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THE DISCIPLE OF CHRIST

AND CANADIAN EVANGELIST.

Duncan Robertson 9/16

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"If ye abide in my word, then are ye truly my disciples, if ye love what the Father has sent Jesus the Christ."

Vol. X., No. 22.

HAMILTON, MAR. 16, 1896.

\$1 PER YEAR IN ADVANCE.

The Disciple of Christ

Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

Editorial Notes.

We remarked in our Feb. 15th number that the religious papers of Canada seemed not to pay much attention to those things which characterize their respective denominations. We do not think there is any connection between our note and the fact that a writer in the *Presbyterian Review* of Feb. 27th strongly urges that his brethren should proclaim and maintain the doctrines of Calvin—predestination, etc. Nevertheless we are interested in the fact, and we call upon some Presbyterian to show, from the Bible, that "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." We had been thinking that as Presbyterian ministers are not preaching that doctrine now, they had ceased to believe it, although it is in the Confession of Faith which they solemnly professed to believe, and as solemnly undertook to conform their teaching thereto.

The *Congregationalist* publishes a paper, read by the Rev. Wm. Johnston at the Toronto District Association, on the "Evils of Church Competition." He clearly shows the dreadful waste caused by denominationalism—waste of time, strength, money. But he is not clear as to the remedy. He does not present a plain, simple, scriptural

basis of union. He speaks about "the broad principles of the kingdom of God," and says that a church has departed from the faith the moment she has formulated a polity whose principles are anything else. But "broad principles" do not furnish what the case demands. What is wanted is a plain authoritative statement declaring the basis of fellowship in a church of Christ. The Great Commission contains such statement; the practice of the Apostles illustrates it.

Another good effect of the discussion concerning the reading and study of the Bible should be to emphasize the fact that neither day-school teacher, nor Sunday-school teacher, nor preacher can fill the place of the parent. It is to be feared that many a Christian parent is not qualified to fill his or her place as an instructor of the children in the Bible. The preachers should make it a point to raise up a generation who will be able to do his duty in that respect.

It is easy to take too narrow a view of what preaching the Gospel is. When a preacher urges that the principles of the Sermon on the Mount should be applied to social, political and moral questions he is not then to be charged with neglecting the Gospel.

Nor is a preacher to be blamed for discussing questions of the day, provided he treats them from a New Testament point of view. Our Saviour did not refuse to consider such questions, as for instance when He was asked whether it was lawful to give tribute to Cæsar or not. That was a great live burning question, and the Lord settled it.

The agitation of the question as to whether or not the Bible should be read in the Public schools is certain, we think, to tend to good results. The outcome, we expect, is that the churches and the preachers will have impressed upon them the obligation to teach the Bible—to make that their supreme work. The preachers should take the lead in this. D. L. Moody's advice is very good in this connection, viz., to give more prominence to meetings for Bible

study. Some have given an exaggerated and unscriptural place to prayer. People have been taught to pray for what they might have obtained by searching the Scriptures. Too much stress can not be placed upon prayer according to the will of God, but the time spent in prayer which is not according to the will of God might better far be devoted to the study of the Word of God.

The *Christian Leader* is still further assisting to remove the question of music in the churches from the realm of controversy by pointing out, as we have done here repeatedly, that there is neither example nor precept for congregational singing in the New Testament churches. We are drawing nearer the latter end of the bitter controversy concerning the organ.

We have been hoping against hope that the accounts of the Armenian atrocities would prove to have been very much exaggerated, but the report of Sir Philip Currie, British Ambassador at Constantinople, to the Foreign Office settles the matter by showing that "the total loss of life, respecting which accurate information was obtainable, amounts to about 25 000 persons, and, if we add to this the massacres respecting which there are no details, the estimate may be increased to a much higher figure." And still further, to quote from the *Toronto Globe*,

"The work of slaughter in Armenia has been accompanied with every circumstance to make it most repulsive, most shocking, most inhuman. Suspense, famine, homelessness, privation and outrage, were the terrors that preceded assassination. Wives saw their husbands hacked to pieces before their eyes. Mothers saw their children ruthlessly slain; while the infamy to which they were themselves subjected made even death seem like a merciful stroke."

Why the so-called Christian powers of Europe permit all this, or decline to punish it after being committed, is the question that occurs to one that is not versed in the ways of statesmen. We would like to think that the British Government can justify its course. And, if it can, then other powers are

behaving shamefully. Once more we would ask, Why would not the United States join with England in restraining and punishing "the unspeakable Turk"?

Notice to Correspondents.

"When you've got a thing to say, Say it! Don't take half a day, When your tale's got little in it, Crowd the whole thing in a minute! Life is short—a fleeting vapor— Don't fill an eight page paper With a tale which, at a pinch, Could be cornered in an inch! Boil her down until she simmers! Polish her until she glimmers. When you've got a thing to say, Say it! Don't take half a day."

Use paper not wider than six inches. Write on one side of the paper only. Write with INK.

Write distinctly, and place your words and lines far enough apart to be read easily.

"Close your o's and open your e's, Dot your i's and cross your t's." Don't make your u's and n's alike. Don't punctuate unless you know how.

When quoting Scripture or giving Bible proof, be careful and exact. Be plain, but brief and to the point. Never roll your MSS. Always fold and enclose in an envelope.

ALWAYS READ THE ABOVE BEFORE BEGINNING TO WRITE.

—*Preacher's Helper.*

Bro. J. B. Lister is now living in Independence, Oregon, and is editing a four page weekly paper called the *O. C. M. C. Reporter*. We wish him good success in his labors as preacher and editor.

With the beginning of 1896, *The Christian Standard* assumed a new form and a new dress. It now presents a finer appearance than it has done for several years. The *Standard* is sound in the faith, and gives no countenance to the "Sentimentalists," who open the door of the church more widely than the New Testament does. A perusal, however, of the pages of the *Standard* suggests the idea that the editor, or the proof-reader, or somebody, needs a little instruction in the use of "caps."

Contributions.

Reminiscences of St. Thomas, Canada.

The growth of the church at St. Thomas brings to our memories recollections of the mighty workings of a little missionary seed sown in that soil. How true that "God moves in a mysterious way." In May, 1849, myself and wife moved to the city of London, Canada West. We opened a select school in the city. Becoming acquainted with the supervisors of the county, we learned of one Edmund Sheppard. He was a teacher and preacher from Bethany College. After six months we were offered the St. Thomas Seminary which we accepted, and visited Bro. Sheppard, some twelve miles distant. Attending meeting when we could, and becoming acquainted with him, we engaged him to visit our town and preach there. He also preached in the country, near town.

Bro. Sheppard held a discussion with a Methodist preacher at Aylmer, in which the writer acted as moderator for him. He succeeded admirably in the discussion. My wife and her sister were baptized by him soon after the debate.

While conducting the St. Thomas mission, we sent some twelve or fourteen students over the lake to Hiram. While there, some three of them united with the church in a meeting held by Isaac Errett, when 56 came forward and obeyed the Gospel.

We count on Bro. Sheppard's preaching in St. Thomas as the first of the Disciples sowing the seed of the Kingdom in that locality. But this was in 1852 or 1853. How wonderfully the seed planted by Bro. Sheppard and others since has grown! Of course the laborers since in watering the seed have done great things. Yet it is God who has given the increase.

During the four years conducting the Seminary we enjoyed the Christian friendship and fellowship of Bro. Sheppard—a choice spirit, gone to his reward. We also formed the acquaintance of Eiders Black, Oiphant, Kilgour, Anderson, and some others. Our perseverance in making Bro. Sheppard's acquaintance and insisting upon his coming to preach for us in St. Thomas was the first of any effort made in that town. We rejoice at the present growth and prosperity of the church there.

With great love for the truth and the brethren in Canada, I am,

Your most affectionate brother,

DR. J. B. CRANE, A.M.

Wedges.

ANNA D. BRADLEY.

I well remember, when I was quite a tiny child, being in the country, and seeing for the first time a woodman trying to insert a wedge in a huge log. I gazed wonderingly upon the strange process, until, overpowered by curiosity, I boldly asked the meaning of this mysterious performance.

"Why," explained the good-natured woodman, "you see I want to split this log, but the log don't want to be split. But if I can once get the fine point of this wedge driven in, why then the work is easy enough. The log will soon fall apart."

With a fascination that was new to me I stood by and gravely watched while the work went on, and, sure enough, in a little while, the huge log lay separated in two distinct parts.

Upon my childish spirit there seemed to fall something like a shadow. I did not like to see those two great halves of what appeared designed to be one perfect whole.

"No matter how much you had kept hitting the log, you never could have gotten it apart without the wedge, could you?" I questioned earnestly.

"Never in the world," was his reply, laughing either at the interest or the verdancy of his small interrogator; "but the wedge made it easy."

I turned and looked curiously at the wedge, which now lay on the ground between the two great halves. Yet it appeared so trivial. How could it accomplish such mighty results? My baby instinct of justice was aroused. I did not at all like that wedge. What right had it to exist when its only work was to separate what had been intended to live together!

Well, I grew older—this is an unfortunate habit into which most of us fall, but which none of us like to acknowledge—and by some means that first unpleasant impression of the wedge has, with persistent tenacity, clung to me ever since.

"Just get the least bit of the edge securely in," said the man, "and the rest is easy work."

How true!

I have seen friends of a lifetime—friends whom God had given to be a solace to each other—separated forever, because that the tiny edge of suspicion had been inserted. Once started, then deeper and deeper the dividing edge pressed, until at last there was no unkindness or unfaithfulness of which each did not believe the other capable. I have seen brothers and sisters, who used to kneel by the same little bed to

pray, grow cold and bitter toward each other, because the cruel wedge of distrust had driven them apart.

I have seen husbands and wives whom God had joined together, and whom He forbade others to put apart, allow this same deadly, poisonous wedge to come between them and to separate them forever. Indeed, the nearer and the dearer the tie, it seems that if once the fatal wedge is inserted, the farther asunder the two are driven. "For of course," as the woodman said, "we don't need a wedge except for that which is intended to cling very close together."

I have seen disciples of the Lord Jesus Christ, whom once the world looked upon as "one body," but again and again the wedge has been inserted, until now even the King Himself might weep to see in how many fragments the kingdom is divided.

And I have seen—and this is the saddest sight I ever saw—those who were at one time happy, trusting Christians, rejoicing in the unspeakable love of their Saviour; courting no sacrifice too great if it did but draw them nearer and yet nearer to the Heart divine; I have seen the cold, piercing wedge of indifference, doubt or infidelity come between them and their Saviour. And those who once had rejoicingly held up the banner of the Cross now trail it in the dust, and scoffingly deride the sacred Name which once they had revered.

I revert again to that first lesson, learned in my childhood days, concerning the wedge. I remember how the woodman said to me, "You just make the point sharp and fine enough and you can drive it in every time where you may want to rend it."

And this peculiarity of the conquering power of the wedge was not without its weighty lesson to the listening, wondering child of long ago. She lived to see how very true this was.

You cannot come to me and boldly assert some monstrous tale of evil about a friend I love. I who love him would boldly tell you that your tale was false, and love and trust him more because he had been so maligned.

But you might drop a tiny, almost invisible seed of distrust in my heart, and you might nourish it with such care that it would grow into a mighty wedge that would drive me forever from the side of my once trusted, trusting friend.

Ah me! I cannot help but wish—as I did in my baby days—that there was no such thing as a wedge. What friendship or love or companionship is proof against its sharp and cruel edge?

But while it is well nigh impossible

to dislodge the wedge that has once been thoroughly inserted, still it is possible to fight back its first approach. The first insinuation of doubt, unkindness or of fancied slight means only an attempt to insert the wedge. For the sake of our own future happiness; in the name of all that we hold sacred and pure and true, let us fight back the cruel instrument that would divide us from all we hold so dear. Oftener than otherwise the one we love, but doubt, has given us no cause for our distrust, and if we were not too proud to ask and offer explanation, much bitter sorrow and many future tears might be prevented. But no! We cry to our secret soul that the change is not in us, but in the one we love. And though we still love, yet do we allow the wedge to be driven deeper and yet deeper, until after awhile no power in heaven or in earth could bind again the severed hearts.

BEWARE OF THE WEDGE.

What We Believe, and Why We Believe It.

W. D. CUNNINGHAM.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—1 Peter iii. 15.

No man has a right to hold or teach a religious faith for which he has no adequate foundation. Fancy and speculation may be excusable in other realms of thought, but never here. The value of an immortal soul is so great, that its salvation must rest upon no mere theory while plain truth is close at hand. If, when the Christian world was practically one, it was necessary to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you," how much more at the present day, when the body of Christ is so dismembered and warring factions hold and teach for gospel truth, opinions so contradictory—how much more necessary is it for each one to be able to give as a foundation of his faith a "Thus saith the Lord." If such a foundation cannot be found, would it not be in the interest of peace and the readier evangelization of the world, to renounce such faith and cling only to that of which we may say, "We know and are sure"?

It is my purpose to state as briefly as is consistent with clearness, the faith held and taught by the Disciples of Christ, together with the Scriptures

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FOR NERVOUS DYSPEPSIA
HEADACHE, DEPRESSION OF SPIRIT, ETC.
FREE SAMPLES K.D.C. AND PILLS. Write for them.
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upon which that faith is based. Before doing so let me call attention to the wonderful

GROWTH

of this religious body. In less than one hundred years it has grown to such proportions that it is now exceeded in numbers by only three Protestant bodies in America.

Notwithstanding the three and a half centuries of the Presbyterian and English churches, and three centuries of the Congregational church, we have in less than one century overtaken and surpassed them all. Statistics recently collected by the New York Independent show that our rate of growth is three times that of the Presbyterian church, three and a half times that of the Methodist church, and more than thirteen times that of the Baptist church.

Our nine thousand congregations, and more than a million communicants are building and dedicating three churches every two days of the year.

We have forty colleges and universities, ninety foreign and four hundred home missionaries. For missionary and church extension purposes we raise \$1,200,000 per year.

With nothing but the simple gospel, we have gone into India, China, Japan, Scandinavia, Turkey, Armenia, Jamaica and other lands, and the Lord has wonderfully blessed our efforts.

What is the secret of this wonderful success?

First, and above all, I would say, it is the simple gospel that we preach.

No book contains more of mystery than the book we call the Bible, and yet no book could claim to express man's duty in plainer terms. While man confines himself to plain commands, all goes well; but when he aspires to understand the methods by which God works, "confusion worse confounded" and discord worse distracted invariably result.

Another secret of our success is that we preach salvation through Christ, and then give an opportunity for believers to confess Him without waiting for revival services, communion season or annual confirmation. We do not preach "now is the day of salvation," and leave the impression that some other day will do as well. Another element of our strength is

OUR CREED.

This is not the Augsburg Confession of the Lutheran Church, nor the Westminster Confession of the Presbyterian Church, nor the Philadelphia Confession of the Baptist Church, nor the so-called 'Apostles' Creed' used by some other churches. These are not found

in Scripture nor enjoined on the Apostolic Church. Therefore, we reject them as divisional and unnecessary, believing that for purposes of doctrine, reproof, correction, instruction in righteousness and thorough furnishing unto all good works, "Scripture given by inspiration of God" is quite sufficient. Our Creed contains but one article of faith. It never needs revision, for it is the ever living, loving Christ.

There is no other name (or creed, or dogma, or system) by which we may be saved. (Acts iv. 12.)

While others make faith in Christ an essential thing, we make it *the* essential thing. We believe that if we get right about Christ, Christ will get us right about everything else. To be scriptural, our creed must be something that can be believed with the heart and expressed with the mouth, Rom. x, 10. This we have in Matt. xvi. 16, with Christ's strongest endorsement, "Thou art the Christ, the Son of the living God."

This confession we make without adding any such theological nonsense as "God of God, Very God of Very God," etc., etc.

Dr. Philip Schaff calls this the fundamental Christian confession and the rock upon which the church is built. We believe it will become the universal creed. All others are crumbling. Men do not preach them, and except in modified form, do not believe them. The popular cry for revision may well be interpreted to mean, "Back to Christ."

It is now needless to say that, together with all other evangelical bodies, we believe in God the Father, Christ the Son, and the Holy Spirit, faith in Christ, and salvation by his sacrifice, repentance, prayer and holy living.

We take the word of God to mean just what it says, and do not undertake to improve upon it. Accepting it without comment, we are freed from theological wranglings over any formulated statement of the Trinity, regeneration, transubstantiation, consubstantiation, or the barbarous and revolting doctrine of infant damnation. This explains why we are so free from heresy trials and church divisions. Where the Bible speaks we speak, and from that position we will not deviate, but where the Bible is silent, we allow the largest liberty of opinion.

We believe in the divine inspiration of both the Old and New Testament. We are not living under the Law of the Old Testament, for that would make Christ of no effect. (Gal. v. 4.) The Law was for the government of the Jews, but Christ "took it out of the way, nailing it to His cross" (Col.



Weak and Nervous

Whenever the body has been weakened by disease, it should be built up by Hood's Sarsaparilla. Read this:

"About two years ago I suffered with a very severe attack of inflammation of the bowels. When I began to recover I was in a very weak and nervous condition, and suffered intensely with neuralgia pains in my head, which caused loss of sleep, and having no appetite, I

Became Very Thin

and weak. Fortunately a friend who had used Hood's Sarsaparilla, with great benefit, kindly recommended me to try it. I did so and a perfect cure has been effected. I am now as well as I ever was, and I would not be without Hood's Sarsaparilla in my house for anything." Mrs. G. KERN, 245 Manning Ave., Toronto, Ont.

Hood's Sarsaparilla

Is the Only

True Blood Purifier

Prominently in the public eye today.

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ii. 14), and gave us the gospel, which is a "better covenant." (Heb. viii. 6.) This, we claim, is a faith that is faultless, and a creed beyond criticism.

True to our standard we demand

THE CONFESSION,

"Thou art the Christ, the Son of the living God," before baptism and church membership. This we do because the Scriptures demand it. (Acts viii. 37.) We establish no court of inquiry to establish the fitness of a candidate for baptism—because the Word does not. We demand no three months' probation—because the Word does not; but teaches to the contrary when it says, "And the same day there were added to them about three thousand souls." (Acts ii. 41.)

UNION.

It was not the purpose of the leaders of this "Restoration" to build up a separate denomination. Indeed, they regarded, as we do now, the various parties as being in direct opposition to Christ's prayer in John xvii., and therefore sinful. They strove rather to unite all by removing the causes of separation, and leading them back to Christ. It is pitiful to see how fondly men cling to their unholy differences.

When we began our work, it was not unusual for men to thank God for denominations and sects. It is different now. None but bigoted partisans, who love their clique better than they love Christ's cause, do that. The leading men of all the religious denominations are lamenting the fact of a divided church, and praying that the time may speedily come when we "all shall be one." The most popular sermons today are sermons on Christian union.

As a practical illustration of the criminal waste of effort and funds occasioned by sectarianism, let us notice the state of affairs in our own city. We have ten Protestant churches with an aggregate membership of 2,600. These ten congregations have houses of worship with an aggregate seating capacity of 6,000. Each congregation employs its own pastor. Three of the present buildings would accommodate the entire membership of all. Half the cost of the other seven would construct two houses to accommodate all who now attend. Five pastors could, without extra effort, do all that is now being done by ten. Thus the salaries of five ministers and the funds sufficient to build three or four houses could be used on home or foreign mission fields, and that without the sacrifice of a single penny, to say nothing of the time and talent that could then be spent in saving sinners which now are spent in keeping denominational fences in repair.

What is true of this city is also true of almost every other city on the continent. In the face of that, who dares, as I recently heard a minister of the gospel do, thank God for denominational differences? One might as consistently thank the devil for the Bible.

Dr. Francis E. Clark expressed surprise at the similarity between the principles of the Christian Church and those of the Christian Endeavor.

Evidently, the Lord is using this latter movement, together with the Y. M. C. A., the International S. S. Lessons and Union meetings "with nothing ruled out," to answer His own prayer for union. Therefore, we stand for all these, and deplore any tendency toward fencing off young people in denominational groups as the B. Y. P. U. and Epworth League.

It does look as if the ambition of young people is leading them to something a little higher than the perpetuation of denominational differences.

We believe that it is the voice of the Lord that says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division

among you; but that ye be perfectly joined together in the same mind and in the same judgment. (1 Cor. i 10).

Therefore, these ministers who advocate divisions are not only serving some selfish purpose, but are positively breaking a divine command.

A divided church is a non-conductor. We pray and preach for a return, "in letter and in spirit, in principle and in practice," to the original basis of union. This will inevitably lead us to "one Lord, one faith, one baptism." (Eph. iv. 5.)

Jealous Europe makes Armenian outrages possible. Sectarian spirit in our churches goes far toward permitting the liquor business at home and heathen worship abroad. In view of this, we invite all Christians to come with us (not to us) back to Christ, and leave all luggage behind.

(To be continued.)

The Sunday School.

COMMITTEE: James Lediard, Geo. Fowler, Miss L. Pitcher.

"Shut Up" and "Shut Out."

These words are not placed at the head of this paragraph on account of elegance, but to call the attention of the reader to an article in last "DISCIPLE" over the signature of Bro. Burriss. At teachers' meetings or among Sunday-school workers, he advises to "shut up" and "shut out" those who *argue*. Students with such training would be of the mollusk type. The objection against argument, discussion or debate lies against the *manner, way, or method* so frequently practiced, and the brother should have thus discriminated. ODDFELLOW.

The Young Men.

EDITOR DISCIPLE OF CHRIST.

Dear Sir:—Permit me to commend to your readers, especially those interested in aggressive Sunday-school work, the excellent suggestions made by Mr. W. D. Cunningham in your issue of March 2nd, as to how to keep the young men in the Sunday-school. Is not this one of the most important problems before the churches to-day? Allow me to re-state numbers 12 and 13 of his suggestions: Get them into the church *before they are young men*. Teach them something.

R. D. WARREN.

Georgetown, March 3rd, 1896.

Impoverished blood causes that tired feeling. Hood's Sarsaparilla purifies, enriches and vitalizes the blood and gives vigor and vitality.

The following letter from Sister Rioch speaks for itself. Will the superintendent and teachers give it their attention in view of the Children's Offerings for Foreign Missions?

"DEAR BRO. LEDIARD:

"When our board met last Easter we decided that, if possible, we would get the Sunday-schools to send their contributions for Foreign Missions through our Board. Now, as chairman of the Sunday-school Committee, it occurred to me that you might be able to do a good deal for us. If you have noticed our treasurer's reports in the paper, you will have noticed that the amount raised so far this year is very small. We need the children's offerings. I do not see at present how we are to maintain the Japan work another year, unless funds come in rapidly between now and June. So far this year, there has not been enough raised for Foreign Missions to pay one month's salary. Will you not do what you can to help?"

All I desire to say just now in reference to the above appeal is that it is our first duty to see to the support of our own missionary in Japan. There must be no thought of failing; and, if, through the stringency of the times or any other cause, there is a lack of funds to meet these obligations, then the offerings of our Canadian children should certainly go to help our Canadian missionary, and I trust the schools of Canada will take this view of the matter, and make the offering of June next the largest on record.

J. LEDIARD.

We learn through Bro. J. A. Aikin that the Disciples in Orangeville have recently organized a Sunday-school. We doubt not it will be a good school

Young People's Work.

FOR CHRIST AND THE CHURCH.

COMMITTEE: W. W. Coulter, H. L. McKinnon, Miss A. M. Hall.

The College.

College circulars have been forwarded to all the Young People's Societies in the province. Should any fail to receive one, notify Bro. Munro, and he will see that you are supplied.

In accordance with the recommendations of the Co-operation meeting held at London, each society is requested, yea, urged to make a contribution to the school. A number of societies have responded. All should do so before the next June meeting. The training and educating of young men for the ministry and for doing better service in the Sunday-school and the prayer meeting should appeal to the young throughout the length and breadth of our land, and we trust that

all will consider it a privilege to contribute of their means to this cause.

Already the College is fulfilling its mission. The students are conducting the Lord's Day services for our mission church at Glencoe, and we hope, ere long, that several other points will be supplied by these earnest young men.

We would ask your careful perusal of the letter from the society at Guelph, which, by the way, is one of the societies that has contributed to the College. W. W. C.

GUELPH.—At our February monthly business meeting, the following officers were elected for the next six months: President, May MacDougal; vice-president, Sarah Mathieson; corresponding secretary, Colin Campbell; recording secretary, Annie Sunter; treasurer, Annie Harris; junior superintendent, H. E. MacDougall; assistant superintendent, Colin Campbell.

Our meetings are growing in interest and attendance. Much credit is due to the prayer meeting committee, who give us variety. Our last consecration meeting was a prayer consecration, all answering to their names in prayer. We are to have an absent members' meeting before long, when letters will be read from absent members. And March the 8th is our missionary meeting, when a number who are preparing papers on mission work in foreign fields will occupy most of the time. And, in this way, the interest has grown very much in our society.

Our pastor, Bro. J. B. Yager, who is an earnest worker, has helped us very much in our meetings, and his love for Him who gave His life for all has prompted him to go out and bring in associate members, that they may hear the Gospel and obey it. Pray for us, that the Lord may own and bless our feeble efforts.

A MEMBER.

February 2nd, 1896.

A Pleasing Theme.

Rev. Henry Helzinger, Neustadt, Ont.: "It is a pleasure to me to write a few lines about your dyspepsia medicine—K. D. C., and if the English language were as easy to write as the German, I would like to say a good deal more. I used your medicine, and can say it is just what I wanted and needed. My sour stomach and heartburn after eating, and that gas which came from the stomach, is gone, and I am able to take cold water again; before I had to take the water hot on account of stomach trouble. I recommend K. D. C. to our people where I can, and to everyone who knows what a weak stomach is."

Four Hundred New Lives.

A YEAR'S RECORD OF THE FEDERAL LIFE ASSURANCE COMPANY.

Satisfactory Report Presented by the Directors at the Annual Meeting of the Shareholders—The Report Unanimously Adopted—Board of Directors Re-Elected.

The fourteenth annual meeting of the shareholders of the Federal Life Assurance Company was held at the head office, in Hamilton, Tuesday, March the 3rd. The president, Mr. James H. Beatty, occupied the chair. Mr. David Dexter, managing director, acting as secretary, when the following report was submitted:

DIRECTORS' REPORT.

Your directors have the pleasure to submit herewith, for your approval, the fourteenth annual statement of the company, showing the amount of insurance written, and the receipts and disbursements for the year 1895, together with the assets and liabilities of the company at the close of the year.

Fifteen hundred and forty-seven applications for insurance, amounting to \$2,128,550, were received during the year. Of these applications, thirteen hundred and sixty-two were accepted, for \$1,830,050. The remainder was either declined or in abeyance, waiting further information, at the end of the year.

The average new risk assumed on each life, and the premium obtained therefor, prove the satisfactory nature of the business written.

Though the aggregate amount assured by the company was not greatly increased, more than four hundred lives were added to those insured.

The assets of the company were increased during the year \$7,966 12, and are now within a fraction of half a million of dollars. A very satisfactory result, in view of the considerable amount paid to policy-holders for claims and profits.

The security to policy-holders, including guarantee capital, was, at the close of the year, \$1,119,576.30, and the liabilities for reserves and all outstanding claims \$415,621.88, showing a surplus of \$703,950.02. Exclusive of uncalled guarantee capital, the surplus to policy-holders was \$84,151.02.

The death claims amounted to \$92,500 (re insurance deducted), under 43 policies—a reduction in the amount of insurance paid by reason of death as compared with last year. Including cash dividends and dividends applied to premium reductions (\$30,141.59), our total payments to policy-holders

amounted to \$123,224.55 during the year.

The depression in nearly all branches of business felt throughout the country in the previous year was increased, rather than diminished, during the past year. On the whole, however, the results of the company's business have given your directors reasonable satisfaction. It is hoped that the conditions of business in general will be improved during the current year, in which event we may expect additional prosperity. Our agents are active and intelligent workers, earnest in their efforts to advance the interests of the company and the insured, and can be relied upon for such results as may fairly be expected from their respective fields.

Your directors have now to surrender their trust into your hands, and in doing so desire to express their appreciation of the confidence reposed in them from year to year, and to acknowledge the able co-operation and efficient services of the office staff of the company.

The accompanying certificate from the company's auditors vouches for the correctness of the statements submitted herewith, all accounts, securities and vouchers having been examined by them.

DAVID DEXTER,
Managing Director.

JAMES H. BEATTY, President.

AUDITORS' REPORT.

TO THE PRESIDENT AND DIRECTORS OF THE FEDERAL LIFE ASSURANCE COMPANY.

Gentlemen:—We have made a careful audit of the books of your company for the year ending December 31st 1895, and have certified to their correctness.

The securities have been inspected and compared with the ledger accounts, and found to agree therewith.

The financial position of your company as on December 31st is indicated by the accompanying statement.

Respectfully submitted,

H. STEPHENS.

SHERMAN E. TOWNSEND,

Auditors.

Hamilton, March 2, 1896.

FINANCIAL STATEMENT.

INCOME.

Insurance premiums (net) \$257,647 35
Interest and Rents. 19,929 10
\$277,576 45

DISBURSEMENTS.

Death claims and endowments (less re-insurance)... \$ 73,500 00
Dividends to policy-holders 30,141 59
Surrendered policies 9,582 96
Total paid to policy-holders..... \$113,224 55
Commissions, salaries, medical fees and traveling expenses \$ 83,478 48
Printing, advertis-

ine, stationery, rents and other expenses \$ 14,521 14
\$ 97,999 62
Balance... .. 66,352 28
\$-77,576 45

ASSETS.

Loans on mortgages and on policies... \$209,695 41
Municipal debentures 70 430 14
Real estate... .. 25 000 00
Bank deposits and cash 88,025 70
Other ledger assets... 18,631 67
Premiums deferred and in course of collection, including short date notes secured by policies in force (commissions deducted)... 80,020 98

Guarantee capital..... \$ 499,773 90
619,803 00

Security for policy-holders.... \$1,119,576 90

LIABILITIES.

Reserve fund \$403,448 76
Claims unadjusted... 12,173 12

Surplus security..... \$ 415,621 88
\$ 703,955 02

\$ 1,119,576 90

Amount assured \$10,664,227 26

The adoption of the report was moved by Mr. Beatty; seconded by Mr. Kerns; and carried unanimously, after favorable comments from the mover, seconder and other shareholders.

The medical director, Dr. A. Woolverton, submitted an interesting report and analysis of the death-rate experience of the company for the year, for which he was tendered a vote of thanks.

The following directors were re-elected: M. H. Atkins, M. D., James H. Beatty, A. Burns, LL. D., Edwin Chown, David Dexter, Wm. Drysdale, Hon. G. E. Foster, Hon. J. M. Gibson, Thomas Holthy, Wm. Kerns, M. P. P., Hon. E. McLeod, John Potts, D. D., Rev. John G. Scott, George Sot, Rev. A. E. Russ, J. A. VanWart, Rev. John Wakefield, Rev. Wm. Williams A. Woolverton, M. D.

At a subsequent meeting of the directors the officers of the board were all re-elected.

Don't Tobacco Spit or Smoke Your Life Away,

Is the truthful, startling title of a book about No-To-Bac, the harmless, guaranteed tobacco habit cure that braces up motonized nerves, eliminates the nicotine poison, makes weak men gain strength, vigor and manhood. You run no physical or financial risk, as No To Bac is sold under guarantee to cure or money refunded. Book free, Ad. Sterling Remedy Co., 374 St. Paul street, Montreal.

A GUARANTEED CURE FOR DYSPESIA IN K.D.C. OR MONEY REFUNDED. Write for testimonials & guarantee. K.D.C. CO Ltd. Boston U.S. and New Glasgow, N.S., Can.

Children's Work.

Mrs. Jas. Lediard, Supt., Owen Sound, Ont. to whom communications for this department should be addressed.

Special.

DEAR MISSION BANDS AND JUNIORS:

As we are now well into the fourth quarter of our missionary year, I am beginning to feel anxious respecting our work. Some of you are keeping on, bravely and faithfully, doing your best, while others have dropped out of the ranks, owing to the difficulties which they had to encounter. I wonder if it is impossible for every such band to make another effort, and to do something, even now, for our beloved mission? Do you know, I can hardly persuade myself that the difficulties are insurmountable? It seems as though you could all do something during the next two months if you only thought so. The worst of the winter is over now, the days are getting longer, and surely there is some way of working so that you could send me a report and some money, if it is ever so little, by the end of May. The work is not all done by any means, and there is great need of more workers in stead of any less. Dear children and Leaders, those of you who have done nothing this year, will you not let the importance of our work and its needs arouse you, even now, to do what you can, and every dollar will count.

One of the very pleasant incidents of my visit into Wellington County was to meet the "Workers for the Master," Everton, and have a talk with them. Notwithstanding the abundance of snow, and a blizzard at the time of the meeting, there were about fifty present. It is true that some of them were children of a large growth, but I think I am safe in saying that we all enjoyed meeting with each other, and talking about the interests of our work. This band has the honor of being the Banner Band this year.

I have much pleasure in welcoming a new band to our ranks, and feel sure that the following report will do us all good.
J. E. L.

DEAR SISTER LEDIARD:

Hamilton Mission Band—"The Sunbeams" held its fourth meeting last night (March 4th). We have now a membership of forty-seven, we began with thirty-three. We hold our meetings from seven to eight the first and third Wednesday evenings in the month. Our officers are, Miss Tolton, Pres; Miss Harding, Vice Pres.; Lily Lightheart, Sec., and Gussie Culp, Treas. We have several good committees,—A Look Out, Literary, News and Musical. We have also a card collector—one of

our boys—who takes charge of cards given to him for Miss Rioch's school in Japan. The present prospects are, that we will have a big box full for you when we meet in Convention in June. We have taken up the study of Japan the Geography one night, the social condition of the people another, and its history, mostly religious history, last night. We have talented young ladies among us, who are succeeding in making it instructive and entertaining to us all. Our children, too, are prepared to supply a goodly part of the programme themselves. Indeed, the only trouble has been so far, that we have not been able to give the whole programme within the allotted time.

Two weeks ago we paid our first money, the sum of one dollar and twenty five cents (\$1.25) to Miss L. V. Rioch, Sec. of W. M. S. We intend holding an open meeting about Easter when you may expect to hear from us again.

Our prayer is that we may be "Sunbeams," not in name only, but that each one may be a true Sunbeam, helping to brighten up the dark places by kind words and deeds, always remembering our motto, "For Christ's Sake." Yours in the work,

A. MUNRO, Supt.

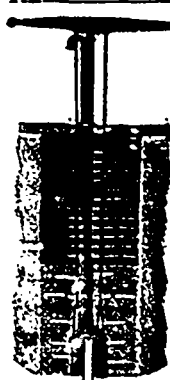
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Remittances sent by post office order or registered letter will come at our risk.

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HAMILTON, MAR. 16, 1896.

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

Take a look at the label on this copy of your paper. If it shows that you are in arrears please remit the amount due at once.

The College.

When Paul wrote to Timothy, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," he gave the warrant for a college whose aim should be to fit persons for the Gospel ministry. That verse contains more than an exhortation to preach the Gospel. It enjoins the selection of "faithful men," with ability to teach, and the preparing of them for that important work. That theological colleges have been largely in times past devoted to the maintenance of unscriptural dogmas, the upbuilding of sects, and the production of a class of preachers not qualified to teach the Scriptures, is no valid objection to the establishment of a school whose objects are in harmony with Paul's instructions to Timothy.

A reasonable inference from the words before us is that, if such faithful men are not found and trained, the Lord's work will not prosper. Before a person is qualified to go forth as a public proclaimer of the truth, he needs to know more than the first principles of the Gospel. He should be "mighty in the Scriptures." Fluency of speech, the desire to do good, loyalty to the truth, are qualities to be esteemed, but zeal without knowledge is always dangerous and especially in one who assumes to teach. The necessity, therefore, of giving those who intend to go forth to preach and teach systematic and thorough instruction in the Scriptures is apparent, and the people

who fail to recognize and act upon this sound and scriptural principle must in the very nature of things go to the wall. The College in St. Thomas has been started with such an end in view and it is proposed to carry it on with no lower aim than the production of able ministers of the N w T. stament.

It has been held, not unnaturally, that we do not need a college in this country; that our young people can find all the necessary facilities for ministerial training at one or another of our colleges in the States. There is no doubt but that there is room in any one of those colleges for all the Disciples that are likely to go to the States to college. And we are not among those who would suggest that there would be inefficiency in the teachers, or deficiency in the course of instruction. But, nevertheless, taking our brethren in the States for example, we are led to the conclusion that we should have a college of our own in this country. Their aim is, we might say to have a college in every State where possible. There are obvious reasons for this. Every such college is a centre of influence for our plea; it attracts attention to us in a way that nothing else will; it is an evangelistic force for all the region round about it. Witness what we read of in the notes in another column from "The Philomathian Society" of the College in St. Thomas. Those notes came to hand as we were writing this article. They gave us further testimony as to the wisdom of founding a college. It is the testimony of facts, not of reasoning, supposition and inference. Brethren, we need a college in our own country that shall stand for the simple truth of the Gospel, that shall appeal to the hopeful zeal of our own young people, and that shall be carried on in harmony with the national aspirations of the Canadian people. The fact is, brethren, without intending it, we have been playing into the hands of those who have no faith in Canada's future. By looking to the United States for preachers, papers, tracts, books, colleges, we have been "sitting upon" ourselves, branding ourselves as "nobodies," and leading the Disciples in the States to look upon us with ill-concealed contempt. We have smiled inwardly, even though we have outwardly resented it, when brethren from the States, at our annual meetings, have treated us like babies, and very weak babies at that, who could hardly take milk, but only a little sugar and water. But they were not to be blamed; they merely judged us by our own estimate of ourselves.

It is scarcely necessary for us to re-

mark that nothing in the foregoing paragraph is intended to reflect upon the brethren from the States who are now preaching in this country. The editor was one of the first, and one of the most active, in urging that able men were needed for important points, and much censure he has received for being so forward sometimes in paving the way for the introduction of United States preachers, and so he can write freely without fear of hurting the feelings of the worthy brethren from "the other side" now with us. If these brethren should decide to become subjects of Her Gracious Majesty Queen Victoria, and so free themselves from the bondage of "the stars and stripes," we should not interpose any objections, but rather welcome them to a position wherein they might enjoy to the full all the blessed influences that attend a connection with the British people.

In all seriousness let us say, preachers will come and go, will come here from the States, and go to the States from here, in greater or lesser numbers, college or no college; but, if the cause we plead is ever to be strong in Canada, it will, humanly speaking, be mainly through the efforts of Canadian preachers, men who, while they believe in preaching the Gospel to every creature, nevertheless see that, as things have themselves in this imperfect world, the interests of the Lord's work require that the people of any given country should assume the chief burden of carrying on that work. And so again we reach the conclusion that we need and must have a college in this country.

But it is objected by some brethren that we are not yet able to support a college. These brethren are not the least among the Disciples in Ontario, whether we regard their zeal, intelligence or liberality. We think they are wrong on this point, and they think we are. And so we are even. It is not a question of church fellowship, nor one that should alienate brethren. Let those who believe in the college support it, and those who do not believe in the college not oppose it. If the college deserves to live, it will live; if not, it will die. In the meantime, let us do all we can to further the cause of our common Lord in every way we conscientiously can. For our own part, we would say, not dogmatically, not aspiring contemptuously to trample under foot the brother who holds a contrary opinion that, in our humble judgment, if we do not start a college, we never will be able to support one. This may be extreme, but it is honest; and we propose, "with charity towards all and malice towards none," to bold

to and maintain this opinion, and to advocate the claims and the importance of the college, unless, of course we shall find reasons for altering our views.

As a closing word, we would say that every friend of the college, who has not already done so, should send, if possible, a contribution to its treasury as a token of sympathy, as a help towards the expenses of the present session, and as an earnest of continued and hearty support in the year to come.

"Immersion the Act of Christian Baptism."

The above is the title of a book which is worthy of more than an ordinary book notice. The author is Dr. J. T. Christian, an eminent Baptist minister. For a description of the book and its contents we refer the reader to the advertisement on another page. We recommend, for general distribution, the edition in paper covers, price 35 cents.

We do not belong to that class of immersionists who believe that the baptismal question will right itself by leaving it alone. Nor do we approve of the tactics of those who may be fairly industrious in propagating their views in private, but are careful to say as little as possible about baptism in public. We believe in the old way, "publicly and from house to house." And we like to see all immersionists place a good hearty emphasis upon "publicly."

Peace with our Pædo-baptist friends and neighbors is desirable, but not when the price of it is silence in regard to the truth. We have a very decided admiration for the man who loved the truth so much that he was willing to fight for it. And it is well to remind ourselves occasionally that the Prince of Peace said, "I came not to send peace on earth but a sword." Dr. Christian's book is well calculated to make trouble in a Pædo-baptist community. It is such a complete treatment of the question, and is so thorough a vindication of the position that "Immersion is the Act of Christian Baptism," that it is difficult to see how any honest seeker after truth who would read it could have any doubt on the subject. The method of the book is exhibited in the table of contents which appears in the advertisement. It is clear, condensed, cumulative, conclusive. It does not leave pouring or sprinkling, to say nothing of the application of a damp hand to a child's forehead, a leg to stand upon. We most heartily second the opinion of President McDiarmid that this book should be

circulated by the hundred thousand. President McDiarmid is a first-class authority on the baptismal question, and when we have quoted him we need no further endorsement for the readers of the DISCIPLE. Every reader of this paper should procure a copy of "Immersion the Act of Christian Baptism," master its contents and lend it to his neighbor.

Omnibus.

It was A. T. Pierson, late of Philadelphia, who was recently baptized by J. A. Spurgeon.

Those owing us on their subscriptions will confer a great favor by remitting to us very soon.

We are glad to note that the *Transylvanian*, of Kentucky University, is on the up-grade. The "Washington's Birthday issue" is a superior paper. Everything seems to be prosperous about the University.

God does not employ the means of grace in any mechanical or magical way. He allows full scope for human freedom. The opportunity for loving heroic service involves the possibility of disastrous failures.—BRIGGS.

The annual report of the Federal Life Assurance Company will be found on another page. It shows that this institution is in a prosperous and hopeful condition. The results attained during the past year bear ample testimony to the skill and prudence of the Board of Directors.

With reference to the suggestion made in certain quarters that Dr. A. T. Pierson was baptized in order to qualify for the office of pastor of the Metropolitan Tabernacle, London, we beg to say that we do not believe any such thing. We have not the least doubt but that Dr. Pierson was baptized to please the Lord and not to please men.

One of the most welcome visitors to our table is the *Christian*, of St. John, N. R. Among other things, we like it for that free and sensible way in which it speaks of our brethren as the "Disciples of Christ." No small "d" nonsense there, as in the *Christian Standard*. We are glad to see that the cause is moving on in the Maritime Provinces

The editor of the DISCIPLE, like all editors, feels compelled sometimes to decline to publish articles sent to him. This is usually not pleasing to the writers of the articles. Sometimes they order the paper stopped, and sometimes they try to induce others to do the

same. We would just remark to our friends that before they turn against us under any such influence it would be well and fair to hear what we have to say in our own defence.

It gives us uncommon pleasure to observe the progress made by the *Canadian Magazine*. Among the good things in the March No. is an article by Bro. W. J. Lhamon, of Toronto, on "Human Sirpiculture." Would you like to know what that means? Send 25 cents to the Ontario Publishing Co., Toronto, for a copy of the March No. of our national monthly.

Among the great men and women of the world who have been victims of either opium or alcohol were Coleridge, Thompson, Carew, Sheridan, Steele, Addison, Hoffman, Charles Lamb, Mme. de Staël, Burns, Savage, Alfred de Musset, Pierre Dupont, Kleist, Caracci, Jean Steen, Morland, Turner, Gerard de Nerval, Dussek, Handel, Gluck, Praga, Rovani and the poet Somerville. These men won their niches in fame's temple, but who knows how much more they might have done for mankind had they chosen to lead better ordered lives?—*Hamilton Times*.

"Who knows," indeed? And who knows how much more some of the brightest men of our own country and time might do for mankind if they would but heed the lesson of the lives of those named above?

WHEN THE SCRIPTURES SPEAK, ETC.
—The well known words of Thomas Campbell, "Where the Bible speaks, we speak, and where it is silent we are silent," have had considerable influence in moulding the religious thought and practice of the people known as "Disciples of Christ." They are indeed but the amplification of Chillingworth "The Bible, and the Bible alone, is the religion of Protestants." If our religion is based solely on the Bible, it follows that we shall respect its silence no less than its speech. That which the Word of God clearly teaches, we have no option but to teach. On the other hand, the silence of Scripture must have its due weight, and we have no right to enforce upon our brethren as a matter of faith and practice that for which we have not a "Thus saith the Lord."—*Australian Christian Pioneer*.

College Notes.

CONTRIBUTIONS.

Miss M. Hogarth, St. Marys....	\$1 00
Y P S., S. Thomas.....	10 00
N. S. Lusty, Rodney.....	5 00
Ladies' Aid Society, Rodney...	5 00
Arch. McKillop, West Lorne...	1 00
H. Byers, Hagerville.....	1 00

Here is what a brother writes: "I

have received the College Announcements you sent. I congratulate you on their contents and general appearance, and I am pleased that the young institution already shows such signs of life and activity."

Read what the Endeavor Column has to say about the College, and note specially about Glencoe. Who does not favor the College now?

The Young People's Societies have been asked to take up a collection for the College Fund on or about MARCH 22ND. It would be very gratifying to hear from each society. This College enterprise should stir the hearts of the young Disciples. It is a source of joy to aged brethren and sisters. Enthusiasm is the word to denote the appropriate feeling of the young people.

At the suggestion of a brother, who, we judge, wishes to present some books to the College Library, we state distinctly here that all books for the Library should be sent to T. L. Fowler, Box 1093, St. Thomas, Ont.

Once more let us remind our readers that, as the College session close March 31st, the College Board is specially anxious to receive contributions toward the fund very soon.

G. M.

The Philomathian Society.

The Philomathian society of the College met Monday evening in their classroom. The programme consisted of music and impromptu speeches, which were interesting and very instructive. Miss Nolan's reading of "Anchored," was much appreciated.

The students are conducting services every Sunday at Glencoe, Erwin M. Stafford is announced for March 15th. The students will be glad to hold meetings at other places as opportunity offers.

We are glad to note that our library is growing fast, and attracts attention from those who visit the school.

Mr. J. W. Cook, of St. Thomas, has loaned a set of Appleton's Encyclopaedia for an indefinite time. These will be found very useful.

Bro. J. H. Coultard, of Rodney, preached his first sermon a few weeks ago. Bro. W. M. Logan, of Bowmanville, had a similar experience the last Sunday in February. The efforts of

There is an ever increasing demand for the beautiful Photos turned out from Morrow's photo studio, 181 King St. E., Hamilton.

these students are well spoken of. Bro. Coultard goes to Glencoe every two weeks.

During the meetings, in progress here, one of the students went forward and obeyed the gospel, and another who was not formerly identified with us took up membership.

The Philomathian society will give a public performance at commencement on the evening of April 2nd.

The prospects for students next year are very encouraging. C. M.

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Church News.

Items of Church News should be printed and brief. What can be clearly written on a post card will be usually ample. To ensure prompt insertion all items for this department should be in the editor's hands at least five (5) days before the date of publication.

GUELPH, March 9th.—Thirteen additions to the membership here by letter and otherwise at regular services since I began my work here.

J. B. YAGER.

FORTAGE LA PRAIRIE, March 2nd.—We had one baptism here last Wednesday evening, and two confessions last night.

JOHN MUNRO.

ST. THOMAS, March 9th.—The fifth week of our meeting begins with unabated interest. House is still overflowing. Forty-three baptisms to date. Foreign Mission collection \$172.79.

W. D. CUNNINGHAM.

WINGER, March 10th, 1896.—We are pleased to report that we have Bro. R. Burriss, of Bowwanville, with us for a few weeks. The people here, with out exception, are pleased with his preaching, as he sets forth the primitive Gospel in its purity and simplicity. Bro. Burriss is an able speaker, and much good seed is being sown. The good done by these meetings can hardly be estimated. House filled and the best of attention given. No additions yet.

ELLA C. SWAYZE.

COLLINGWOOD, Feb. 29, 1896.—One baptism last night.

C. S.

Married.

MILLER-RODGERS.—At the Parsonage, Grand Valley, by A. H. Finch, on February 10th, 1896, Charles Miller, of Feversham, Co. Grey, Ontario, to Fanny Rodgers, of Monticello, Dufferin Co., Ontario.

WHITFIELD-MACKIE.—On the 3rd March, in Owen Sound, by C. J. Lister, Arthur Whitfield and Janet Mackie, both of St. Vincent. Endless, like the wedding ring, may their love, usefulness and happiness be. COM.

Dr. J. C. Mulhall, of St. Louis, in the British Medical Journal, speaks strongly of the danger to the young from cigarette-smoking, because to their unstable nervous system, the nicotine is a subtle and sometimes a deadly poison. Does your boy smoke cigarettes? Have you pointed out to your boy the evil effects of the cigarette habit? If not, why not?

If you haven't had your Photos taken at Morrow's photo studio, do so. The photos are beautiful. Morrow, 181 King E., Hamilton.

Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE DISCIPLE OF CHRIST, North Barton Hall, Hamilton, Ont.

New Sacred Music.

We have received the following pieces of Sacred Music from J. Fischer & Bro., 7 Bible House, New York.

1. AWAKE MY SOUL TO JOYFUL LAYS. Duet for Soprano and Alto. By J. Wiegand. Price, 50 cents.

2. ALLELUIA. Easter Anthem for four voices. By J. Wiegand. Price 15 cents.

3. CHRIST ABOVE ALL GLORY SEATED. For four voices. By Fr. Verdu-sen. Price 15 cents.

Each of these pieces is a composition of rare merit of devotional and dignified, as well as pleasing character, with beautiful accompaniments.

We anticipate for them a considerable demand in church choirs for the coming Easter service and other celebrations.

A NEW AND DECIDEDLY ATTRACTIVE SONG, "I'LL TELL PAPA ON YOU," is the title of a new and most delightful song, composed by Fred. L. Me, and published by J. Fischer & Bro., No. 7 Bible House, New York. Price 40 cents.

It is written in a sweet, flowing and graceful style, with a pleasing and effective accompaniment. We predict for it a merited success.

LITTELL'S LIVING AGE has a special charm of its own. "Made up of every creature's best," its contents are

"Various, that the mind
Of desultory man, studious of change,
And pleased with novelty, may be indulged"

Questions of gravest present moment from the pens of the ablest known writers, recent discoveries in the realms of science, art and exploration; fiction, poetry, biographical sketches and contributions from the field of general literature, fill its pages.

The February numbers well attest the versatility and value of this magazine. Taking almost at random, an article or two from each weekly issue we find, "Five weeks with the Cuban Insurgents," by H. H. Howard; "The Venezuela and British Guiana Boundary," by Hugh Robert Mill; "The Advantage of Fiction," by M. G. Tuttle; "The Sultan and his Priests," by Richard Davey; "The Rule of the Lywoman," by Mrs. Stephen Baston; "Some Seventeenth-Century Matrons and their House-keeping," by Margaret M. Verney; "American Dislike of England," from the *Spectator*; "The Reign of the Queen," from the *Edinburgh Review*; "The Wild Wa—a Head-hunting Race," by J. George Scott, C. I. E.; "The Seizure of a Turkish Flag-ship," by D. Metrebi Bikelas; "The New Photographic Discovery," by Silvanus P. Thompson; "How to Read," by Arnold Haultain, and "Germany Under the Empire," by A. Eubule Evans.

But these only make a dozen or so of the forty-four papers, including fiction, which appear in this one month's issue.

Its recent reduction in price from \$8.00 to \$6.00 a year brings this magazine within the reach of a much larger circle of reader. It is published, weekly, by LITTELL & CO., Boston.

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TABLE OF CONTENTS:

Chapter 1.—The law of baptism and the principles of interpretation.	Chapter 16.—"The Teaching of the Twelve Apostles."
Chapter 2.—What the Lexicons say.	Chapter 17.—The argument from history in favor of immersion.
Chapter 3.—What the classical writers say.	Chapter 18.—Sprinkling, a heathen custom.
Chapter 4.—Does baptism necessarily mean to drown?	Chapter 19.—The baptism of the sick.
Chapter 5.—What the Septuagint, or the Greek Old Testament says.	Chapter 20.—The history of sprinkling.
Chapter 6.—The baptism of John.	Chapter 21.—What the Roman Catholic Councils say.
Chapter 7.—The baptism of Jesus.	Chapter 22.—The testimony of Liturgies and Ritual.
Chapter 8.—The baptism mentioned in Mark vii 1-4.	Chapter 23.—What the poets say.
Chapter 9.—The baptism of the three thousand.	Chapter 24.—What the Greek Church says.
Chapter 10.—The baptism of the Ethiopian eunuch.	Chapter 25.—What the Catholic Church says.
Chapter 11.—Paul's baptism.	Chapter 26.—What the Episcopal Church says.
Chapter 12.—The baptism of the jailer.	Chapter 27.—What the Presbyterian Church says.
Chapter 13.—The argument from Romans vi. 4.	Chapter 28.—What the Methodist Church says.
Chapter 14.—What the Greek fathers say.	Chapter 29.—What the Syriac says.
Chapter 15.—What the Latin fathers say.	

TESTIMONIALS:

REV. JOSEPH ANGUS, LL.D., President Regent's Park College, London, England, says: "Its thoroughness and clearness, force and spirit, are all admirable."	B. B. TYLER, New York, says: "It leaves nothing to be said."
REV. ALEXANDER MACLAREN, D.D., Manchester, England, says: "Its fulness and comprehensiveness leaves nothing to be desired."	REV. GEO. A. LOFTEN, D.D., Nashville, Tenn., says: "No book will be more valuable for distribution, and none will ever be read with more avidity on the subject, by the masses on account of brevity, lucidness and freshness."
REV. JOHN A. B. JADUS, D.D., LL.D., President of the Southern Baptist Theological Seminary, says: "It is remarkably rich in the testimonies of scholars."	REV. F. M. ELLIS, D.D., Baltimore, Md., says: "It will confirm the faith of those who have thus put on Christ."
REV. ALVAH HOVEY, D.D., President Newton Theological Institution, says: "It is a valuable and convincing work."	REV. W. A. CLARK, D.D., Editor <i>Arkansas Baptist</i> , says: "I am charmed with the book."
H. McDIARMID, President Bethany College, says: "It ought to be sold by the one-hundred thousand."	<i>The Gem</i> , the organ of the Church of God, says: "The newest and the freshest."
PRES. J. W. MCGARVEY, Bible College, Lexington, Ky., says: "A very valuable work."	<i>The Christian Standard</i> says: "Most satisfactory and complete."
REV. B. MANLY, Professor in Southern Baptist Theological Seminary, says: "It goes straight to the heart of the matter."	<i>The Baptist Record</i> says: "It is the most wonderfully pleasing combination in the form of a book that we have ever read."

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Woman's Work.

THE WOMAN'S MISSIONARY SOCIETY.—President, Mrs. S. M. Brown, WILSON; Corresponding Secretary, Miss L. V. RITCHIE, 225 Maria street, Hamilton; Treas., Mrs. John Campbell, Erie Mills, St. Thomas.

This department is conducted by a committee, composed of Mrs. A. E. Trout, Owen Sound; Miss M. Oliphant, 565 King street, London; and Mrs. George Munro, North Barton Hall, Hamilton.

All contributions for the Woman's Missionary Society are to be sent to Miss L. V. Ritchie, Cor. Sec., 225 Maria St., Hamilton, Ont.

A Prospective Deficit.

TO THE AUXILIARIES:

Dear Sisters:—For the first time in our history, there is very great danger that we close the present year with a deficit.

For some reason, many of the auxiliaries have not contributed as usual; in fact, the greater number have not contributed at all. This ought not so to be. The work cannot be carried on if the funds are not available. Surely every auxiliary can do something.

For the foreign work, we have not raised sufficient during the nine months since our convention to pay one month's salary. We have no reserve fund.

Shall we be compelled to acknowledge that we have undertaken too much and ingloriously withdraw? Surely not. I am certain that the work can be sustained, both at home and abroad, if each one of us does her duty.

We would urge those who, though not connected with our auxiliaries, have in former years done so much for the successful carrying on of the work, not to withhold their gifts at this time when there is so much need.

We would make a special plea to the Young People's Societies. At our last convention, they were asked to raise \$100 for the Japan work, and, while no promise was made, still a number looked favorably upon the request. We earnestly trust that the societies will be heard from. A small sum from each would make the whole amount asked.

Our work, so far, has been blessed in many ways, and we feel that we have much to be thankful for.

Should we not have faith enough in our Father and in one another to go on doing what we may for the extension of His Kingdom?

L. V. RITCHIE, Secretary.

Auxiliary Programme for April.

- Topic—Work, and how to do it.
1. Hymn, "Work, for the night is coming."
 2. Scripture reading, Colossians iii.
 3. Prayer.
 4. Reading of minutes, reports and other business.

5. "Have you worked for the Master?" etc.
6. Prayer.
7. Discussion of topic.
8. Roll call and collection, with Scriptural responses.
9. Benediction.

I think we can spend a very profitable hour in our Auxiliary meeting in talking about *how* to do our work. The chapter forming a basis for our subject is full of good things. It contains many injunctions to Christians; but at the 17th verse we find this statement, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." I wonder how closely we observe this, doing all in Jesus' name. Just think of it—"word or deed." How are we doing this part of our work that asks us to speak in Jesus' name? Let our minds go back over the last week or month. How often have we spoken in Jesus' name and for His glory? Not nearly as often, I am sure, as we ought to do, nor as we would do if we but realized the importance of this part of our work. And then our deeds! We are doing deeds every day. Are they done in the name of Jesus? If they are, we may be sure they will have God's blessing.

Again, at verse 23, we have, "Whatsoever you do, work heartily as unto the Lord, and not unto men." (R. V.). Is all our work done heartily (or as the margin of the revised version reads "from the soul")? Are we working for God's blessing and approval, or for men's praise?

Dear sisters, let us give this subject our careful prayerful attention. Ask ourselves for what are we working. Is it for the praise of men, or for our own glory, or to gain something for ourselves, or are we leaving self behind and working heartily for the Lord that His kingdom may be extended and His name magnified? Can we say as Paul did, "The love of Christ constraineth us"? If we can, we may be quite sure our work will be blessed by God. "Whatever you do, do it heartily as to the Lord, and not unto men."

K. D. T.

From the Treasurer.

ST. THOMAS, March 9th, 1896.—The following sums have been received this month:

Church at West Lake.....	\$ 2 00
" Hamilton.....	6 10
Auxiliary at Hamilton.....	4 10
<i>Foreign Missions.</i>	
Children's Mission Band at Hamilton.....	1 25
Donald Munro.....	1 00

Total.....\$14 45

MRS. J. CAMPBELL, Treasurer.

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T. L. FOWLER, Principal.

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Second Term begins.....	January 7th.
Session ends.....	March 31st.

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A Circuit of the Globe.

A. McLEAN.

No. x1—*Missionary Methods in Japan.*

The work of a missionary is clearly defined. He is to make disciples and teach them to observe all things that Christ commanded. This task is not so simple and so easy of accomplishment as many suppose. The people are not standing on the shore waiting for the evangelist, and eager to hear and obey his message. They are not hungering and thirsting after righteousness. Our Lord said, "No man having drunk old wine desireth new; for he saith, The old is good." Myriads are satisfied with what they have, and do not wish any change. In other minds there is an inveterate prejudice against a foreign faith. To secure a favorable hearing for the message requires wisdom, tact, patience and love. The work of a missionary is a many-sided work, and it needs a many-sided soul. I wish to give an account of some of the methods in Japan.

1. *Preaching the Gospel*—A missionary is to go and preach. It is God's good pleasure through the foolishness of preaching to save them that believe. Our Lord was a preacher. He went about all Galilee and Judea teaching in their synagogues and preaching the gospel of the kingdom. His apostles were preachers. They filled the empire with their doctrine. There is no substitute for the living voice of the living man. The presence of an evangelist challenges attention and calls out inquiries. At once the people become curious as to his appearance and business and motives. It is for him to take advantage of this natural curiosity and supply the information desired. A missionary is not long on the ground before he begins to preach. He begins with an interpreter. As soon as he is able he begins to speak without this aid. Dr. McAll began with two sentences: "God loves you: I love you." The work may be begun in his own hired house, or in a hotel, or on the street, or in a chapel, or in a temple. Wherever people are found who wish to learn something about the faith of Christ, he is ready to speak. Paul made several long missionary tours. He said that from Jerusalem and round about, even unto Illyricum, I have fully preached the gospel of Christ. The world was his parish. His example is followed to-day in Japan. No mis-

sionary remains in one spot like an oyster. His labors are not confined to one neighborhood. Confucius said: "A philosopher need not go abroad to proclaim his doctrine: if he has the truth, the people will come to him." A missionary must go out on preaching tours. He may be gone a month or two at a time. It is not difficult to get a hearing. By announcing that he is going to speak in some temple or in the theatre, he can call from five hundred to a thousand people together. The audience is in no hurry to go home. He can preach for an hour, or for five hours, as he prefers. In this way he advertises Christianity. Many will call upon him at his hotel to hear more. They will come before he is awake in the morning, and they will remain till long after he ought to be asleep. Some may be drawn by the idlest curiosity. They may be like the Athenians, eager to hear some new thing. Some may come to oppose. A few may come to inquire what they must do in order to be saved. In any event, he has a chance to apply the truth to the heart and the conscience, and to make clear what in his address was not understood. An audience at home has a thousand years of Christian history behind it. The hearers understood allusions to Biblical history, geography and social customs. Not so here in Japan. One man inquired of a speaker if John the Baptist was a place or a person. Such misconceptions are not uncommon. On these tours the evangelist is brought face to face with multitudes who otherwise would never care to enquire concerning Christianity. He has thus unrivalled opportunities of disarming prejudice, of explaining difficulties, and of publishing far and wide the message of salvation.

2. *The Sunday schools and Women's Meetings*.—The children are gathered on Sunday in the chapels or in the buildings used by the charity schools. Some of the workers have two, and others three schools a week. The exercises are conducted as at home. The same lessons are studied and the same songs sung. The results cannot fail to do good. On the seats are small children with babies strapped to their backs. The parents are busy and cannot come; the children are glad to attend. Once a week each of the ladies of the mission has a meeting for women. This meeting is held either in their homes or in the chapels. In the two that I attended the women were studying the Life of Christ. Songs were sung, prayers were offered, the Scriptures were read and explained. There is more need of such meetings here

than in America. The reason is this: The women do not use the same language as the men. A woman may go to church and hear the sermon and understand very little of it. If the preacher wishes to display his learning and uses Chinese words freely, the women will not be edified. In the meetings for women the leaders use Japanese words and phrases and their explanations are clear to all.

Charity Schools.—In Japan there are public schools in all parts of the Empire. The intention of the government, as stated in an imperial edict, is that education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member. But the schools in Japan are not free. It is true that the tuition fee is small, but a fee of fifteen or twenty cents a month is more than many families can pay. Hence the need of charity schools. In these no fees are charged, as a rule. Sometimes a small fee is charged: this is done only when the families are able to pay it. In these the course is substantially the same as in the Government schools. The difference is that the Bible and Christian songs are taught. By this means distrust and dislike are broken down, and hearts and homes are opened to the gospel. For centuries the people of Japan were taught that foreigners were no better than the beast of the field. It was said that missionaries were sent out to teach the people to disobey the laws. This care for the children of the poor attracts attention. Persons that engage in such a work, with no promise or prospect of reward, cannot be so very bad at heart. The strongest evidence our Lord could give that he was the Messiah was this: "To the poor the gospel is preached." This evidence is as cogent and convincing now as it was then. Acquaintance with the teachers dispels many foolish notions about them. They are seen to be possessed of ability, culture, refinement; they are kind and gentle and patient. It is impossible to hate and despise such workers. By their consistent lives and unselfish conduct they commend the gospel to all who know them. The good seed is sown in the hearts of the pupils. Bishop Hughes said: "Give me the children till they are eight years of age, and I don't care who has them after that." Some of the children are won to the faith. All are more favorably disposed towards Christianity and Christian people than otherwise they naturally would be. Whole communities have been changed by a charity school. The pupils were brought into a new

atmosphere. The boys were taught to serve their country and to grow up into good men. They were prepared to be heads of households. The girls were better daughters, wives and mothers because of the instruction and inspiration received. These schools build up the nation; they contribute to the advancement of the Lord's work in this land. One boy taught by one of our workers sends his mother to the meeting for women. He keeps the baby in her absence. Once his mother was going to a temple to pray that her sore eyes might be healed. The lesson that day was, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." He urged her not to go. She did not. Afterwards she wanted to unite with the church, but her husband opposed.

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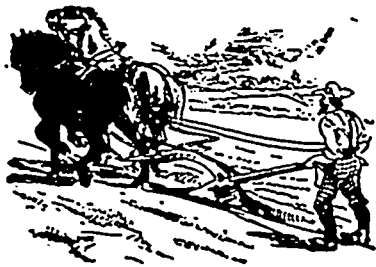
A good book to begin with this winter is McGarvey's Sermons—price, \$1.50. A brother who has recently procured a copy, says, he gets fresh light from every sermon he reads

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"Dear Sir,—After a severe attack of la grippe I was unable to recover my former strength and activity. I had no ambition for either work or pleasure, and, to use a popular phrase, 'did not care whether school kept or not.' I tried various medicines without deriving any benefit from them. Without much hope I decided to try Dr. Williams' Pink Pills, and was agreeably pleased to find, after a few boxes, a decided change for the better. My appetite which had failed me, returned, and I began to look for my meals half an hour before time, and I was able to get around with my old time vim. I continued the use of the Pink Pills for three months, and find myself now better than ever. You may therefore de-

pend upon it that from this out I will be found among the thousands of other enthusiastic admirers of Dr. Williams' wonderful health-restoring medicine.

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Services:
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Wednesday, Prayer-meeting, 8 p. m. Friday, Teachers' Meeting, 8 p. m. All are cordially invited to these services.

ST. THOMAS.—Church, corner of Railway and Elizabeth streets.
Lord's Day Services.
Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9.30 a. m., Junior E. Society, 10.20 a. m. Sunday-school, 3 p. m. Wednesday evening Prayer-meeting, 8 p. m. C. E. Society, Friday, 8 p. m. Strangers welcome to all services.
W. D. CUNNINGHAM, Pastor.
Residence, 43 Mitchell St.

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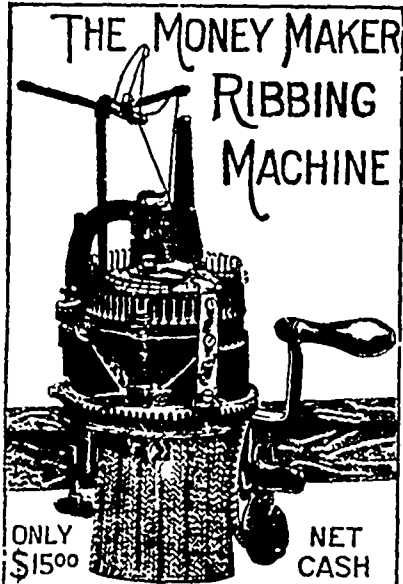
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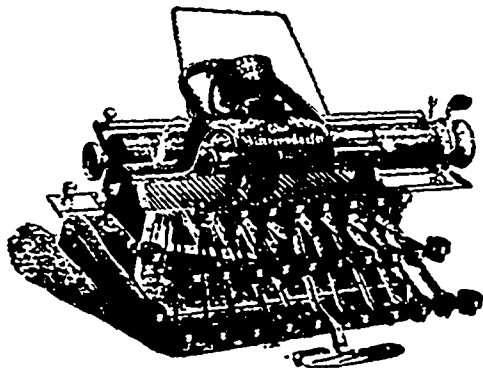
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