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THE DISCIPLE OF CHRIST

AND CANADIAN EVANGELIST.

"If ye abide in my word, then are ye truly my disciples."

Jesus the Christ.

VOL. X., No. 13.

HAMILTON, NOV. 1, 1895.

\$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 have recently heard of a Baptist minister who said that he could join with Disciples in fighting the devil, but he could not sit at the Lord's table with them. We have no doubt but that the latter statement is pleasing to the devil, as he delights when the followers of Christ behave in an unbrotherly fashion towards one another.

A belated Baptist minister in Western Ontario holds to the antiquated opinion that denominationalism is a blessing and an expression of the will of God. Paul held a different view, and so did our Saviour when He prayed that believers in Him might be one, that the world might believe that the Father had sent Him.

One of the speakers at the Convention of the Sunday-school Association in Toronto praised one of the Ontario Cabinet because of the aid he had given in amending the Lord's Day Act. But the speaker said it was only what might be expected, for the said Cabinet minister was a good Presbyterian elder, who had got his grit from oatmeal and his grasp from the Shorter Catechism. On which we take occasion to remark that oatmeal and the Shorter Catechism have both been considerably over-rated: the oatmeal, because it does not agree with everybody, and the Shorter Catechism because it contains a lot of unscriptural

and anti-scriptural doctrine. It is a shame to teach Calvinism to children, and also to require them to memorize the Psalms of David in metre.

The *Gospel Advocate* prints and comments on our remarks regarding "A Bothered Brother," who wrote to the *Christian Evangelist* enquiring what we must do if we cannot capitalize disciples when it refers to our brotherhood, nor say "we," "our," "us." The point which the *Gospel Advocate* and some other ordinarily sharp people do not see is this, that whether disciples is spelt with a small d, or a big D, does not make the slightest difference. For when the word is applied to our people it is a proper name, whether it is properly spelt or not. It ought to be spelt with a capital letter when it refers to our people. But if any brethren prefer to spell it with a small d, why they may; but they need not make such a fuss about it, nor make fun of the Disciples with a big D. As to the "we," "our," "us," it is simply nonsense to object to the use of these pronouns by our people to designate what belongs to them, or pertains to them or their work.

The Eighteenth Annual Convention of the Woman's Christian Temperance Union of Ontario is in session in this city this week. It is said to be the largest convention yet held by the Union. They are a particularly fine looking company of women, who would be a credit to any country, any society or any cause. They have some remarkably clever speakers among them. We are glad to know that the work of the Union is prospering.

In the *Canada Presbyterian* and also in the *Congregationalist* of last week, there is a dialogue between "Peggy and the Preacher on Baptism." The preacher is a "Dipper" preacher—apparently a Baptist—and it is just wonderful how easily Peggy knock all his arguments to pieces, and leaves him not a leg to stand upon. Peggy is very ready with all the absurd pleas in favor of sprinkling and infant baptism, and the poor creature of a "Dipper" preacher has scarcely a word to say. He is a very obliging dis-

putant indeed. Very unlike the "Dipper" preachers of our acquaintance. They have a habit of maintaining their own side with energy, and are not in the habit of yielding at the first shot from a "sprinkling" preacher, much less from a hypothetical Peggy. Sprinkling and infant baptism have fallen upon hard days when two influential pedobaptist journals give space to such rubbish. We should be surprised to hear that intelligent pedobaptists were not disgusted with it.

An Invitation to Gamble.

We have received a number of lottery tickets, which bear the inscription, "Offerings for the benefit of the Catholic schools in Manitoba; price, 25 cents each." There is in connection therewith a list of tempting prizes, and the promise of an interest in one hundred masses, which Archbishop Langevin will have said for the donor, and those who have disposed of tickets.

We hate to seem disobliging to the good Catholic fellow citizen who remembered us in this way, but for two reasons we shall not invest in the tickets. First, we never gamble, if we know it. Secondly, we could not consistently support the Catholic schools in Manitoba for the reason that we believe it would be better for the Catholic children to attend the public schools. We are interested in the welfare of the children of the Catholics of Manitoba, we therefore wish them to be saved from the serious handicap of the Separate schools.

It is a curious thing that the laws of Canada permit this gambling on the part of the churches. And what a business it is for "Holy Mother Church" to be engaged in, teaching her children to gamble! And not only so, but casting a stumbling block in the way of some of us poor Protestants. We have a mind to write the "Holy Father" a letter about it. Surely he does not know that such things are going on among the faithful. The successor of Peter and the Vicar of Jesus Christ would hardly approve of such work.

The Bible School in St. Thomas is moving on nicely. Fourteen students have registered so far.

Omnibus.

We are particularly anxious that all those in arrears should pay up at once, and that they should take advantage of our great Bible offer.

A school teacher sends for a copy of the DISCIPLE. She wants Mr. Fowler's notes on the Endeavor lesson. She is not the only one who appreciates Bro. Fowler's notes.

Have you noticed the advertisement of McGarvey's Sermons on last page? We think not, or you would have sent for a copy long ago. Read and see whether you think you could put \$1.50 to a better use.

We have got behind in publishing Bro. McLean's letters. Their length encroaches upon our space too. But we judge our readers enjoy them and would not like to miss them.

We learn from the *Guelph Mercury* that W. J. Kilgour, upon leaving Arkelle, where he has taught the school for ten years, received valuable gifts and very complimentary addresses.

We have received a copy of the Annual Report of the Foreign Christian Missionary Society. It is a very complete document. A new feature is a map of each of the mission fields. We shall endeavor to give some extracts from it in next paper.

We join with the many friends of Bro. R. W. Ballah in congratulating him that he is now enrolled in the honorable company of Benedicts. And we take occasion to inform our readers of what would have been published long ago had we been notified, viz: that, before leaving Erin, Bro. Ballah received presents from both of the Erin churches in token of their regard for him, and their appreciation of the good work he did during his three years of labor with those churches. A reception was also tendered to Bro. Ballah by the Aylmer church upon his entering upon his work in that place. It was a very happy occasion. Visitors were present from St. Thomas and other places. We trust that Bro. and Sister Ballah may have a very happy and a very useful life with the Aylmer and Dorchester churches.

Sermons in Trees.

ANNA D. BRADLEY.

Bro. M. M. Davis preached recently, in Dallas, a beautiful and helpful sermon on "Life as a river." And as I heard him I could not but feel that, to the listening ear, everything in nature is vocal with its mighty lessons; that brooks and trees and rivulets all hold their precious pages ready to be unfolded to any one who will stoop low enough, or yet climb high enough, to read what they hold written there.

While what I am writing now is mostly suggested by our pastor's tenderly helping sermon, I do not pretend to reproduce that sermon for you. I am not at all capable of that; I am only capable of catching and reflecting a little of the beauty, telling a little of the comfort, and giving a little of the strength which was given in such large measure unto us.

And, indeed, how like to a river, flowing on and on forever, is this life of yours and mine. So often has the simile been used that it has become trite; yet, nevertheless, it is true and full of striking suggestions.

No river ever began its course except it began in the mountains of God; and no Christian life has ever been lived that did not have its source in the heart of God. The river must be fed, and so must your life and mine. But what if the river should say, "Now I am sufficient unto myself. My faith is divine; and, since this is true, I can appropriate what I like, and reject what I like; yet still, because I was born in the mountains of God, I must at last find my way to the sea?"

But no, the river does not talk like that. It is only Christians (?) who presume to arrogate to themselves the right to live as they please, and to eat such food as they may fancy. And our dwarfed and stunted life is the natural result.

Sometimes we forget that only God can give us food convenient for our healthful growth, and so we try to feed ourselves with ordinances, with ceremonies and with doctrine. But doctrine is only "sound" when we have learned it at the feet of Jesus. Ordinances are worthless except we have looked up in the face of Jesus and asked, "Lord, what wilt thou have me do?" And forms are meaningless except our heart has first been formed anew, and made a fit dwelling place for the Spirit of God.

We cannot grow by works. The heart that is not fed by God grows weary with perpetual care, and, sooner or later, it must die. Yet, always, in

working for God, if our motive be wholly pure, we are brought in closer contact with the divine. Our activities lead us up to the source from whence the full supply of nourishment can be obtained; and then we scarce can help but cry, "Lord, evermore give me this bread."

Again, like the river, the current of our life runs through a channel. Men often cut canals, and the water runs direct as an arrow from point to point. Not thus the river. In and out, around this huge obstruction; fighting its way through yonder hindrance; struggling for existence; yet always urging its course toward the sea.

And the Christian life, if it is real, is wonderfully like the river. Never pausing for obstacles; nothing daunted by overhanging rocks; fairly fighting its way against every hindrance; always knowing that somewhere the eternal bosom is waiting to receive it.

And is the Christian life embittered by the battles it must wage? Let us look for answer at its beautiful type. When the river has the fiercest struggle to hold its place, there are the waters the sweetest and the purest. Their every effort gives them added purity and beauty. Whom the Lord loveth He chasteneth. I must fight, if I would win. I cannot be wafted to heaven on flowery beds of ease. The highest blessing is only given "to him that overcometh."

Poor and of little worth, as I humbly confess my own life to be, yet I know it is stronger and purer too because of the battles which have been given me to fight. God forbid that I should ever pause. Only the still river can ever become stagnate. May I have grace to press onward and upward, forever and forever, until I attain the highest.

The seeming obstructions that come to you and me are oftener helps than hindrances. Our Guide well knows that even though a moment's lull would mean eternal death, yet we would often pause, if He did not sternly force us on.

Sometimes a huge boulder plants itself firmly and directly in the river's path. What can it do? It can neither pass over it, through it nor under it. The river does not pause. Quietly it makes a little detour; cuts for itself a new channel, and triumphantly goes around the rock. The boulder is big and ugly and seems to mock the river with its ungainly form, its total lack of grace. What can the river do to

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remove this unsightly mass from its presence? Nothing. It must simply endure.

Nothing? Let us see. Watch the river as it silently nourishes vines that soon cover the unlovely intruder with beauty and fragrance. And soon the hateful deformity, the blot upon the fair scene is, changed into a glad temple of beauty by which weary pilgrims will often pause to worship.

The rough edges, the hateful hindrances, the awkward elements of your life and mine may, by patient love, be so transformed into grace and loveliness that they, too, may appear as a wayside shrine at which some tempted soul may find fresh courage.

If it so happens that our life must needs cut a new channel, we will not murmur; but like the river, let us weave chaplets of beauty to deck the turning points, and let it ever send forth its tender benediction to those whose trembling feet may be halting at the parting of life's ways.

And now what remains to be said? The river,—the glad and beautiful river; the broad and bounteous river that carries richest blessings on its bosom wherever it is flowing; the river so tiny and seemingly insignificant in its beginning that a child's hand might turn its course this way or that; the great and mighty river whose current, now, no power on earth can stem, is rushing eagerly, triumphantly on to meet the sea.

And is the sea glad? Think you that the great sea cares for the river that is hastening on to it? "If the river miss the sea," would it not be "the sea still forever;" yet—who knows? perhaps its mighty bosom would be lonely; sadly conscious of some loss if it did not meet the river.

For look! As the river draws near, the sea fairly leaps out of its bed to clasp the waters in its waiting arms.

And the new born babe; how small its opening life. How easily it could be crushed or dwarfed, But God is guiding, feeding and forming it. On and on it flows gathering strength and force and beauty with each changing season. All that the new life touches is blessed by the contact. And now, broad and mighty and deep, the race is almost run, and the river of life is hastening rapidly and gladly on to cast itself on the eternal bosom of God.

Does God care for the soul so soon to come to Him? Would not God still be God, the Ruler, the Supreme, even though the expectant saint should fail to cross the threshold of His Glory?

Who knows? Perhaps e'en the divine heart of a God could feel lonely if about his Great White Throne your face and mine should not be found.

The sea seems glad to meet the rivers; and God is eager to greet His own. A convoy of angels was quickly sent to carry Lazarus in great pomp to the Eternal Courts. And Stephen saw the Heavens open and his Maker bending low to watch for and welcome his arrival. Twice in the recorded history of the world, and for aught we know, many times, God seemed so impatient to reward and crown His saints, He did not wait the slow messenger whom we call Death, but sent the chariot of heaven which swiftly bore His loved ones to His side.

It is no fancy, but sweet religious history, that when the saints are going hence, they see and hear much that is hid from mortal senses.

We can all call to mind the glad rapture of some dying face; and we can well believe it caused by the tide of God's ocean of love coming out to meet the river of Christian life that has been flowing so steadfastly on to Him.

Labor and Liquor.

It is frequently said that in the slums of one of our great cities poverty is the cause of drunkenness quite as much as drunkenness is the cause of poverty. It has always been hard for me to believe that, but not till a fortnight ago have I seen figures to disprove it. The report of the United States Commissioner of Labor for 1894 shows that the average weekly earnings of families in the slums of such cities as Baltimore, New York, Philadelphia and Chicago, are in none of these cities lower than \$15, and in Chicago they are \$21.60. Families that are receiving an income like that can afford to live elsewhere than in the slums. It looks as if they prefer to live where the saloons are thickest, and the saloons, on the other hand, multiply where such people live. There is no language adequate to the cursing of this awful habit on one hand, this awful traffic on the other, which robs the purse of its cash, the heart of its love, the brain of its sanity, the will of its regnancy, the whole man of his manliness, the wife of her husband, the child of its father, parents of their sons and daughters, the state of its citizens, and God of His creatures. The liquor traffic is the "sum of all villainies," and the drink habit is the crown of all maladies.—Rev. W. J. Lhamon, in Cecil Street Church of Christ. — *Toronto Star*.

"The Common People,"

As Abraham Lincoln called them, do not care to argue about their ailments. What they want is a medicine that will cure them. The simple honest statement, "I know that Hood's Sarsaparilla cured me," is the best argument in favor of this medicine, and this is what many thousands voluntarily say.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache. 25 cents.

Omnibus.*(Continued from page 1.)*

The *Christian Courier* of Texas got out special illustrated numbers in connection with the Convention. Among the pictures on the first page were those of Dr. Macklin and Miss Mary M. Rich.

From our United States exchanges we learn that the General Convention held at Dallas, Texas, last week, was largely attended, and was a very enthusiastic meeting.

Don't forget to notice the big editorial on pages 6 and 7. If you do not get one of those Bibles, or persuade a friend to get one, you must not blame us. We have tried to give you a correct idea of it, and we have warned you that if you wish a copy, you must send your order at once.

A subscriber sends \$2 for the DISCIPLE, apologizes for being long in paying, and expresses herself well pleased with the paper. The money has been duly credited, the apology gracefully accepted and the compliment thankfully received. Now, will not many others follow the example of the sister?

The *Grand Valley Tribune* copies from the *Shelburne Economist* an interesting account of the Dufferin Union C. E. Convention. We note that Bro. A. H. Finch and Bro. J. A. Aikin were on the programme, and that Bro. Finch was chosen president of the Union, and Bro. Aikin one of the councillors.

There was a unique entertainment in the Hamilton City Hall, on Friday evening, Oct. 25th. Two of the aldermen and a prominent W. C. T. U. lady were cited before the Police Commissioners to testify on oath in regard to certain statements they had made to the effect that the policemen of Hamilton are not doing their duty fully, because they have not the support of their superiors. Special invitations were sent out to ministers and others to attend, and the City Hall council chamber was packed full. A legal gentleman represented the Commissioners and another the parties to be examined. Exception was taken to the right of the Commissioners to sit on a case in which they were themselves involved. The Commissioners decided that they were not involved and ordered the investigation to proceed. An offensive remark made to one of the aldermen being examined by the Commissioners' lawyer created

an uproar of dissent; the Mayor, the presiding judge, ordered the Chief of Police to clear the hall, but prominent citizens said they would not go, and they did not go. The Mayor was thoroughly beaten, and the court continued to sit in the presence of the crowd. One felt it was exceedingly funny. The investigation closed that night with the understanding that another session would be held as soon as one of the aldermen being examined would receive permission to give the names of his informants. Should another session be held, it is hoped that the business will be conducted in a dignified manner. Hamilton is too good a city to be dishonored by the repetition of such a farce.

Co-operation Notes.

The first Lord's day in November is the time.

Money is coming in very slowly. Some of the missionary pastors have received nothing so far this year. They need what has been promised.

Please look up the last DISCIPLE and re-read Bro. H. Black's helpful article on our duties in sustaining the work in this province. If some others of our gifted brethren should give us an occasional article along this line, it would be well.

If a stronger effort than usual should be put forth in the November collection, it would relieve us from much anxiety during the remaining part of the Co-operation year.

There are many isolated brethren who have no local church to help to sustain. We ask you to kindly remember our work. Send us what you are able to send, be it small or great.

T. L. FOWLER, Cor. Sec.
Box 1093, St. Thomas.

The Co-operation.

The time for the November collection has fully come. We ask every Disciple in the province for a contribution for Home Missions. It is a proper thing, and it should be a delightful thing, for Disciples of Christ to contribute for the advancement of His cause. It is in this way that we have fellowship with God and with one another in the gospel. This lesson the Christian world has been a long time in learning. It is not very well learned even yet indeed. The truth is, we are only beginning to learn the art—yes, the Christian art of giving to the Lord. The Apostle Paul, near the end of his eventful life, tells us that in the beginning of the Gospel no church had fellowship with him in the matter of giving and receiving, except the one at

Philippi. Christian liberality must have been at a very low ebb. That was over eighteen hundred years ago, and Christian liberality is not at full tide yet, but it is rising, slowly, very slowly, it is true. Yet it is encouraging to know that the tide was never so high as it is at the present day.

We come to you again for funds without any apology whatever. The Lord's work is not yet completed. There is vice to be suppressed, darkness to be dispelled, grief to be assuaged, and souls to be saved. This is our work, and we come to you for aid.

The number of open doors which we have entered is as nothing when compared with the number before us. This makes us feel badly, and sometimes somewhat discouraged. If you have been appealed to often and have received from us "lie upon line," let this be the reason: "The field is large and ready for the sickle and the reapers are few."

We have prayed earnestly for the Lord of the harvest to send forth more laborers into His harvest. Shall we continue to do so? We must then appeal to you for funds to sustain them in the work. Can we pray for Home Missions, and neglect the contributions for that purpose? We think not. Can we pray for the conversion of the heathen world, and neglect to respond to the call? Every intelligent Disciple knows that such prayers are abominations in the sight of God—of course they are, and we all know it. Let us either stop praying for the spread of the Gospel, or commence to give for that purpose. We are often reminded that our mission work has moved very slowly. This is true, and it is also true that we have not been fast in giving. Let us try a little extra speed in giving, and see what effect it may have on the work.

T. L. FOWLER.

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.

AMEICA OR ROME, WHICH? by John T. Christian, A. M., D. D. Cloth. Illustrated. 280 pp. Price \$1.00. Louisville, Ky.: The Baptist Book Concern.

This well known author in this book is at his best. Throbbing through every line are the words of a patriot. It is a patriotic plea for the continuation of American liberty, and the perpetuation of American institutions. The arraignment of Rome is fearful; but every statement is fortified by the highest Roman Catholic authority. He argues vigorously that Rome has made a murderous assault upon morals, seeks to overthrow our liberties, declares our marriage, in the language of the

pope himself, to be a "filthy concubinage," opposes the free circulation of the Bible in the vernacular of the people, and seeks to destroy our public schools. He claims that the Roman system has enslaved human thought, been the steadfast foe of letters and science, the persistent enemy of all enlightenment, and in every war a traitor to the United States government.

The themes discussed are the burning issues of the day. Dr. Christian does not stop to discuss dead issues. If he refers to the history and decrees of the past, it is because they contain the living law of Rome and illustrates the polity of that system which professes never to change. The table of contents would convince one that the book is a live issue.

The mechanical work on this book is thoroughly well done. The paper is excellent, and the binding is attractive buckram in gilt and ink, adorned with the district school. There are a number of illustrations. The frontispiece is a half-tone engraving of the author, followed by full page pictures of Lincoln, Gladstone, and the Capitol at Washington, besides a number of smaller engravings.

The book will be largely quoted, and can not fail to have a tremendous influence upon the public mind. It is timely, vigorous, full of information, and to the point. Roman Catholic authors in the future will have to reckon with this book.

The following is the table of contents:

1. Was Peter a Pope?
2. Rome and Morals.
3. Rome and Civil Liberty.
4. Rome and Religious Liberty.
5. Rome and Marriage.
6. Rome and the Bible.
7. Rome and the Public Schools.
8. Rome and the Freedom of the Press.
9. Rome and Secret Societies.

A REMARKABLE ANNOUNCEMENT.—A brief paragraph can hardly do justice to the interesting announcements which the YOUTH'S COMPANION makes for the coming year. Not only will some of the most delightful story writers contribute to the paper, but many of the most eminent statesmen, jurists and scientists of the world. No fewer than three cabinet ministers are announced, among them being the Secretary of Agriculture, who chose for a subject "Arbor Day," the celebration of which he originated. Secretary Herbert writes on "What the President of the United States does"; and Secretary Hoke Smith on "Our Indians." In a fascinating group of articles under the head of "How I served my apprenticeship," Frank R. Stockton tells how he became an author. General Nelson A. Miles gives reminiscences of his army days, and Andrew Carnegie recalls his earliest struggles in getting a business footing. The publishers of THE YOUTH'S COMPANION make the following liberal offer: New subscribers who will send at once their name and address and \$1.75 will receive free a handsome four-page calendar for 1896 (7 x 10 in.), lithographed in fine colors, the retail price of which is 50 cents, THE COMPANION free every week until January 1, 1896, the Thanksgiving, Christmas and New Year's double numbers free, and THE YOUTH'S COMPANION fifty-two weeks, a full year to January 1, 1897. Address

THE YOUTH'S COMPANION,
165 Columbus Avenue, Boston.

Married.

BALLAH GILBERT.—At the residence of Mr. Matthew Gilbert, the father of the bride, Yarmouth, Elgin Co., Ont., on October 23rd, 1895, by W. D. Cunningham, R. W. Ballah to May Gilbert.

Young People's Work.

FOR CHRIST AND THE CHURCH.

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

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Nov. 10—*My favorite promise, and why it is dear to me.* 2 Pet. iii. 8-14. (A memory meeting suggested.)

The Bible is a book of precious promises. This is just what we would expect. In this world of sorrow, affliction and death man needs a message of hope from "the realms of the blest" to inspire him to deeds of goodness, nobleness and love. When man became separated from his God by sin, and was hurled forth from the abode of the innocent, he was given a promise. This was necessary. From the light and liberty and love of God he was banished into darkness and despair. The only light our first parents had to illuminate the night of sin was the bright star of promise shining from afar. The dominion and power of Satan was to be broken by the seed of the woman which was to bruise the serpent's head. The star of promise, down through the ages, grew brighter and brighter, until, in the fulness of time, it burst forth into the effulgent glory and the full-orbed splendor of the Sun of Righteousness, flooding all the world with light and love and glory.

It would not be a difficult thing to state the favorite promise of the descendant of Abraham, prior to Christ's first advent. That promise of the coming Messiah became with him a consuming passion. But it is not so easy to state our favorite promise. They are so many and so great and so precious. They meet us and help us in all the trying scenes of life. They come to the sinner, to the young convert, to the tempted, to the afflicted, to the broken hearted and to the mourner. The beauty and perfectness of God's word is found in its adaptation to man to meet and supply all his needs.

"God's saints in every age have tested these promises in the trying experiences of life, and none have ever found them to fail. They have been their strength and stay in life, and their support and comfort in the hour of death."

Notice carefully that God's promises to us depend upon a condition. If we do our part, God is faithful and will perform His part. If we fulfil our part, we then have full assurance. Like Paul, we can exclaim, "I know Him whom I have believed."

Let every member come with two or

three of their favorite promises. Make the meeting as much as possible a memory one.

Nov. 17.—*Rejecting Christ; its consequences.* Matt x. 11-15, 32-33.

God in His goodness and love is infinite. He has made it possible for man to once more come back into the garden of Eden, from which he had been banished. As man went out through unbelief and disobedience, he can, if he will, come back through faith and obedience.

A responsibility as deep as hell, as high as heaven, and as broad as the universe rests upon man. He stands between two powers, mighty and far-reaching in their influence—God, the loving Saviour, and Satan, the dark destroyer. To choose the one is to reject the other. One or the other must be served. There are a thousand reasons why we should accept Christ, and ten thousand why we should reject Satan.

We reject Christ (1) by unbelief, (2) by disobedience, Lu. vii. 29, 31; Thes. i. 7-11; (3) by indifference or neglect, Heb. ii. 1-3. If we refuse to receive the truth, we deny the Christ who poured out the spirit of inspiration. Saul was rejected by God because he refused to obey the word of God. 1 Sam. xv. 23.

The consequences of rejecting Christ are many:

1. We turn our backs upon God, Christ, heaven, with its joys and splendor, and go forward to receive the reward of a life in iniquity—an eternal separation from God, which is the second death. Rom. vi. 21.

2. We make our life in this world, no matter how successful we may be in other ways, a most dismal and awful failure. Without "Christ in us the hope of glory" there is no true success. He who rejects Jesus of Nazareth, rejects all that can ennoble and exalt. Without Christ we are of all men the most miserable; but with Him, we are kings and priests—"a royal priesthood, a chosen generation," and heirs of heaven, and joint heirs with Him "Who hath measured the waters in the hollow of His hand and meted out heaven with a span, and comprehends the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance."—Isa. xl. 12.

3. If we deny Him, He will deny us before His Heavenly Father and before the angels.—Matt x. 33.

"We may live in confidence that God will never reject us unless we reject Him. To test our fidelity to Him, God left us His word to keep and obey. When we turn from following it, our condemnation and rejection from the heavenly kingdom is pronounced"—JOHNSON COM.

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SEVENTH PROVINCIAL CONVENTION AT BRANTFORD.

The Seventh Provincial C. E. Convention is now past and gone. The earnest prayers, enthusiastic songs and words of encouragement and warning have gone to history to influence the present and coming generations. The movement still moves on with amazing rapidity, not only in numbers, but in practical measures for the amelioration of the human family in missionary work, both home and abroad; for the cleansing of the body politic of the cringing politician and the time serving mercenary, for the deeds of kindness and works of charity among the fallen and the poor; and for the spirit of toleration that it has exhibited, thus drawing the different denominations closer together by exalting the points of agreement, and treating with consideration the differences that have estranged the Protestant world into sects and parties that are neither honoring to God nor helpful to mankind.

The Convention opened Tuesday afternoon, at two o'clock, Sept. 24th, and closed Thursday evening, at 10 p. m., and from the beginning to end there was not a break in the interest. Loyalty to the Endeavor movement was heard from all sides, and as a platform on which all can meet to advance common objects, the movement is here to stay.

The papers read and addresses delivered were all of a superior order, but none better than "Advance Endeavor," by Bro. Fowler, of London, and we trust that it will appear in full in these columns.

Each year finds more attention given to the Junior work, and from all parts comes the cheering news of the good work done by the Juniors in all departments of church activity. What we as a people need, is a live Senior and Junior Society in connection with every church in the province.

The Disciples met in the Colborne Street Methodist Church on Wednesday, and enjoyed a most enthusiastic meeting. Geo. Munro, of Hamilton, editor of the DISCIPLE, occupied the chair and Mr. N. C. Sinclair, of St. Thomas, acted as secretary.

After devotional exercises, Mr. Cunningham, of St. Thomas, took up the pledge and discussed it as a whole, pointing out that we become obligated to our fellow-men through promises and pledges, but not so to God. God, as the author of our being, claims our whole service, and that the pledge only specifies or particularizes our duties.

The pledge was then taken up clause by clause, the delegates testifying how helpful it had been to them in their Christian life.

Mr. Coulter introduced the next subject: "What should be the attitude of the young people to mission and educational work?" in a short address, in which he pointed out the necessity of a grand forward movement in the Home Mission field, and presented the delegates the advantage of the Bible School in St. Thomas, where courses in ministerial training, Endeavor and Sunday school work were given. He then read a carefully prepared paper on the subject, by T. L. Fowler, M. A., principal of the school. A general and intensely interesting discussion followed, which must be productive of good. It was then carried unanimously, "That we, as the rally of the Disciples of Christ in Ontario, pledge ourselves to support our mission and educational work, and would commend the same to all our young people throughout the province."

The reports from the societies contained evidences of growth and vitality.

THE EVENING MEETING.

Brantford has never witnessed a more notable scene than that presented in the evening in Zion church. Long before seven o'clock the spacious edifice was crowded in every part, and an overflow meeting had to be held in the Park Baptist edifice. The participants of the main meeting entered upon the proceedings with an enthusiasm which betokened a deep and heartfelt fervor. The handsome decorations, interspersed with the letters "C. E." and mottoes; the enthusiasm of the multitude; the earnestness depicted on every face and the total obliteration of the denominational lines in the zeal of a common object, served to make up a scene which will for ever linger in the memories of all participants.

Francis E. Clark, of Boston, the originator of the C. E. movement, was introduced, and was received with enthusiasm. After referring to Canada as the land of his birth and the resting place of his mother, he conveyed greetings to the convention from sister societies all round the world, and spoke of the 100,000 Endeavorers that he had shaken hands with in his memorable trip around the world. After speaking of the wonderful progress that the movement was continuing to make, even invading the precincts of the Czar and the home of the Sultan, of its flourishing condition in Madagascar, and of its adaptability under the Southern Cross, he took up the subject assigned him, "The roots of the Christian tree." He referred to the grand work the Endeavorers were doing along the line of good citizenship, cleansing our municipal halls and legislative chambers of Tammany conspirators and hoodling gangs; of their interest and activity in mission work, both home and abroad, their motto being, "I must go or I must send;" of the advance that had been made toward the union of all Christians and the banishment of animosities and petty jealousies by their earnest endeavors. These were roots of the endeavor tree, but, apart from

these, there was a tap root that was at the foundation of the great movement, and that was a broader, deeper, larger spiritual life for each individual. This deeper consecration wanting, and the movement would soon fall to pieces. After referring to the deep consecration of a Gordon and a Carry, he closed by an eloquent appeal to the Endeavorers to make the first clause in the pledge. "Trusting in the Lord Jesus Christ for strength, I will strive to do whatever He would like to have me do," the ruling principle of their lives. Rev. D. McTavish, of Toronto, conducted the closing consecration service, the county and city unions responding by passages of scripture or verses indicative of resolves that they had made for the future.—COM.

The Sunday School.

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

"Ways of Working."

It is with very great pleasure that I call the attention of the readers of this paper to the new and valuable Sunday-school work just published by the distinguished Dr. A. F. Schauffler, of New York. Its title, "Ways of Working," is aptly chosen, for it is brim full and running over with the brightest, happiest and at the same time adaptable hints for Sunday-school officers and teachers.

Of course so small a pen as mine does not presume to try to give publicity to anything written by Dr. A. F. Schauffler, but, as one out of his multiplied thousands of admiring readers, I gratefully express my gratitude for this truly helpful work.

The book is written in the Dr.'s graceful style, and you can study it and grow more rested all the time. And it is full of such true and faithful counsel, that as you read you scarce can refrain from exclaiming to those around you, "Wist ye not that I must be, about my Father's business?" I thank the author for the help that he has given me in my work, and I promise him not only to read but to profit by his teaching. "Ways of Working" is published by W. A. Wilde & Co., 25 Broomfield St., Boston. Do not fail to order it.

ANNA D. BRADLEY.

Dallas, Texas.

Song Service in Sunday Schools.

MISS L. PITCHER.

"And God said," and there was light; "God said," and behold the firmament was made and the waters divided; "and God said," and lo, the lights appeared, "the greater light to rule by day, the lesser light to rule by night." Thus, ere time began or ere chaos had been dispersed, the voice of

God was heard and its influence felt upon the creative elements. But Nature must needs take up the strain, and ere the choirs of earth are permitted, the celestial orbs rejoice at the Creator's glorious handiwork, and at the glory of the scene: "the morning stars sang together, and all the sons of God shouted for joy."

But terrestrial beings are permitted to see the marvellous power of God, and in notes of exultant rapture the first songs of praise which the Scriptures record are joyously and adoringly rendered by Moses and Miriam, whose hearts overflow with ecstatic gratitude at their deliverance from the hand of Pharaoh and their safe passage through the Red Sea.

Thus throughout Old Testament history we note the important place that music and singing occupies in true worship to Jehovah. These are among the first methods or expressions of joy and thanksgiving, and special personages are trained expressly for special occasions; in 1 Chron. vi. we read of David choosing persons to be set over the service of song in the house of God after that the ark had rest. When the ark had been restored from the house of Obed-edom, David appointed certain of the Levites to minister before it and to give praise unto God by singing and with psalteries and harps and cymbals," and these were chosen by name to attend continually on the song service before the ark.

With what power was singing wrought before Jehoshaphat's army! God's omnipotent hand smote his enemies when Jehoshaphat's appointed singers "praised God in the beauty of holiness," as they went out before the army.

Among the host that returned from captivity were two hundred singing men and women, who had a special place assigned them in the tabernacle, who had provision made for their maintenance and who were allotted special cities wherein to dwell.

With the laying of the temple's foundations, they sang together by course with cymbals and psalteries, in praising and giving thanks unto the Lord, "for He is good, for His mercy endureth for ever," and "all the people shouted with a great shout, because the foundation of the house of the Lord was laid" (Ezra iii.).

(To be continued.)

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Christ's sermon on the Mount. MATTHEW A.D. 30

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

CHAPTER 5.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

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Other old friends are sending both the "Templar" and "Disciple" to friends.

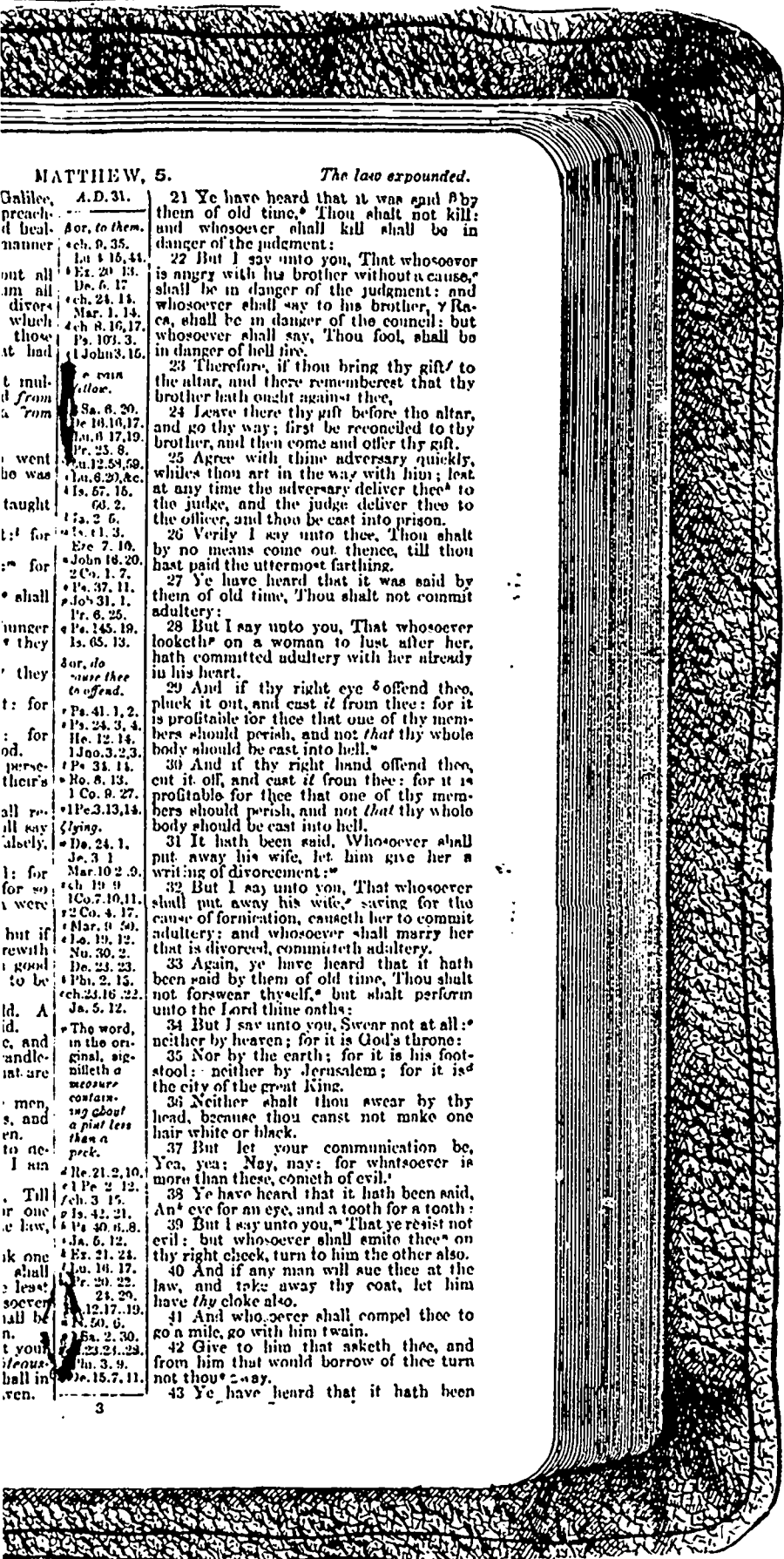
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MATTHEW, 5. *The law expounded.*

Galilee, A.D. 31. 21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery. 33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself; but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil. 38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 43 Ye have heard that it hath been

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THE TEMPLAR is Canada's National Prohibition Paper. It is a large eight-page weekly, and is great value for \$1.00 a year; published in Hamilton, and edited by W. W. Buchanan. The *Templar* is well conducted, ably edited, and strictly independent, although some Grits may call it Tory, and some Tories call it Grit. If you want to see what the party papers fear to publish on the great question of Prohibition, you should read the *Templar*.

While the *Templar's* specialty is the Total Suppression of the Legalized Liquor Traffic, it has a Social Reform Department, which is valuable, and a Social Purity Department, which is invaluable. We should like to have it accompany the DISCIPLE into every family of Disciples in the country.

We cannot say how long this offer will stand—not long, we judge. We advise our friends to "make hay while the sun shines."

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We shall send a copy of the Pioneer Picture to new subscribers, who do not get the Bible, until further notice. Also to old subscribers who have not already a copy, if they will pay up.

Once more and finally, friends, if you want one of these magnificent Bibles, send on your order with the money very, very soon.

Evangelistic Work.

There have been, so far, very few protracted meetings this year. Last year our evangelistic work reached high water mark. If we would go beyond it this year—and we should certainly aim to do so—it is high time to commence planning and acting. The pastors of the various churches, with very few exceptions, are prepared to respond to calls of this kind. In the case of churches too weak to hold a meeting, the Board may be appealed to, and, if satisfactory, help will be given to a limited extent.

T. L. FOWLER, Cor. Sec.

Church News.

Items of Church News should be pointed 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.

HARWICH, Oct. 25th.—Four confessions since last report. H. M.

BRIDGEBURG, Oct. 17th.—There have been two additions at Bridgeburg since Bro. McDougall left. Bro. James is carrying on the meetings.

ACTON.—From a private letter we extract this: "The church here is getting on nicely but quietly. We like Mr. Stephens splendidly."

ALDBOROUGH, Oct. 23rd.—One more baptism since last report. This makes twenty-one baptized in Aldborough during my holidays.

T. L. FOWLER.

TORONTO, Cecil St.—It will interest our people to know that Miss Daisy Macklin, sister of Dr. Macklin, of Nankin, China, was baptized in Cecil St. Church, on Oct. 13th. We understand that her purpose is to be a medical missionary.

AYLMER AND DORCHESTER.—There have been three additions at Aylmer recently, and one at Dorchester. Special meetings will be held at Aylmer in November. Bro. Cunningham, of St. Thomas, will assist Bro. Ballah.

FAYETTE, O., Oct. 24, 1895.—I have thought the brethren in Canada would be pleased to hear that Bro. J. G. Scott, late of Toronto, has received a unanimous call to take charge of the work in this place. Bro. Scott seems to be a very enthusiastic worker, and already has the work in hand much better than some persons who have been here double the length of time. We are very much pleased with his work. Last Lord's day morning was devoted to Home Missions, and Bro. Scott

succeeded in raising more than double the amount of last year.

F. W. WOOD.

WALKERTON.—As you are probably aware, we are now without a regular preacher. Yet, although our Lord's day morning attendance is not large, we meet regularly to remember Jesus in the ordinance of His appointment. Our Sunday-school is held immediately after the morning service; and the Wednesday evening prayer-meeting is kept up. We were delighted to have a visit from our much loved brother Andrew Scott and family, of Saginaw, Mich., on Oct. 6th. He drove down from Paisley in the morning, and preached for us, and, although the notice was short, many of Bro. Scott's old friends came out to hear him. We feel sure they will all long remember the sermon, filled as it was with Gospel truth, earnest exhortation and encouraging thoughts. Bro. Scott has been doing a grand work for the Master. He drove his own carriage all the way, and expected to preach every Sunday and Wednesday during his trip through Canada. We thank our brother for his visit, and we pray they may have a safe return to their home and friends.

T. WHITEHEAD.

"A Thousand Thanks."

Rev. M. E. Siple, of Whitevale, Ont., writes, July 24th, 1894:—"I had suffered indescribable torture for two years or more, that is at times, from dyspepsia. Fearful pain and load in stomach, pain between shoulders, and sensation as of being pulled right in two in small of back. I dieted, used patent medicines and different doctors' medicines all to no use. Your K. D. C., third dose, completely relieved me, and four bottles, I believe, have cured me. A thousand thanks; I can study, preach and do my work now with energy and satisfaction as of yore."

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Children's Work.

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

Christopher Columbus.

BY AGNES.

PART I.

It is four hundred years since America was discovered. We speak of it very glibly now; but think of the courage, both physical and moral, that it took to set out, sailing away, away, with no knowledge of the stopping place, no idea of the people or the creatures to be met with. It took a brave man to undertake it and such a man was the subject of this sketch.

Christopher Columbus was born in Genoa, in Italy, about 1435. It is said that, at fourteen years of age, he became a "mariner's boy"—what we probably call a cabin boy. His first voyages were made back and forth through the Mediterranean Sea. Sailors had to be soldiers too in those days, for the sea swarmed with pirates, so Columbus saw plenty of fighting. He was a fair skinned, auburn haired youth, and grew remarkably tall and strong at his rough work—rough and reckless too. He says of himself he was "never so happy as when there was most to do."

While he was still very young, some discoveries were made about the coast of Africa by the Portuguese which interested him deeply. He engaged in the Portuguese service in order to go on voyages of discovery, and with them he sailed south, cruising about the Guinea Coast, north also as far as the Thumb of Ptolemy (Iceland), where he probably heard that some of the bold Icelandic sailors sailing west and south had touched a broad land, but no one knew its extent. Be that as it may, we know that Columbus studied maps and charts, por'd over his Bible, and knew all the traditions of ancient history relating to the famed Island of Atlantis. For twenty years he studied and pondered, coming to the conclusion that the world was round, therefore by sailing due west he would come to the continent of Asia. His opinion was that it might be five thousand miles away; but even should it be that far, it would be a much easier journey to India than through the Mediterranean and over the deserts of Syria.

Being thoroughly convinced of the value to the world of his idea, he went to Joan (John) II, king of Portugal, and asked for vessels and men to carry out his enterprise, but was refused. He also tried Genoa and possibly

Venice, but in vain. Then he sent his brother Bartholemew to England to Henry VII., while he himself tried Spain.

Late in the year 1484 (some say 1486) Columbus set out with his son Diego for Madrid. Diego was only a little boy, and, as they went on foot, he grew very tired, dusty, travel-worn and hungry, they stopped one evening at the gate of the Franciscan Convent of Rabida, just above the seaport of Palos, and begged for food and shelter. The prior of the convent saw that his guest was a remarkable man and led him to talk, and all his discourse was naturally about the voyage he wished to take and the discovery he was so certain to make. The prior was evidently convinced, for he gave Columbus a letter of introduction to the queen's confessor and offered to take charge of Diego.

So, at last, Columbus reached the court of Spain, but for a long time no one was friendly enough to introduce him and his scheme to the king and queen. Many months he waited, living as he could by copying maps and charts. At last he was received and a great council summoned to discuss his plan. Some of them were convinced by his great learning and his eloquent pleading, but the greater number were too prejudiced to think he could know more than they. For seven years he waited about, eking out a living. Finally in the winter of 1491, he asked the council for a final decision, and they "pronounced his scheme to be vain, anti-scriptural and impracticable."

(To be continued.)

"Thy Word Have I Hid in My Heart."

To know the Bible well is, in the best sense, to be educated. To know the Bible well is not merely to know its history, its writers and the languages in which it was written. It is rather to hear the voice of God through it, as Adam heard it in the cool of the day; to say of it, "Thy statutes have been my songs in the house of my pilgrimage;" to listen to the risen Christ as did the two disciples on the way to Emmaus, expounding "in all the Scriptures the things concerning Himself." No habit more profoundly exalts the whole life than that of daily devotional reading of the Bible. No education produces so fine a character as thinking the thoughts of God and walking with Him.—*Congregationalist.*

Hood's Sarsaparilla, taken at this season, will make you feel strong and vigorous and keep you from sickness later on.

Woman's Work.

THE WOMAN'S MISSIONARY SOCIETY.—President, Mrs. S. M. Brown, Winton; Corresponding Secretary, Miss L. V. Riach, 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. Cliphant, 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. Riach, Cor. Sec., 225 Maria St., Hamilton, Ont.

OWEN SOUND.—As no communication from Owen Sound has yet appeared in the Woman's column, it was suggested at the last meeting of our Auxiliary that a short report from here might prove interesting to its readers.

There is no need, I presume, to say much regarding our method of work, as it is doubtless the same as that of most of the Auxiliaries. We meet the first Monday in every month, at the home of our President, and in the evening, from half-past seven until nine o'clock. We have tried other hours, but have found that the most convenient for many reasons. Although not large, our band is earnest and devoted, and we work together very harmoniously. Our meetings are always of the most interesting character, and we find the discussion on each subject taken up helpful and inspiring.

The Treasurer's report thus far is very satisfactory, showing the monthly payments have been well kept up.

The influence of our Auxiliary has made itself felt outside of its regular field of work, and from it has sprung a circle that meets every month, especially for prayer and benevolent work.

Some of the sisters in the church are not, I regret to say, identified with us, whether from lack of interest in our cause, or for other reasons, we cannot tell. Various means of winning to us their sympathy and help have been tried, but without apparent success. The last expedient has been, that of having the programme for each month printed in leaflet form, and distributed to each sister in the church who is not a member of the Auxiliary, for we still hope, in some way, to kindle that Divine flame which should glow in the heart of every follower of the Lord Jesus, and which has the power to transmute even the most indifferent into an ardent worker in the great mission field.

Before closing, I should like to tell you of our last meeting, which was very enjoyable, and which partook more of a social nature than usual. We had made it the occasion of a farewell gathering, in honor of Sister Pearce, who has gone on her annual visit to friends in New York, and though the

night was stormy, and some of the members ill, there was a very fair representation of the Auxiliary, one member driving three miles to be present. The first part of the evening was filled with the customary programme, and then, while the hostess dispensed most delicious bread and butter, cake and coffee, conversation was indulged in—"the hum of voices filling all the air." The evening had lengthened until the clock pointed to ten, before we realized that the hour of parting must come. Then, gathering around the piano, we all sang, "Blest be the tie that binds," and after the benediction, bade our sister God-speed and departed.

EMILY H. STEPHENS, Sec.

GRAND VALLEY, Oct. 14, 1895.—We only number seven members as yet. We hold our meetings from house to house. Have started what we call a missionary quilt—a common patch work one. When finished, we will send it wherever we find a place that it is needed. Perhaps some of our sisters can suggest such a place. We always enjoy the woman's page of the DISCIPLE, and find the "Programme" very helpful in our meetings. The committee of Owen Sound ladies chosen to look after that part of the page is a good one. We know them of old.

S. E. FINCH.

HAMILTON.—The Hamilton Auxiliary has been organized for three years. During this time meetings have been held monthly, and have been on the whole interesting and profitable.

The programmes published in DISCIPLE have been followed for the most part, and, when time allowed, items of interest on the work of missionaries in foreign lands, have been read. Most of our members take part.

We have depended entirely upon the monthly dues for raising the sum to meet our pledges for the general work. Last year O. C. W. B. M. Day was observed for the first time with us.

A few months ago we circulated a subscription list among the church members generally, for the purpose of improving the interior of the church. As a result, it is now clean and comfortable.

L. V. RIOCH, Sec'y.

At the Western District Meeting the following resolution was passed:

"That we appoint a committee to confer with the standing committee of the General Board and arrange to open up a question drawer in the DISCIPLE."

The following compose the committee: Miss Bella D. McKillop, Mrs. D. M. Ash, Mrs. M. E. Smith.

It was an error, as stated in last paper, to say that Sisters Ash and McKillop were appointed organizers.

BELLA D. MCKILLOP, Sec.

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Foreign Missions.

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Official News from the Foreign Society.

The Executive Committee met in regular session in the Mission Rooms, Y. M. C. A. Building, Cincinnati, September 20, 1895. Present: C. I. Loos, G. A. Miller, George B. Ranshaw, J. A. Lord, F. M. Rains. The devotional exercises were led by G. A. Miller.

FINANCES.—The receipts for the month amounted to \$2 572.47; the disbursements, \$6,967.90.

NOTES FROM THE FIELDS.—*India.*—Mrs M. D. Adams is in a sanitarium. Her health is the cause of anxiety.—W. E. Rambo is down with fever and both his children are sick.

Turkey.—G. N. Shishmanian reports that he is not allowed to receive any more newspapers, owing to the opposition of the Government.

China.—Dr. Macklin's family is sick, and the physician recommends that they go to Japan. Miss Emma Lyon, Nankin, is now in Japan upon the recommendation of her physician.

E. E. Paris is working among the churches in Texas before leaving for Africa. He is being cordially received by the churches, and they express much interest in his great undertaking.

Dr. F. Haigh and wife, of Sparland, Ill., were present for a conference on Africa.

H. D. Smith, of Marshall, Mo., was engaged as Secretary of Foreign Missions for Missouri. He will begin November 1st.

M. B. Madden and wife sailed from San Francisco, September 3rd, for Tokyo, Japan, their future field of labor.

Miss Stella Franklin sailed from New York, September 4th, for Damoh, India, her future field of labor.

A. F. H. Saw and wife sailed from Vancouver, September 16th, for Nankin, China.

A. McLEAN, } Secretaries.
F. M. RAINS, }

Eureka College to the Front.

The Missionary Board of the Christian Association of Eureka College, Eureka, Ill., sends \$600 this week for Foreign Missions. Fred E. Hagan, the Treasurer, says: "I wish it were ten times as much. We expect yearly to pay more definitely into the work. We hope to send about \$200 more before January 1st, 1895."

Our colleges are certainly catching the fire of missionary enthusiasm. The college is a mighty power-house in this cause. This contribution and the ex-

INDIGESTION
CONQUERED BY K.D.C.
IT RESTORES THE STOMACH
TO HEALTHY ACTION AND TONES WHOLE SYSTEM

pressed purpose of this Association are certain signs of larger things in the cause of world-wide missions.

A. McLEAN, } Secretaries.
F. M. RAINS, }

A Circuit of the Globe.

A. McLEAN.

No. vii.—The Hawaiian Islands.

Our ship reached her moorings in Honolulu on Saturday morning, August 10th. We remained there three days for repairs. T. D. Garvin came on board and invited me to his home. W. C. Weedon was on the pier to repeat the welcome already extended. Mrs. Garvin had a hot breakfast waiting. She knows the direct route to the heart. Miss Wrick had arrived on the Belgic the night before, and was domiciled with the Garvins. She was on her way from Tokyo to Des Moines. Miss Harrison and Mrs. Beard and the gentlemen who are members of the preacher's family, showed me much kindness. This brief stay enabled me to see the place and the people, and to learn some things that otherwise I should never know.

The Hawaiian islands lie between the tropic of Cancer and the Equator. They extend from northwest to southeast, a distance of three hundred and eighty miles. They are in the track of commerce between the United States and Australasia, and Panama and China. They are now, and must continue to be, an important commercial center. They are not a group, it has been said, but a string of islands, or rather a string of pearls in the sapphire center of the great American seas. They are of volcanic origin. They contain many extinct craters, while on one island there are two craters still active. On the island of Maui there is the largest extinct crater in the world. The mountain is ten thousand and thirty feet above the sea. The crater is twenty miles in circumference and two thousand seven hundred feet deep. London and New York could both be placed in it. The island of Hawaii has the two largest active volcanoes on the globe. One is as high as Pike's Peak. Oahu is the most important island, since it contains the capital, Honolulu, and possesses the best harbour. Hawaii is much the largest, and gives its name to the group. Though the islands are within the tropics, the weather is mild. The average temperature for the year is 74°. The average of the coldest months is 69°, the average of the warmest is 78°. The trade winds and ocean currents moderate the heat. The weather consists of sunshine and breezes.

Captain Cook discovered and brought these islands into connection with the rest of the world in 1778. He called them the Sandwich Islands, after his patron, the Earl of Sandwich, but the official name is the Hawaiian Islands. Cook left goats and pigs and seeds of melons, pumpkins and onions with the natives. He left, too, diseases unknown before, which spread and caused misery and death. For a time Cook was worshipped as a god. Pigs were offered and prayers were recited to him. He was installed as an incarnation of the God Lono. He moved among them as an earthly deity, observed, feared and worshipped. His men were looked upon as supernatural beings. The messengers sent to the other islands said: "The men are white; their skin is loose and folding; their heads are angular; fire and smoke issue out of their mouths; they have openings in the sides of their bodies into which they thrust their hands, and draw out iron, beads, nails and other treasures, and their speech is unintelligible." On his second visit Cook was killed. The natives grew weary of the conduct of his crews. Quarrels arose and several perished. George Vancouver, a captain of the British navy, visited the islands three times, in 1792, in 1793 and in 1794. He introduced orange trees and grape vines and cows and sheep. He refused to sell firearms or ammunition. He was a friend of the natives and his name is held by them in grateful and loving remembrance. Horses were introduced by Captain Cleveland in 1803. Some of the men who visited the islands were kind and courteous and did what they could to uplift and ennoble the natives. The most were not so. They debased and debauched them; they outraged and robbed and shot them without cause. The king that was on the throne in Cook's time and Vancouver's time put an end to petty wars and feudal anarchy and consolidated the islands under one government, and thus prepared them in part for Christianity and civilization.

The first missionaries landed in 1820. Some Botany Bay convicts had preceded them and circulated all sorts of evil reports about them. It was a question whether they would be allowed to remain. God decided the issue in their favor. It was not long till the term missionary became one of honor. If a man was decent and paid his debt, quarterly he was set down as a missionary, though he might have no more to do with the spread of the gospel than Claus Spreckels has to-day. The missionaries found the idols abolished. But although idolatry was formally and

legally done away, its superstitions were destined to survive for generations to come, and to blend with and color their conceptions of Christianity. In the first group of missionaries there were two clergymen, five laymen and their wives, and three natives who had been educated in America. The names of the clergymen were Hiram Bingham and Asa Thurston. To some the whole enterprise seemed the acme of folly. A ship owner said: "These women are fools. They can not live there, and will, every one of them, be back within a year, and I have given my captains orders to give them their passages whenever they apply." He had more of the milk of human kindness in him than faith. The women were neither fools nor cowards. They did live there and many of them died there. The first sermon was preached April 25, 1820, by Mr. Bingham, from the text, "Fear not, for behold I bring you tidings of great joy." The first church was built the next year. It was a thatched house. In course of time a second was built on the same site. It was of thatch, and seated 2,000. Some years later a large stone building was erected. The stones were carried for about a mile on the shoulders of the men. Trees were cut on the mountains and dragged to the sea and floated round to Honolulu. This house still stands. A slab of marble in memory of Mr. Bingham states that he preached there for twenty years, taught confiding kings and queens and chiefs, faced dangers, bore calumny from abroad, aided in reducing the language to writing, translated most of the Bible, composed books, hymns and tunes, baptized a thousand converts, planned this edifice, and, with his loving people, on June 8, 1839, laid the adjoining corner stone, beneath which was placed a Hawaiian Bible, which was first published, May 10, 1839. From here, amid loud wailings of many of his flock, he sailed on August 3, 1840, to visit his native land, but, never returning, was not with us when, on July 12, 1842, with joyful acclamations, they thus dedicated this church to Jehovah our God for ever and ever. More than once his life was in peril. A drunken sailor, brandishing his knife, said, "You are the man every day." Another aimed a blow at him with an ugly club. His pupils interfered and saved his life. He had interfered with their passions and lusts; that was the head and front of his offending. The first printing was done in 1822. The first marriage was solemnized in the same year. The relations between the sexes had been very loose in the dark days. Almost everything connected with the

Local

lives of the people had to do with religion; except marriage. The missionaries introduced a new order of things. The original workers were strongly reinforced from time to time. The good work spread all over the islands. The whole people were gathered into churches and schools and Christian homes. They were clothed and in their right mind. Missionaries were sent to the Gilbert, to the Marshall and to the Marquesas Islands. When the Jubilee was observed the motto seen everywhere was this, "The life of the land is perpetuated by righteousness." Back of the old stone church is the graveyard where the missionaries and their families are buried. Under royal palms and firs they rest from their labors. This is holy ground; it is God's acre. I saw the mausoleum where the ashes of kings and queens repose; but no place in Honolulu stirred my soul so deeply as this.

The People Marvelled

AT THE RESCUE OF MR. METCALFE, OF HORNING'S MILLS.

Badly Crippled With Sciatica and an Intense Sufferer for Years—For Two Years was Not Able to Do Any Work—Dr. Williams' Pink Pills Restore Him to Health.

From the Shelburne Economist.

The completion of the local telephone service between Shelburne and Horning's Mills by Messrs. John Metcalfe and W. H. Marlatt, referred to in these columns recently, was the means of bringing to the notice of a reporter of the *Economist* the fact of the remarkable restoration to health, some time ago, of Mr. Metcalfe, the chief promoter of the line. For about two years Mr. Metcalfe was a terrible sufferer from sciatica, and was unable to work. While not altogether bedfast, he was so badly crippled that his bent form, as he occasionally hobbled about the streets of Horning's Mills, excited universal sympathy. The trouble was in one of his hips and he could not stand or walk erect. His familiar attitude, as the residents of Horning's Mills can vouch, was a stooped over position, with one hand on his knee. Mr. Metcalfe says: "For about two years I was not able to do any work.



"Walked in a stooped position." Local physicians failed to do any good,

and I went to Toronto for treatment, with equally unsatisfactory results. I also tried electrical appliances without avail. I returned home from Toronto discouraged, and I said that I would take no more medicine, that it seemed as if I had to die anyway. My system was very much run down and the pains at times were excruciating. I adhered for several months to my determination to take no more medicine, but finally consented to a trial of Dr. Williams' Pink Pills, strongly recommended by a friend. Before I had taken them very long I felt a great deal better my appetite returned, and the pains diminished. After using the pills for some time longer, I was able to stand and walk erect and resume my work in the full enjoyment of health and strength. People who knew me marvelled at the change, and on my personal recommendation many have used Pink Pills. This is the first time, however, that I have given the facts for publication."

On being asked if the sciatica had ever returned, Mr. Metcalfe stated that once or twice, as the result of unusual exposure, he had experienced slight attacks, but he always kept some of the pills on hand for use on such occasions, and they never failed to fix him up all right. Mr. Metcalfe, who is 52 years of age, is in the flour and provision business, and, as proof of his ability to do as good a day's work as he ever did in his life, we may state that the most of the work connected with the erection of his six miles of telephone line was performed by himself. Mr. Metcalfe also mentioned several other instances in which the users of Pink Pills derived great benefit, among them being that of a lady resident of Horning's Mills. The *Economist* knows of a number of instances in Shelburne where great good has followed the use of this well-known remedy.

The public is cautioned against imitations and substitutes "just as good." These are only offered by some unscrupulous dealers because there is a larger profit for them in the imitation. There is no other remedy that can successfully take the place of Pink Pills, and those who are in need of a medicine should insist upon getting the genuine, which are always put up in boxes bearing the words, "Dr. Williams' Pink Pills for Pale People." If you cannot obtain them from your dealer, they will be sent post-paid on receipt of 50 cents a box, or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

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Friday, Teachers' Meeting, 8 p. m.
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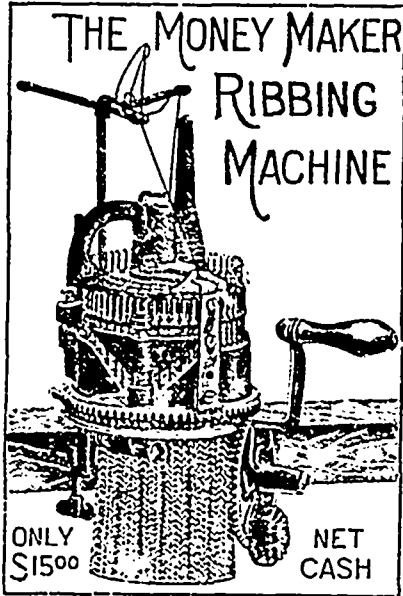
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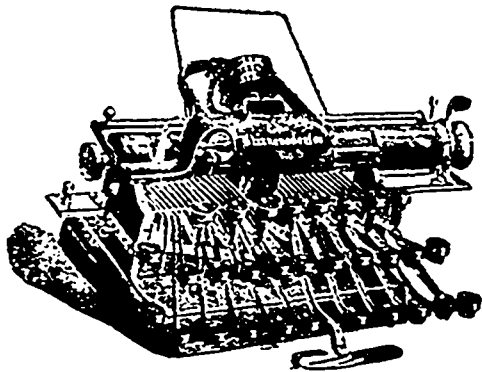
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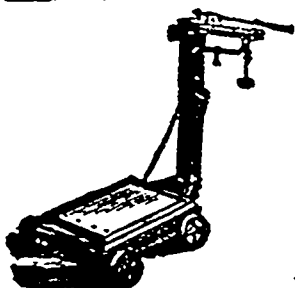
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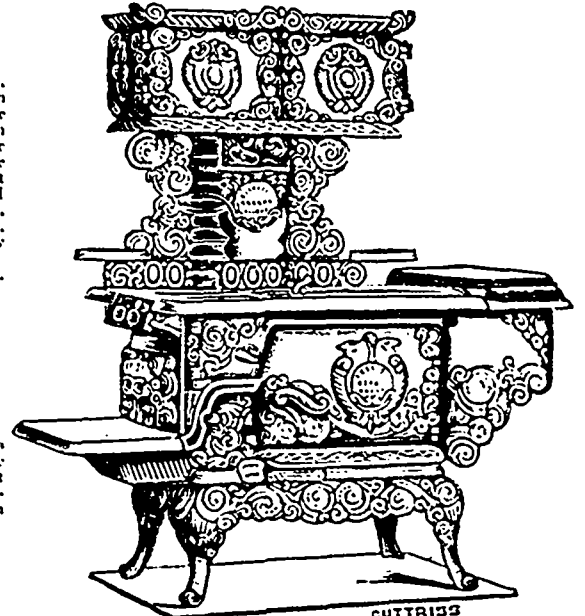
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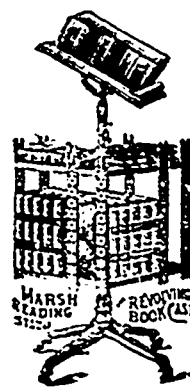
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