several of the older churches have recently been greatly revived. An effort will be made the 1st of March to plant a church at Lacona. Bro. Talmage has recently added fifty-four to the church at Tonawanda. Buffalo is building a fine church and getting ready to do a good work in that great city. A meeting at South Butler and Cato recently by the writer added eighteen to the faithful ones. Dr. W. A. Belding is now in the midst of a meeting at Rochester with Bro. M. B. Ryan who has charge of that mission. Other meetings are in progress in the State. I am now in a good meeting in the Green Mountain State. Wishing you all success and prosperity, I remain yours truly,

West Pawlet, Vt. O. G. HERTZOG.

REPORT.

The following sums have been received since last statement:

Erin Centre	\$ 20 00
Everton	34 50
Acton	16 22
Mrs. S. H. Scott	10 00
Ridgetown and Blenheim....	43 75
Aurora	13 00
Stayner	13 00
West End, Toronto	10 00
	\$160 47

J. W. KILGOUR, Sec'y.

Guelph, Feb. 24th, 1887.

OBITUARIES.

At Maple Farm, Portage la Prairie, on Feb. 2nd, Ashley Garfield, beloved son of Thomas and Mary Sissons, aged 2 years, 11 months and 8 days.

WHITE.

At her residence, near Priceville, December 1st, 1886, Janet McNeil, wife of John White, fell asleep in Jesus, aged 61 years and 7 months. She had for years been suffering from heart disease, but seemed to be in her usual way until within a few minutes before her death. She expired without a struggle sitting in her chair, and her husband were immersed by Bro. McDiarmid shortly after the debate held by him at Priceville. Sister White lived a consistent Christian life. She was the mother of seven children, six of whom are still living to mourn the loss of a loving mother. But "they sorrow not as those who have no hope." They believe that their loss is her gain. Bro. White and family have the heartfelt sympathy of the community in their sad trial of losing one so near and dear to them. May the Lord who wept at the grave of Lazarus console and cheer their drooping hearts. Bro. King gave a very appropriate discourse at the funeral, which was attended by a large number of friends and neighbors, that the Lord will help us all to be ready when he may please Him to call us from time to eternity to the prayer of

Jan. 21st, 1887. DANIEL FERGOUSON.

CRAWFORD.

Died at her home in Wiarton, Feb. 17th, 1887, Jennie Finch, wife of Bro. James Crawford, aged 38 years. Sister Crawford gave her heart to Christ and obeyed Him under Bro. Laster's preaching about ten years ago in Kilsyth, from which time she lived a devoted Christian life. She was faithful in her attendance at the meetings of the church, when her health permitted, and also an active, earnest worker in the Sunday School. The writer made her house his home, when preaching in Wiarton, and many were the acts of Christian kindness received at her hands. At 4 o'clock a. m., surrounded by her father, husband, brother, sisters and other sympathizing friends, she fell asleep in Jesus rejoicing in prospect of the rest before her, that remains for the people of God. The funeral services were held in the meeting-house, where a large audience had assembled to pay their tribute of respect to the departed, thence the body was conveyed to the Oxenden cemetery, to await the resurrection of the just. "Blessed are the dead who die in the Lord."

D. STIRLING.

Meaford, Feb. 23rd, 1887.

[Sister Crawford was an active member in the church at Wiarton, and greatly interested in the prosperity of the cause. Though firm in her convictions, and ready to give expression to them on all proper occasions, she was yet, by her kindly manner and charitable disposition, able to retain the good-will even of those who differed from her. She was a warm friend, an affectionate sister, and a devoted wife. Those who knew her best, loved her most, and she will live long in the hearts of such. Her bereaved husband has the sympathy of his friends, and of his brethren in Christ, and, let us add, of the dear Lord Himself. He has also the glorious assurance enjoyed by the Christian, that we are not eternally separated from those "who die in the Lord," that death but makes a little break in our association with those we love, that in the land beyond it will be renewed, and there remain unbroken forever.—G. M.]

MARRIED.

YANKEEF—EHELER.—On New Year's day, 1887, by Elder W. M. Crewson, Mr. Samuel J. Yankeef to Miss Hannah J. Eiheler, both of the Township of Meaford, Muskoka.

GUNN—WEBSTER.—At Guelph, Ontario, February 3rd, by Elder James Kilgour, St. Gunn, Minister at Lobo, Ont., to Emma D. Webster, of Poplar Hill, Ont.

SMITH—BURT.—At the residence of the bride's father, 5th Line, Erin, Feb. 15th, by George Munro, John H. Smith to Mary B. Burt, both of Erin Township.

McKELLAR—GRAY.—On January 20th, at the residence of the bride's father, by Elder E. Sheppard, Mr. Archibald D. McKellar to Miss Janet Gray, both of Lobo.

COULTHARD—BROWN.—On January 26th, at the bride's home, by Elder E. Sheppard, Mr. George T. Coulthard, of the Ridgetown "Standard," to Miss Eliza M. Brown, both of Ridgetown.

SPECIAL NOTICE.

We mentioned in the Feb. EVANGELIST that Bro. Isaac Erett had started on his travels through Europe, Egypt and Palestine, and that he was expected to write, as a rule, weekly for the Standard while away. Two "Letters of Travel" have already appeared; they are very interesting. For the benefit of those who wish to subscribe in order to have these letters, the Standard is offered for six months, or as much longer as the letters may continue for one dollar (\$1.00) per copy. If you are not now a reader of the Standard, and want to have a treat for six months, send a dollar to the Standard Publishing Co., 22 East Ninth St., Cincinnati, Ohio. We presume that back numbers can be obtained by those desiring to have the first and second letters.

I have peeped into quiet "parlors," where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are neat and the floors carpetless; into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as lithe as the sparrows in the thatch overhead, and I see that it is not so much wealth and learning, nor clothing, nor servants, nor station, as tone and temper that render homes happy or wretched. And I see, too, that, in town or country, good sense and God's grace make life what no teachers or accomplishments or means or society can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away.—Dr. Fenn Hall.

SELECTIONS.

SOME QUEER CHINESE CUSTOMS.

We referred recently to the left-handedness of the Chinese race. Here are a few more illustrations. Builders put the roofs on houses before the walls are built. This is no miracle, and we will explain the apparent impossibility for the benefit of our friends at home. The Chinese consider the walls simply as partitions, and in nearly all cases, such is the fact. The natives have not improved much on the tent, the original design of the dwelling of their ancestors. Tents, of course, have posts along the sides of them to support the frame work on which the roof rests. Consequently the modern Chinese house has posts too, the spaces between them being filled up with bricks. The brick work itself would not support the roof, for the walls are hollow. We once lived in a Chinese built house at an outpost. The building was at the corner of two narrow streets, and the walls were hollow. Every two or three days or so, Chinese carrying bulky burdens weighing about two hundred weight would collide with the corner of the house, and away would go some of the bricks. A native shakes hands with himself when he meets a friend, in so far as he closes both his hands and puts them together, and the women dress much the same as the men putting the Divided Skirt Movement altogether into the shade. A Chinaman wears his hair down the back of his neck, but is not allowed to cultivate a moustache and whiskers till he is a grandfather, though this does not apply to all parts of China. A band of music, — save the mark! — is engaged for a funeral, the music being similar to that used at weddings which take place at night, instead of during the day, the bride going to the house of her intended in a closed up chair, while the father of the bridegroom or the bridegroom himself gives the marriage portion to the family of the bride. Men when singing think it is the superlative degree of perfection, — if there is such a degree — to be able to imitate a woman's voice. To foreigners their singing is like a cat's serenade on the tiles. When an official, or a criminal is sentenced to punishment, he thanks the Emperor for the favor. Foreigners think it a pleasure to be in the company of ladies in public, whereas with the Chinese it is quite different, they consider it is beneath them to be seen in public with their wives who cramp their feet, while foreign ladies compress their waists, though in this instance the Chinese lady is probably doing herself less injury than her foreign sister does in tight lacing. When a man falls down in a fit the bystanders make no effort to revive him but wait till he comes to of his own accord. In this case they fancy the afflicted man's spirit had gone out for a stroll, leaving the body without a tenant so that if they moved the body, the spirit on returning to its home, might not be able to find it, and then the man would die. They say, however, that there are always lots of wandering homeless spirits about, so that sometime the spirit of a goat, or pig, or other animal, finding an untenanted body, takes possession of it till the rightful tenant returns. The people coax this wandering spirit to remain till possession is claimed by the owner, by putting grass in the insensible man's mouth to feed the temporary resident. A military officer wears the plume in his hat pointing behind him and downwards, while his foreign brother wears his in front of his busby and pointing upwards. Of course we all know a cow's tail points downwards, except when the animal is in a tantrum, and most birds have their tails pointing downwards too, so perhaps the Chinaman has some warrant for wearing his feathers the way he does. We have seen the crew of a mandarin gun-boat put their scabbards on their bayonets, instead of their bayonets into their scabbards, the former being fixtures to their guns, and the latter were drawn from their belts. Instead of ramming the powder down the barrel of their muzzle loading guns, they strike the butt of their weapons on the ground. Oil and some liquids are carried in baskets in China and are sold by weight; live fowls, ducks, geese, etc., are also sold by weight, feathers and all. Prefect Kung in English, becomes Kung Prefect in Chinese, and a Chinaman enjoying his pipe eats (or drinks, for the expression is the same) smoke, but to "eat vinegar" shows the person who does so is suffering from an attack of the "green eyed monster" — jealousy. His heart, according to Chinese anatomists, is in the pit of his stomach and not in his left side. The Emperor (and possibly rich men), pays his doctor when he is in good health, but stops his salary when he is sick, so that it is to the advantage of the medico to keep his Imperial Master in good health. When a celestial wishes to state a thing is correct, he uses the negative form and says "it is not wrong".

He wears his collar outside his coat, his cuffs outside his sleeves, and his stockings outside trousers. With us, women only carry fans along with them, in China the men do. A Chinese policeman, on the principle probably that "prevention is better than cure," beats a gong at night to let the thieves know where he is instead of trying to catch them. Finally there are ducks in China which live up in the branches of tree and sometimes make their nests in the chimneys of foreign houses. We have seen this at one of the Yangtze ports, and the birds are called "summer ducks." This is not a *canard*, although it refers to *ducks*. — *Shanghai Paper.*

PROFITABLE AND UNPROFITABLE DISCUSSION. No discussion is likely to prove profitable to a disputant whose chief purpose is to prove that his view is the right view. The only profit in discussion is the discerning of the truth in the matter at issue. If two persons have the same aim in common, they can discuss any question to advantage; for each of them will be ready to see the truth as brought out by his opponent than to seek an answer to his opponent's arguments. But if each of the two, or if either of the two, has less of a desire to learn whether or not he is in error than he is to prove that his adversary is in error — then his lack of openness of mind toward the truth will only tend to confirm the victory-loving disputant in his preconceived determination of truth. If you have a readiness to revise your own opinions on a given point at issue, never enter into a discussion of that point with a person who has obviously no desire to revise his opinion on the same subject. A discussion would probably be worse than useless to both of you. — *S. S. Times.*

ONE writes: — "Being at Calais, I climbed up into the lighthouse and conversed with the keeper. 'Suppose,' said I, 'that one of these lights should go out?' 'Never! Impossible!' he cried with a sort of consternation at the bare hypothesis. 'Sir,' said he, pointing to the ocean 'yonder, where nothing can be seen, there are ships going by to every part of the world. If to night, one of my burners were to go out, within six months would come a letter, perhaps from India, perhaps from America, perhaps from some place I never heard of, saying, on such a night, at such an hour, the light of Calais burned dim; the watchman neglected his post, and vessels were in danger. Ah, sir, sometimes, in the dark nights, in the stormy weather, I look out to sea, and feel as if the eye of the whole world were looking at my light. Go out! Burn dim! Oh, never!' Kind reader, may we realize every day of this year, that the eyes of God and of the whole world are upon us. And, in eternity, may we not only see that no souls have perished through our faithlessness, but may we be among those who, sustained and triumphing by almighty grace, having turned many to righteousness, shall shine as the brightness of the firmament and as the stars for ever and ever!"

A writer in the *Richmond Christian Advocate* has made the notable discovery, that the baptism (?) of an infant is "THE ORDINATION of the parents to their work of watchfulness and care and holy ministry." What queer things one sees in a theological kaleidoscope, of private manufacture, for private delectation! The *Banner of Faith*, an English High Church monthly, has its kaleidoscope too; and here is what it sees: "There is a christening to day! A happy, heavenly sight! Another little mortal child made heir of life and light! Another little seedling placed, with due and reverent care, Within the garden of the Lord, to bud and blossom there!" But kaleidoscopes of this kind do not seem to be over-abundant among the followers of Wesley in England; for a writer in the London *Methodist Times* says: "Our baptism is so meaningless that by many (if not by most) parents the rite is regarded as useless. They are practically Baptists, and this to an extent that has surprised me." — *Canadian Baptist.*

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