

THE ONTARIO EVANGELIST.

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

Vol. I.

GUELPH, ONTARIO, DECEMBER, 1886.

No. 8

POETRY.

STRENGTH FOR TO-DAY.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life
With much sad and grave persistence,
And wait and watch for a crowd of ill
That as yet have no existence?

Strength for to-day; what a precious boon
For earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor.

Strength for to-day, that the weary hearts
In the battle for right may quail not,
And the eyes bedimmed by bitter tears
In their search for light may fall not.

Strength for to-day, on the down-hill track
For the travellers near the valley,
That up, far up on the other side,
Ere long they may safely rally.

Strength for to-day, that our precious youth
May happily shun temptation,
And build from the rise to the set of the sun,
On a strong and sure foundation.

Strength for to-day, in house and home
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

—BOSTON TRANSCRIPT.

ORIGINAL.

WOMAN'S WORK IN THE CHURCH.

III.

Some friend jealous for the honor of the Church may ask the Divine warrant for the Aid Society. Have we not read that God hath set some in the Church: first, Apostles; secondly, Prophets; thirdly, Teachers; after that miracles; then gifts of healings, helps, governments, and diversities of tongues! There are diversities of gifts, but the same Spirit. And there are differences of ministries, but the same Lord. Moreover, the Apostle exhorted to help those women that labored with him in the Gospel, and as he gave no uncertain sound about women speaking in the Church, we must conclude there are other wise and right ways to aid in the furtherance of the Gospel. And the Aid Society, what is it but the voluntary association of all these women in the Church upon whose endeavors no limitation of circumstances has been laid, and who can more wisely combine their efforts than to work on individual lines? There need be no constitution or by-laws; simply an earnest purpose, a spirit of self-surrender, and a wise, practical director, and the workers will soon find their fitting places. Some can tenderly nurse the sick, some can efficiently devise ways and means, some can gather and prepare supplies, all can help to create a pure, healthy, inspiring, social atmosphere, by taking a kindly interest in, and cordially visiting, such as have claims upon them.

There is great need, also, of woman's taste and woman's care in the order and furnishing of the house of worship. Did you ever, dear reader, pass from a lovely drawing-room, where softly carpeted floor, rich upholstery, picture-garnished walls, and dainty bric-a-brac illustrated the cultivated taste of the occupant, to the cheerless bareness of the Church where that same refined lady was accustomed to worship, and did you feel that there was a painful incongruity between the care that was bestowed upon the possessions of self and that which was bestowed upon the offerings to the Lord? Not so was it with those women, willing and wise-hearted, living in tents in the desert, who brought so much of their beautiful material and cunning workmanship for the adornment of that first house of worship that a proclamation had to be made restraining their holy zeal. The writer remembers with pleasure a tasteful country church set amid the green hills of Kentucky, in which the upholstery and carpet in rich, harmonious colors, the walls delicately

frescoed, the furniture and woodwork of dark polished wood in chaste designs, the windows glowing like jewels, all speak of loving reverence for Him whose house it is, and how, when she had expressed her delighted surprise at finding such a gem afar from the haunts of fashion, she was told it was a very different looking place till the women took it in hand. What an influence for the Gospel could Christian women exert by making the house of worship the most attractive place in the whole community, the one beautiful place to which the poor would be welcome as to their own home, and made to feel that their Father's good things are not all shut out from them.

But this raises the question of ways and means, the question fraught oftentimes with so much mischief as to defeat the most honestly purposed good, and make upright people distrustful of all measures for raising money except literally laying by on the first day of the week as God has prospered. Beyond all question proportionate giving is the Lord's plan for raising means for this work, and if it were carried out with a strict fidelity by Christians as it was by His people of old, there would be enough and to spare. Then the Aid Society would simply need to say to the Church, "We, your almoners, are in need of money for our work," and the money would be ready. But even then it would be a pleasant and profitable arrangement for the Society to appoint an evening and place of meeting, and furnish such entertainment and refreshments as would promote a genial sociability, and invite all the members of the Church to bring each an offering to the treasury, and participate in the enjoyments of the hour. The rich could bring their large offerings, and the poor their mites, precious in the eyes of the Lord, and all feel an individual and common interest in the work of the Church. This, too, would give the best results of the Church Social, with its objectionable features omitted.

An enterprising Aid Society can do some things too in the way of business, and in strict accordance with right, to increase their financial resources. A Society last summer in the touring season planned a delightful excursion, and, for using their individual endeavors in calling attention to it, they were allowed a generous percentage on the sale of tickets which were sold at very attractive rates; everybody enjoyed the excursion, and the ladies realized three hundred dollars for their labor. Another Society last winter furnished a course of three lectures, thus providing for their community three delightful and profitable evenings, and adding a hundred and fifty dollars to their treasury. So, many things, both lawful and expedient, would suggest themselves to those who are in earnest.

The all important thing is to cultivate that spirit of helpfulness that will neglect no opportunity of doing good. It may be food and raiment bestowed to-day, but out of that may come a higher development to-morrow. And in every deed done for the Master we will find our own lives growing towards the heavenly life. It is this richness and fullness of life growing out of highest spiritual development, that can raise us above the tyranny of circumstances—that can make Lazarus at the gate richer than Dives in purple and fine linen and faring sumptuously every day.

MRS. C. N. PEARRE.

GENTLENESS.

Notwithstanding all his imperfections, a true Christian manifests many of the great possibilities of human nature, being purified by faith and holy obedience; elevated by the motives of a high calling and heavenly aspirations; made gentle and lovely by the transforming power of regenerating grace and reciprocating love, and guided by the example of the Son of God.

In the life of Christ we not only have an exhibition of the glorious and perfect attributes of God, but also a perfect development of the capabilities of a human being—a faultless and complete example of human purity and human grandeur.

The virtues and sentiments of Christ, too, are presented in holy writ as motives to induce us to purity and goodness.

"Now I, Paul, myself, beseech you by the meekness and gentleness of Christ." What a kind and loving way of urging to duty! What a tender and affecting (and therefore effective) motive to guard against carnal and factious teachers so unlike the Great Teacher himself, who said "Learn of me for I am meek and lowly in heart and ye shall find rest unto your souls." He who on the Divine side is the brightness of God's glory, and the express image of his person is, at the same time, on the human side, a perfect Gentleman—the only true and invariable gentleman that ever dwelt on earth.

Need we wonder that publicans and sinners drew near to hear Him? The gracious word, which he spoke, the melting tenderness of his appeals, the benignity of his loving smiles and the meekness of his calm temper, were effectual to elicit their attention, secure their confidence and move their affections.

And you, poor woman, whom the self-righteous and haughty Simon would have roughly turned out of doors, notwithstanding your profound penitence, knew the dear Saviour was there; in humility and confidence you approach Him, and stand behind Him and burst into a flood of tears. How dare you touch the immaculate One, and presume to wash his feet with the briny drops that fall from the eyes of such a sinner? Or venture to wipe them with your tangled hair, or kiss them with your sinful lips? Oh, yes, it was because you had heard of his gentleness, and when you saw him were melted into tenderness and emboldened into assurance by the kindness and love that shone from his blessed countenance! Oh, kind and merciful Saviour, would that we were more like thee!

Oftentimes we thought of the blessedness of the mothers who brought their little ones to Jesus. "And he took them up in his arms, put his hands upon them and blessed them." What sweet and endearing gentleness! What a radiance of glowing affection and tender solicitude beamed from his loving eyes, reflected back in rays of joyous delight from the dear ones he was blessing and the fond mothers of the blest! And, precious truth, this gentle Saviour is the same yesterday, to-day and for ever! What a vast multitude of redeemed infants cluster around Him now in the Paradise of God! "Of such is the Kingdom of God," is his own unchangeable declaration.

How differently we apply the word gentle when compounded with the word man in its general and almost universal use. What a misnomer to call any one a gentleman because he is born of a rich, royal or aristocratic family! Because he wears fine clothes, glitters with jewelry or rides in a fashionable equipage. Because he scrapes and bows according to the rules of the polite, though Godless, Chesterfield! but is destitute of any virtue akin to gentleness; who swears like a trooper; is cruel and unjust in all his ways; grinds the poor and spurns the helpless; is deaf to the cries of the widow and the orphan and laughs at the tears of the afflicted and suffering; lives in lust and wantonness and clothes himself with pride and violence as with a garment. But we have not so learned Christ. From him, through the Spirit, as well as by his example, we are taught that the servant of the Lord must be "gentle unto all men;"—that "the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, and full of mercy and good fruits." In other words, the Christian, like his Master, must be meek, gentle and kind:—in the true meaning of the word—a gentleman.

E. SHEPPARD.

Ridgetown, Oct. 29th.

"TO WHOM SHALL WE GO?"

We must have help, without it we die in despair. We cannot rest in ourselves. Shall we turn to Christ or "to whom shall we go?" Has reason or science discovered since Calvary, any new and better remedy for us in our lost condition? Can the purest and best of our race feel sure they are perfectly safe for eternity without Christ? Does our morality so far exceed the righteousness of the Scribes and Pharisees that we can trust to it for our salvation? Has the progress of human science and modern culture so perfected my life and character that I

need no Christ as my Saviour? Or may I turn to Socialism, Liberalism or Agnosticism, what do they offer me? What soul satisfying hopes and blessings do they assure me of? What is the essence of all their promise? Do they offer anything beyond that which perishes? Do their Apostles reveal any new resources for the supply of the great want of my soul? Have they discovered a panacea for the trials and sorrows of time? Are their deductions more clear and sound, and their proofs more reliable and satisfactory than anything offered in the past? Have they succeeded in dethroning God, and destroying His mighty power? Have they blotted out Conscience or satisfied all its demands? Have they offered a full and satisfactory solution of that problem of the ages, "If a man die shall he live again?" No they have not, and cannot. A prominent Agnostic died recently in this city. Were any words of hope and consolation offered the bereaved and sorrowing? Did they speak confidently of the life beyond the tomb, of the rest that remains for the people of God,—of the resurrection to eternal life, of the morning of an eternal day which shall know no clouds of sorrow or shadows of death,—where is fullness of joy and pleasure for evermore? Ah! no. There is no such language in their vocabulary. They can only say, "Let us eat and drink for to-morrow we die." "Perhaps mother nature can do something for us, we know not. We have no words of eternal life. We have no Christ, we are aliens from the commonwealth of Israel, we are strangers from the covenants of promise, we have no hope, and are without God in the world." Let us turn away from all such empty, barren boasters, and say with Peter, we will cleave to Christ, with full confidence, and purpose of heart. He alone has the help we need, to bear our trials and difficulties, to calm our fears, to console all our bereavements, to wipe away our tears, to escape from temptation, and conquer sin. Above all "He is able to save them to the uttermost who come to God by Him," "able to keep them from falling," "able to perform all He has promised," and able to do for us "above all we can ask or think." "He ever liveth to make intercession for us." He alone has "the words of eternal life." To Him only will we go.

G. J. B., Toronto.

SELECTIONS.

JUST ONE.

Just one man breaking the soil with his pick-axe. As he struck he followed a rope that had been stretched up the street. Apparently his blows were very insignificant, only scoring the earth. As we looked though along the little grooves he had been cutting, we saw far in his rear a force of workmen who were busily digging down into the earth. This one man was the very important pioneer of a force who were excavating for the new water-works.

Just one! He lives in a new western settlement. He is a lone man for Jesus Christ. He begins some little service of prayer and praise. It seems a very feeble work, but along the line of his efforts, some later day, the church of God will raise its walls.

Just one! In a neglected neighborhood a woman gathers a few boys or girls into a Sunday School class. It is the mission church that will be evolved from this modest work like a beautiful flower opening out of an inconspicuous bud.

Just one! This time it is a young man, a clerk in a store where his associates are ungodly, and he asserts his Christian principles in a quiet, steadfast way. He is marking every man though with some impression for good, and it will have its useful and honored place in the history of some spiritual life.

Just one! A teacher in a Sunday School class may look upon her work only as a scratch on the surface soon to be effaced. She is tracing the outline though of some noble structure of Christian character. To-day's pioneer is as valuable as to-morrow's banker. The lone man with the pick-axe is as deserving as his brethren who follow him with telling blows on the hard soil—*Lx.*

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BAPTISTS AND DISCIPLES.

Why do not the Disciples and the Baptists unite? is a question often asked us by Pedobaptists.

The different sections of Methodism have united, so, also, have the Presbyterians, and why do not Immersionists do likewise?

This question would, no doubt, be answered very differently by representatives of the two bodies. The Baptists might say in answer to the question that they look upon the Disciples as unevangelical—as frightfully heterodox upon vital questions. While the Disciples might say that the Baptist body is a sect, and to become Baptists would be going back to the sectarian bondage in which they probably were formerly held.

It is quite as proper as it is Scriptural that every man should bear his own burden. We think also that every religious body should bear its own responsibilities.

If the Disciples are to blame for standing in the way of union with the Baptists or any other religious body they should know it. However, they do not think that they, as a people, are guilty in the sight of God of this great evil. Neither do they think that any one at all acquainted with their teachings would adjudge them guilty. There are other branches of the Baptist family which are sound upon all vital questions, and consequently evangelical, yet we hear of no proposals of union between them and the Regular Baptists. We naturally infer that our Heterodoxy has little to do in keeping Immersionists divided.

It is often said, both by Disciples and Baptists, that if the baptismal question was settled nothing would stand in the way of union among all the leading denominations. Don't be too sanguine. The Baptists and Disciples agree upon the "One Baptism," that it is the immersion of a penitent believer upon a profession of faith in Christ, "into the name of the Father and of the Son and of the Holy Spirit," and yet the first step towards the union of those two bodies has not been taken. To settle the dispute about the "One Baptism" is very important, yet it is equally as important to drive out of those bodies the demon of sectarianism.

Scores of Disciples in the Province have for convenience united with the Baptists, and were gladly and freely received, and consistent members of the Baptist Church are never refused by the Disciples.

If members in good standing in these bodies find the transition so easy, why should the union of the two bodies be difficult?

As we do not ask the Baptists to come to us, they should not ask us to go to them. We say to them and to all others, come to the New Testament, and if you do not find us there, so much the worse for us. Let us have Christian union, and that can be had only by building upon divine truth.

T. L. F.

THE RE-OPENING AT ERIN CENTRE.

The Erin Church was started in 1840. At first the brethren met in a School House; in a year or two they put up a frame house, which was subsequently enlarged, and which in 1860 was displaced by the well-known Stone Church. The meeting-house was placed as nearly as possible in the centre of the Township, in order that it might be central to the brethren living in all parts of the Township, for at that time there was but one congregation of Disciples in Erin. We presume it was when the mother church sent off colonies to other parts of Erin that she acquired the name Erin Centre.

On the 29th of October, 1860, the Stone Church was opened; almost exactly 26 years after, on the 24th of October, 1886, it was re-opened, after having undergone extensive repairs. A new roof has been put on. The old square cumbersome windows, which must have tried the patience, as well as the muscles, of many a worthy

deacon, have been replaced by windows of the gothic order, which can be arranged for purposes of ventilation by a child. The floor which had sunk in some places has been raised and levelled. All the wood-work inside and outside has been painted, and the ends of the seats grained. The side rows of seats have been placed at a slight angle. A fine carpet has been laid on the extensive platform, so that Bro. Ledard would now look in vain for the place where he used to stand, and where he wore the paint off. The old desk has had to give place to two neat stands—one being used for the ordinance, the other for a pulpit. Things have quite a modern look. In fact, were the walls "pointed," it would take a person several degrees sharper than the writer to detect that it is merely an old house refurbished. And, moreover, the old time collection boxes were not to be seen; it is to be hoped they were not destroyed; they should be sent to the British Museum. Plates covered with cloth are henceforth to be used to receive the contributions of the saints.

Bro. O. G. Hertzog was present at the re-opening, and preached morning and evening, and also on the following Monday evening. There were large congregations on the Lord's Day, and large sermons likewise. If it be proper to discriminate it may be said that the morning discourse was particularly fine. The text was, "For the Son of Man is come to seek and to save that which was lost," (Luke 19: 10). The Saviour's Mission was earnestly and forcibly presented, and made the basis of an effective appeal to all His followers to be faithful and energetic workers in His vineyard.

We are informed that there have been at one time over 200 members in the Erin Centre Church; at present there are between 150 and 160. Many of the old pioneers have passed over the river, many more are drawing nigh to the river's brink. The responsibility for the well-being of the church will soon rest upon the third generation. Among the third generation are married couples under middle life, who are no disgrace to their parents, and not unworthy, we may venture to say, to enter into the labors of their fathers, and to carry the work to new and greater victories. And there is also as fine a class of young men and young women as can be found—well, anywhere. They have now a grand opportunity to do great things for the Master.

Now that this old church has again a fit temple in which to worship God, may we not hope that they will individually and collectively strive to make themselves, more and more, fit temples for the Spirit of God to dwell in, and thus most largely fit themselves for great success in Christian work.

G. M.

CHRISTIAN MINISTRY.

That there is such a body or class of persons as that usually called the Christian Ministry authorized in the New Testament, seems to be generally received as an undoubted truth. Soon, however, as we try to find the name our trouble begins, for no apostle or inspired man mentions such a body. No inspired man has said who should belong to such a body. Such a body is unknown in the Bible. It is human in its origin, arrangement and authority. To define it, would be difficult, for every party is at liberty to make terms of admission for its own friends. Each denomination speaks of its own ministry, as though it was divinely authorized, and had a right to exercise great authority. The Christian Ministry so called, is not made after any Scriptural law or pattern, and its authority is only assumed.

It is what is now usually called the Christian Ministry by those claiming to be Disciples of Christ, that we particularly wish at present to consider. We would like to ask certain persons what they mean by the Christian Ministry? What is it, and how do persons get into it? What qualifications are necessary to obtain membership in it? What privileges and duties are peculiar to those in it, and not to all other Christians?

Judging from the statements made, it is not a very numerous body, being composed apparently of persons who make preaching their business, or have acquired some official name or position.

It may be viewed as composed of two classes, those who are general laborers, and those who confine their labors to a small locality. These last are often called pastors, and confine their labors to some congregation; and are often self appointed. The general laborers are frequently called evangelists, and claim a high position and some authority.

The Lord never gave any authority to any church to appoint evangelists, therefore no church can make such appointments now. Anciently

the Lord appointed evangelists, and all other extraordinary laborers either directly or by the apostles. Eph. 4: 11, 12, (Revised Testament.) There are no extraordinary gifts now in the church, hence evangelists, pastors and all other extraordinary laborers of the Bible order, have ceased. Congregations have no more authority to appoint persons to act the part of Timothy and Titus, than to appoint apostles, prophets or workers of miracles. These were all chosen and qualified by the Lord, and Timothy and Titus by his authority also. The statement frequently and so confidently made, that, "Paul trained young men and brought them into the ministry," has no foundation in any Scripture teaching. Such statements are the outgrowth of assumption, intended to mislead. There was no promise made by the Lord for any such body, as is now usually called the Christian Ministry, composed of persons called evangelists, pastors, and a few others who would preach if they were supported. No one can claim authority to act as Timothy and Titus were instructed to do. No congregation can confer such power on any one; and streams never rise higher than their fountains. The Lord arranged that congregations should have two, and only two, classes of servants, by which they should be governed and fed, and all their wants attended to. No doubt the ancient or first congregations used messengers or servants, and sent out laborers, but they had no other authority than the congregations that sent them to labor.

JOHN BUICHAERT.

REMARKS.

The statement, that the Christian Church is without a Ministry is misleading. The unscriptural Ministry of many of the religious bodies has driven some of us to an opposite extreme.

Bro. B. wishes to know the qualifications, duties and privileges of the ministers, if there be any such. The qualifications and duties of the servants of the church are definitely given, but as to their privileges, we believe they are permitted to be servants of all.

That there are no Scriptural Evangelists now—that they were necessary only for the apostolic age—is a pure assumption. We can get rid of the Elders in the same way.

Bro. B. further says that Pastors as well as Evangelists ceased with all extraordinary gifts, but near the close of the article he informs us that "the Lord arranged that congregations should have two, and only two, classes of servants," etc.

If Pastors and Evangelists ceased with the apostolic age, what "two classes" of officers has the church now?

Let us say for the edification of Bro. B. and for all others who seem anxious to instruct us upon this subject, that Pastor and Elder are terms used to represent the same class of officers into whose hands are intrusted the spiritual oversight of the churches. This question as regards us, as a people, has long ago been settled to the satisfaction of the brotherhood, and our pages are too small to devote to dead issues.

T. L. F.

NOTES.

Now is the very best time in the year to subscribe for the EVANGELIST, so that your time will expire at the end of the year, and so you will not be troubled to keep track of that matter so as to prevent the publishers from getting ahead of you. We find that a great many of the old subscribers to the Worker varied from the book in their recollection of the date at which their subscription should expire. We shall be glad to rectify all mistakes to which our attention may be called. Don't jump at the conclusion that there is a plot to defraud you; tell us what is wrong on a Post Card, and it will be made right.

Will not our agents and friends in all the churches put forth a special effort now to add to our list, and thus assist in doing this work? Every paid-up subscriber counts half a dollar, and many such are required to pay the necessary expenses of publication.

To every brother and sister reading this paper who has not already paid for it we say: If you think our object is a good one, and that we are accomplishing it even moderately well, will you not give us your financial support to the extent of fifty cents a year? If you can't afford to pay for it, and would like to read the paper, let us know, and we shall be happy to send it to you without charge.

We are more than gratified with the reception accorded the EVANGELIST by brethren and sisters in all parts of the Province. The expressions of commendation have been very hearty, and, of course, very encouraging. Each month increases our conviction that the Disciples of Christ throughout Ontario are ready to respond to an effort to publish for them a periodical whose aim it is to do Christ's work in Christ's way. This, brethren, is our aim, and on this ground we solicit your support.

No one who wants to be well-informed in regard to the progress of prohibition sentiment in the United States, can afford to be without *The Voice*, the great prohibition paper, published by Funk & Wagnalls, 10 and 12 Dey St., New York, weekly at \$1.00 a year. Send for a sample copy, and judge for yourself.

Mr. and Mrs. Hugh McMillan request the presence of Mr. and Mrs. Fowler at the marriage of their daughter, Julia, to Mr. Walter McWilliams, on Wednesday, December 1st, at 11.30 a. m. Hillsburg.

We are glad to have the *Sunday School Times* on our exchange list. We can recommend it to the Sunday School Workers among us, who desire to have helps in addition to the excellent ones published by the Standard Publishing Co. "Enough copies of any one issue of the paper, to enable all the teachers of a school to examine it, will be sent free, upon application," to John D. Wattles, Publisher, 1037 Walnut Street, Philadelphia. P. O. Box 1,550.

The Missionary Tidings, the organ of the C. W. B. M., is not dead as many have supposed on this side of the line. It is very much alive, and full of interesting matter pertaining to woman's work. It is published at the old and low price of 25 cents a year. Address Mrs. S. E. Shortridge, No. 358 Home Avenue, Indianapolis, Indiana.

CHURCH NEWS.

SHERWOOD.—At our regular monthly visit with the Church at Sherwood last Lord's Day we had the pleasure of taking the confession of a Public School Teacher. But, for want of "much water," baptism was deferred until to-day, in this place. We anticipate he will become a pillar in the Temple of the Lord.

J. FRY.

Toronto, Nov. 27th, 1886.

WELLAND.—There were two additions at the meetings recently held in Welland by Bro. Gunn, of Lobo,—one by baptism, and one by letter. We understand that Bro. Moot will remain in Welland another year.

ERIN VILLAGE.—The church in Erin Village is exerting itself vigorously to secure a good man to labor among them "in word and doctrine." Their efforts will, no doubt, be successful. Bro. Chas. McMillan, who was not very strong all summer, and during the last two months was quite ill, we are glad to learn, was sufficiently recovered to be able to take a drive one fine day last week.

ERIN CENTRE.—At my last appointment with this church, two young men confessed the Saviour and were baptized. There ought to be a first-class Sunday School here, because the children and young people are many, and those capable of teaching well are not few. Many of our readers will be glad to know that Bro. Arch. Thomson, Sr., who, with his wife, spent a few months in Scotland last summer, finds himself greatly invigorated in consequence.

G. M.

MANITOULIN ISLAND.—We have been permitted to look into a private letter of Bro. C. J. Lister, written after his return from the Island to Owen Sound. From it we extract the following facts: Bro. Lister left home about the 1st of September, and returned on the 8th of November. During the intervening period he visited and preached at the following points: Sheguiandah, Little Current, Green Bay, Manitouwaning, and the Foot of Lake Manitou. Three were baptized at Sheguiandah, and the church set in order by the appointment of three overseers and two deacons. Interesting series of meetings were held at other points, and on the whole Bro. Lister would seem to have put in a very busy two months' work, and to have done an amount of good which cannot be estimated now. Manitoulin Island is a field which should not be neglected.

SELKIRK. Closed our meeting at Sweet's Corner on Friday, 29th inst., having delivered fifteen discourses, resulting in eight being added to the church by confession and baptism.

R. AIN-WORTH.

Selkirk, Nov. 5th, 1886.

MINTO.—The brethren here have a good Sunday School which is kept up all the year round. The Lord's Day meeting is well attended, not only by the brethren, but also by others. But it must be recorded that the Minto brethren, with Bro. Darroch at their head, are "progressionists" or "retrogressionists," or some other bad thing. They actually meet to break bread in the afternoon, instead of in the forenoon, as they — — — well, used to do. And they say they like the change; it works well. One sister declares she has now no longer a Sunday headache. And with one consent they seem to agree that where a country congregation can meet but once each Lord's Day, they should meet in the afternoon. It tends greatly to facilitate the labors which farmers must do even on Sunday. The Sunday School meets immediately before the regular meeting. Those who have to drive can make one job of taking the children to the school and going to meeting, and thus save their horses, and that is the way to get over the difficulty of having Sunday Schools in the country places. There are other churches which might very profitably follow the example of the church in Minto, at that passage which says, the disciples met at 11 a. m. to break bread, did not stand in the way.

RIDGETOWN.—Things are moving along very nicely at Ridgetown. The brethren and friends are working in harmony, while at Blenheim matters are still better, for not only are our own brethren in concord among themselves, but several of the Baptists commune with them every Lord's Day afternoon. The Baptists have a large congregation at that place. Last Sunday I was invited to preach the Anniversary Sermon for them in the evening, and did so, to a large and attentive audience, from Rom. 12: 1, 2. This is very pleasant. Shall we ever be one people? The Hon. David Mills lectured for them, on the following evening, on the Pyramids. This instead of the wanted tea meeting.

Every other Sunday I have a third meeting at Guild's. House full. One of our families living in that locality has offered five hundred dollars and another two hundred towards a church building there. There is no need for a preacher to be idle in this field. Twenty miles drive one Sunday and twenty-six the next one, if returning home at night. Six, eight, or ten miles afoot on week-days; but I am in good health and am able to do all this and a fair average of talking, and a little doctoring besides.

Those of our friends acquainted with Bro. Gordon and family, of Florence, will be pained to know that their daughter, Isabella, while on a visit to Ridgetown was taken with violent hemorrhage of the lungs, and now lies in a critical state at a relative's in that town. We are sure that this most excellent family will have the sympathy and prayers of the brethren.

E. SHEPPARD.

Ridgetown, Nov. 13th.

MUSKOKA MATTERS.

Since my last report I visited Gore Bay, Manitoulin Island, and found the brethren generally well, and doing as well as could be expected under the circumstances, as they have been considerably weakened in numbers and material by removals, but, on the other hand, they have also been strengthened by immigration. A Bro. White, formerly of Collingwood, with his family, has settled at Gore Bay; I also see, by papers sent me, that a Bro. A. Archibald, from Ohio, has arrived, with the intention of settling at Ice Lake. Both these brethren are "apt to teach," and will assist in the work. All appeared to be working in peace and harmony. I heard of Bro. C. J. Lister at Little Current, but did not meet with him. I enjoyed my visit very much, except two or three hard tramps through the rain that I took while there, and a severe shaking up on the water on the return trip.

Matters here are rather lively. A Mr. Ion, an Evangelist, and his wife are holding meetings in this village, and are drawing large crowds. I attended two of their meetings, and on the second occasion was invited to preach—I accepted, and spoke to a crowded house. I aimed to teach the truth. I am laid up with an attack of lumbago and inflammation of the lungs; but through the kindness of Bro. and Sister Bigelow, and the care of their excellent daughter, Alzina, am fast recovering. There is nothing like good care and kind attention to bring even a preacher through any ordinary disease. May God bless the dear

brothers and sisters everywhere, who do what they can for the comfort and the health of preachers. I would have been in a meeting in Brunel if health had permitted. I hope soon to fulfil my purpose. We look for a few additions here and there. May the Lord grant it.

W. M. C.

Baysville, Nov. 9th, 1886.

WEST END, TORONTO.—Things are progressing finely at the West End. The brethren were greatly benighted by Bro. Lediard's series of meetings and much cheered by the results of it, not only in inducing a number to obey the Saviour, but also in warming up, and binding more closely together the church. The Toronto News paid some attention to the meetings held by Bro. Lediard, and on one occasion, at least, published a synopsis of his discourse. The same paper also gave quite an extended, and, at the same time, a very intelligible report of the sermon delivered by Bro. Barclay, on the evening of November 14th. If our space would allow it, we would be more than glad to give the report of the News. (We can't publish one fourth of what we have on hand that would be of interest to our readers.) Bro. B. was discussing the question, "What Church shall I join?" Dr. Wild, of the Bond Street Church, Toronto, had the question up two weeks before, and we understand, gave an answer which would be about equivalent to a "pitch and toss" method of deciding. Bro. B. had his subject announced the Saturday before, and intimated that the answer would be different to Dr. Wild's. We need not tell our readers what answer Bro. B. gave. There was a large congregation; the brethren were enlightened with the discourse, and the many strangers present seemed not to be displeased. At the close of the meeting two persons declared their purpose to be baptized. Read this that Bro. B. sent on a Post Card, dated November 22nd:—"You will remember that I told you a week ago, that two persons, father and daughter, were to be baptized on Thursday eve. Well, the mother came also, and the three were baptized last Thursday eve. We had a nice little meeting. It was a real "Thanksgiving" service, just such as we delight in. Our audiences yesterday were larger than ever. Splendid meeting last evening. We are feeling very hopeful that by the blessing of our Heavenly Father, we shall accomplish much good. Bro. and Sister Stewart, of Everton, and Bro. and Sister Harris, of Hamilton, were present with us."

Home Mission Work.

CO-OPERATION NOTES.

In Toronto I spent nearly two weeks preaching each night, and closed with three meetings on the last Lord's Day of my visit. There were several additions by confession and baptisms during my stay. They have not been quite free from the disquieting influences to which our church life everywhere seems to be liable. Slight differences magnified by dwelling upon them, grow into serious offences. I wish we prayed about our difficulties more, and talked about them less, I am persuaded many of them would die suddenly. The meetings were well attended all through, and the singing is unquestionably the very best I have met with in any church yet. The outlook in the West End is very favorable, a strong and energetic membership, with good prayer meetings, and a live interest in all that pertains to the work of the Lord. Their need is a good man to devote his whole time to the work in that city, and this I find is the desire of many in the country who see the necessity of building up a strong church in Toronto, and I am glad to add that they not only wish to see it, but are willing to help in so desirable a work. Brethren in Toronto, wake up to the importance of this matter, and make immediate provision for placing a man there and you will be helped.

From Toronto to Pickering, where I spent three nights speaking to moderate audiences; this is one of the churches heartily in sympathy with Home Mission Work. By the efforts of Bro. Wm. Forrester their pledge amounted to nearly \$70.00, and they paid me over \$10.00 of this while with them, and will forward the balance in due time. I regret to say that Bro. Forrester is about to leave them, and while some other church will benefit by his zeal and ability, his loss will be keenly felt there, and not only will he be missed by the church, but the whole community will suffer a loss. It was one of the pleasant things in my visit to hear his praises sung by his neighbors and friends everywhere. This is as it ought to be. "Living Epistles know and read of all men," is how the Scriptures put it.

From Pickering to Whitby, where in company with Bro. Forrester, I made a call on Bro. J. E. Farewell; talked a while on the condition of the Cause of Christ in Ontario, and with the help of Bro. F. solicited his support of the work; results, \$40.00 given with a ready cheerfulness that was truly refreshing. "The Lord love a cheerful giver."

From Whitby to Oshawa. Here I found the audiences very small, and the cause in a very low condition indeed, with very little hope of improvement, but while the small church here feels it can do but little at home, it is alive to the needs of others. Without any appeal they had made provision for my visit, and send a pledge for Home Mission Work of \$65.00, with an additional sum of \$25.00 towards placing a man in Toronto to preach the gospel there.

From Oshawa to Bowmanville, where I spoke two nights, but have promised to spend the last Lord's Day in this month there, and so will see them again and appeal to them on behalf of Home Missions.

From Bowmanville to Cobourg. Here I found the church in a somewhat low condition, its membership reduced by deaths and removals, and the additions lately have been but few. A new Baptist Church was opened while I was there, that will, I suppose, divide the interest to some extent. I regret to find, too, that Dr. Wood is leaving, which will be a serious loss. They pledged \$40.00, and are taking it up by monthly collections.

From Cobourg I went to Wes. Lake, Prince Edward County, the most easterly church in Ontario. Here there is a church of almost seventy-five members. Brethren Sherman, Barclay and Martz have all held successful meetings here, and now Bro. Mundy is spending his whole time with this church and Hillier. I spent one week here, preaching every evening, but the weather was unusually stormy, indeed, a heavy gale was blowing, with rain and snow, the darkness of the nights was intense, and greatly hindered the meetings. On Saturday night I delivered an address on temperance to a full house, a subject of interest to the church here. On Lord's Day the meetings were large and interesting, and I closed with a good audience on Monday night. The church here has greatly improved, and they date the improvement from Bro. Sherman's visit. There is a fairly bright outlook for this church, and Bro. Mundy's labors are highly appreciated, and are already bringing forth fruit. They talk of a June meeting next year, which I hope will become a fact. Bro. M. is also trying to restore the church in Cherry Valley. The audiences are reported as fairly good, and the outlook promising.

From here I go to Hillier, then to Bowmanville on the last Lord's Day in the month, and will spend the first Lord's Day in December with the church on Denison Avenue, Toronto. J. L.

TREASURER'S REPORT.

The following sums have been received for Home Mission Work since last report.

Garafraza.....	\$39 00
Erin Centre.....	30 00
Vaughan.....	12 00
Selkirk.....	30 00
Hamilton.....	18 00
Toronto, West End.....	25 00
Pickering.....	43 00
Oshawa.....	5 00
West Lake.....	10 00
".....	18 00
Dr. McCullough, Toronto.....	5 00
Dr. Fry, ".....	5 00
John Yake, Stouffville.....	2 00
A. Farewell, Oshawa.....	10 00
L. Merton, ".....	5 00
— Merton, ".....	5 00
J. D. Hudgin, West Lake.....	1 00
Mrs. Lambert, ".....	1 00
Total.....	\$261 00

J. W. KILGOUR,
Secretary.

Foreign Mission Notes.

FOREIGN MISSIONS.

While less than a century has passed since foreign missionary work began among the denominations, only ten years have elapsed since this work began among "the Disciples of Christ," and it is safe to say that these have been our most prosperous years. The work has taken a deep

hold upon us, and while in our eagerness for a half century to get the people to read the last half of the commission correctly, we did not learn the first part of it as to extent, we now begin to seize the spirit of the Master. He commanded that his gospel be preached in every nation.

No people have ever prospered that have not been a missionary people. The most hopeful sign among us is our enlarged view of the commission. An opportunity is now given to every church in Canada to make a regular monthly offering to help prosecute this work abroad. What we need is regular systematic giving. Send regular remittances to Bro. McLean. We have no ecclesiastical machinery, no paid agents to do this work, but depend solely upon the inspiration of loyal hearts and the free will offerings of the disciples of Him who gave Himself for us. We can have fellowship with our missionaries by sustaining them in their work of faith and labor of love. We may not be a Carey but we can be a Fuller providing the means to prosecute the work. School houses churches and homes are now in process of construction, the Lord is opening new and greater opportunities to us, missionaries are multiplying, their labors are being crowned with success. The time has fully come for every disciple to do something for the world at large. The logic of withholding is to deny the gospel to the perishing world. 'There is that giveth and yet increaseth, and there is that withholdeth more than is meet and yet tendeth to poverty.' Let us restore the ancient order in our missionary spirit and work.

O. G. HERTZOG.

The following sums have been sent from Ontario to the Foreign Mission Fund since last report:

Bowmanville.....	\$11 00
Colin Sinclair, St. Thomas.....	20 00
S. S., Collingwood.....	2 00
S. S., Glencairn.....	4 00
Owen Sound.....	5 25
Total.....	\$12 25

OBITUARIES.

HARGRAVE.—On Nov. 7th. at Medicine Hat, North West Territory, after seventeen days of great suffering from erysipelas in the eyes, Cecil E. Sheppard Hargrave, aged two years and nine months.

PEARSE.—Bro. S. H. Pearse of Owen Sound passed away on Saturday Oct. 16th. His remains were accompanied to the station on the morning of the 18th. by a number of relatives and friends, and put on board the 5.40 train, thence to Bowmanville, his old home, for interment.

SMITH.—Bro. Mathew Smith passed away at his home in Erin Township on the 4th. inst. at the advanced age of 88 years 9 months and 28 days. He came into Erin when it was a wilderness and did his share in making the Township what it is to day. He was a Disciple for many years and honored his profession by his quiet consistent life. A large number of friends and relatives followed his body to its last resting place.

May the Lord deal kindly with the aged partner of the deceased. F.

ROBERTSON.—On the 26th. ult. Sister Robertson wife of bro. Duncan Robertson of Eramosa died at her home near Everton in the 76th. year of her age. She was the mother of a large family all of which are grown to manhood and womanhood and are as far as known to us, walking in the faith in which their mother lived and died. She had been a member of the church of Christ now located in Everton from her early days, and that she was faithful in the discharge of her Christian duties is the testimony of all who knew her.

In patience, in meekness, and in all those virtues which adorn the Christian, her life was a reflection of the character of him whom she loved and so faithfully served.

To her belonged the rich promises of the gospel. F.

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SELECTIONS.

WEARY WOMEN

Nothing is more thoroughly mistaken than the idea that a woman fulfills her duty by doing an amount of work that is far beyond her strength. She not only does not fulfill her duty, but she most signally fails in it, and the failure is truly deplorable. There can be no sadder sight than that of a broken-down, overworked wife and mother—a woman who is tired all her life through. If the work of the household cannot be accomplished by order, system and moderate work, without the necessity of wearing, heart-breaking toil, without making life a treadmill of labor, then for the sake of humanity, let the work go. Better to live in the midst of disorder than that order should be purchased at so high a price—the cost of health, strength, happiness and all that makes existence endurable.

The woman who spends her life in unnecessary labor is by this very labor unfitted for the higher duties of home. She should be the haven of rest to which both children and husband turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, and the tender confidant and helpmeet of the other. How is it possible for a woman exhausted in body, and, as a natural consequence, in mind also, to perform either of these offices? It is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirits and hopefulness, and more than all, her youth, the last thing that a woman should allow to slip from her; for no matter how old she is in years, she should be young in heart and feeling, for the youth of age is some times more attractive than youth itself.

To the overworked woman this green old age is out of the question. Her disposition is often ruined, her temper soured, her very nature changed by the burden which, too heavy to carry, is only dragged along. Even her affections are blunted, and she becomes merely a machine,—a woman without the time to be womanly, a mother without the time to train and guide her children, a wife without the time to sympathize with and cheer her husband; a woman so overworked during the day that when night comes her sole thought and most intense longings are for the rest and sleep that probably will not come, and even if they should, that she is too tired to enjoy. Better by far let everything go unfinished, and live as best she can, than entail on herself and family the curse of overwork.—*Sunitary Magazine.*

The manly man will always be the welcome man in society. Others may, from special gifts of conversation, anecdote, or fair exterior be favorites for a time, but the one who remains firmly fixed in the regard and esteem of society, is the man who has the inward graces of true manhood. His welcome will never wear out. His family life will be equally blest. The political community, the social sphere, and the family will alike appreciate such a character and be benefited by it. He will be a constant and efficient pattern for his children, and they will grow up to be the substantial supporters of the country's noble institutions. Most of the children who become evil or useless members of the community, who become the great host of the loose and crooked, are those that have loose and crooked fathers, men who live from expediency and not principle, and who bring up their children to the same gypsy morals. But the manly man will have more than the homage of his fellows. He will have the approbation of his own conscience. He will feel at every step the unspeakable luxury of knowing that he is doing right, that he is fulfilling his manhood's requirements, that he is rising toward God and not shrinking toward Satan. There is no such joy this side of heaven as that of the clean heart, for it is the pure in heart that see God. The man who lives according to God's grand plan, the man of truth and righteousness, the manly man carries with him an inexhaustible fountain of joy and peace. He finds in daily experience that wisdom's ways are ways of pleasantness and all her paths are peace.—*Howard Crosby.*

The late Dr. William Pulsford, of Glasgow, used to tell with scorn, says Dr. Fergus Ferguson, that once he had a letter from a clergyman, who has since become a bishop, asking him how to translate a difficult German sentence. The church dignitary, in a moment of forgetfulness, had styled him "Rev.;" but remembering the assumptions of his church had elided the "Rev.," and substituted plain "Mr." Dr. Pulsford also told how the wife of a vicar, in whose house he was staying as a friend, when her husband had not returned from town could not ask him to say grace, but said it herself.

In a New England town a new minister had been called and settled. In that town was a "God-forsaken" old reprobate, whom nobly respected or spoke to if they could avoid it. He had never been known to go inside a church. He only worked when driven by necessity to do so, and loafed about the town a common nuisance. A few days after the new minister came to the town he met the old sinner on the village street, and bowing, spoke a pleasant "Good morning," and passed on. The old man turned and looked after him and made inquiry of some one as to who he might be. The same thing happened a day or two afterwards, and again after a week or two. Some one told the minister that he had made a friend of Blank, and laughing told him that he was wasting politeness on the old reprobate. "Never mind," said the minister, "it does not cost much to be polite, and no more to an old reprobate than to the squire of the town." It was not long till old Blank was noticed creeping into the corner of the church farthest from the pulpit and nearest to the door. He had come in late and was the first to leave the church. He came again and again, and was finally brought to Christ, and during the rest of his life lived a consistent and earnest Christian life. He said the minister's bow was what did it. We do not know whether this little incident has any lesson in it for any of our readers, but we give it as it was told us.—*Ex.*

The lack of discipline in our churches is today the main cause of their weakness and inefficiency. This is true in every sense of the word. The want of training and systematic development, accounts for the lack of growth and strength. A church should be disciplined, in the primary sense of trained, in all the features of its work. Want of liberality, in the support of every good work is due largely to a want of training in that direction. Churches should be trained to give, to worship, to work. And this should be begun as early as possible with each member. Then the laboring with offenders and excluding of them from fellowship if they cannot be brought to repentance, is also essential to the prosperity of any church. A little leaven leavens the whole lump, says Paul; and he says this with reference to this very matter. The retaining of all kinds of dead material in the church, corrupts the whole body. Discipline should be in kindness and love, but it should be uncompromising. A church of God can afford to make no compromises with the world.—*Guide.*

COREA.—Corea now rejoices in its first baptized convert. Only recently has the hermit nation been opened to missionaries. This first convert heard about Christianity by reading what a Chinese book had said against Christians and the religion of Christ. He was led to try and look further into it, and now rejoices in the glorious liberality of the Gospel.

OBITUARY.

In Georgetown, Sister Isabella McIntosh, widow of the late Brother John McIntosh, fell asleep in Jesus on the 27th ult., at the residence of her son-in-law, Brother James Moore, in the seventy-third year of her age, after a short illness of one week (except being a sufferer with asthma for years.)

Truly the family (three daughters and one son) have the heart-felt sympathy of the community in this their sad trial in losing their affectionate mother so suddenly, and especially as it was just six months previous that they had to part with their dear father, suddenly with heart disease. But, Oh! they have great reason to rejoice that they do not mourn as those who have no hope, for their loss is their parents' great gain. Some forty years or more ago they both made the good Confession, and were immersed (at the same time) by old Brother John Menzies, at Norval, and they continued faithful unto death, and to them is promised a Crown of Life that fadeeth not away. They had their share of trials in this life, having buried twelve children. However, like Job, they knew that the Lord giveth and taketh away, and it only made their Faith stronger. It was rejoicing to the Christian to be in their company, as they always took great delight in conversing on religious matters.

The remains of Sister McIntosh were buried the following Friday. Mr. Sowerby (Baptist Minister) discoursed on the subject, "For we know that if our earthly house, &c." (2nd Cor., 5th chapter and 1st verse.) May God help us all to follow her example, so that when death approaches, it will be a messenger of peace, calling us from this sinful world to be forever with the Lord, is the prayer of

D. McKECHNIE.

Georgetown, Nov. 8th, 1886.

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