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THE DISCIPLE OF CHRIST

AND CANADIAN EVANGELIST.

Duncan Robertson m 98

"If ye abide in my word, then are ye truly my disciples."—Jesus the Christ.

VOL. X., No. 11.

HAMILTON, OCT. 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.

Labor Day in Hamilton was celebrated by a Trade Procession. Prominent in the procession were the employees of Tuckett's tobacco factory. There were men, women, girls and little boys among them. Labor day is supposed to be in the interest of "Labor." It occurs to us that it would be to the advantage of "Labor" if "Labor" would cease to support tobacco factories.

The *St. Thomas Journal* has found an old school teacher who is of an observant turn of mind, and who, on reading Principal Grant's letter on the school question, took decided issue with the preacher on the question of State taught religion. "Were Satan to be on the School Board of any section in this country," says this gentleman, "he would vote for religious teaching in the schools, believing his purposes to be well served by the contempt into which religion is brought where taught perfunctorily and not from the heart."—*Hamilton Times*.

We know of another old school teacher, who thinks the aforesaid old school teacher is not far wrong.

Premier Crispi delivered an oration eulogizing Victor Emmanuel and Garibaldi as the saviours of Rome from foreign tyranny. If Christianity could conquer the world without the aid of arms, it was difficult to understand why the Vatican should desire a principal principality in which to exercise its functions. In no state, he declared,

had the church so much liberty as in Italy, and Catholics ought to be grateful for this to those who had striven to unify Italy by making Rome its capital.

Signor Crispi concluded by saying that if, despite the advantages which the clergy enjoyed, they should violate the laws or vituperate the country, their punishment would be prompt and inexorable.

The Italian Premier is reported to have used the above words at the late celebration in Rome commemorative of the entering of the Italian troops into Rome, Sept, 20th, 1870. It would seem that the Pope will have to get along without his "temporal power" a while longer.

Some one makes the good point that if we are to have Bible reading in the public schools, we must have Bible teaching too. Certainly, for it would be manifestly absurd to forbid the teacher to explain to the scholars the book he is required to read to them. If bright scholars should listen attentively to the reading of the Bible, they would be sure to ask questions. In fact, if one will think of it, he will perceive that there is scarcely any part of the Bible but requires explanation more or less. And that is not saying anything against the Bible. It follows that, as we are not willing to have the Bible taught, we should not demand that it should be read in the public schools.

The *Christian Work*, of New York, in a recent issue says, whether baptism be administered by sprinkling or by immersion is a matter not of the essence of Christianity, but has to do with times, persons, places. That is a strange way for a Christian paper to express itself. Does not the *Christian Work* know that sprinkling is not baptism at all? The founder of Christianity ordained baptism (immersion). All scholars know that. Why, then, talk about administering baptism by sprinkling? Would the *Christian Work* venture to say that baptism is not of the essence of Christianity? We trow not. And why not? Because it is Christ's own appointment.

The Anglican Synod at Montreal by

an almost unanimous vote refused to sanction the optional use of the Revised Version of the Bible in public worship. The Revised Version is the best version. Why should not the best be used? The Revised Version will make, is making, its way, in spite of synods, etc., because of its unquestionable superiority.

The use of the Revised Version of the Bible in public worship, in prayer-meetings, or in the Sunday-school, will set people thinking, and will necessitate explanation as to the original languages in which the Bible was written. The preacher or teacher will be required to post himself in order to be able to answer the questions raised. But that will be good for him and the people who ask the questions.

Dr. Cochrane, minister of Zion Presbyterian Church, Brantford, in a recent sermon, used these words:

"I wish to say once for all, while I would love to see the Bible taught in the schools, rather than have the money of the State used for propagating Romanism on the one hand, and Ritualism on the other, I would support secular schools, leaving the churches to attend to the religious education of the young."

Let's see, was it not the *Canada Presbyterian* which a while ago said that none of "the leading thinkers" in any of the churches were in favor of secular schools? It looks as though "the leading thinkers" might do a little "following" on some questions. That will encourage some of us who do not pose as leading thinkers to do a little more thinking on our own account. Let this be said plainly, kindly, emphatically, once more: As things have themselves at present, we cannot have the Bible taught in the public schools.

The Star Theatre in Hamilton has the reputation of presenting a low order of entertainment and of catering strongly to the lower side of human nature. It is said that many quite small boys attend the place. The Ministerial Association has drawn the attention of the authorities to the reputed character

of the Star Theatre, and has asked that before its license is renewed a thorough investigation should be made. We are glad to note that this reasonable request has been granted, and we trust that an earnest effort will be made to discover the facts. Every citizen should set his face against a vile theatre, and we hate to think that any citizen would be willing to make a living by means which fill people's minds with vile thoughts and fit them for evil deeds.

Young man, do not gamble, even a little bit. We have a pitiful case in Hamilton just now. A trusted official in a bank the other day suddenly left the city. It was discovered that he had been using the funds of the bank to a considerable extent, and a detective was put upon his track, who overhauled him in a couple of days and brought him back to the city, dejected and disgraced. He was locked up in the jail overnight, and brought before the police magistrate in the morning, looking weary and worn and ashamed. The reporters say he had an affecting interview with his wife, after being remanded to jail for a few days. And there, "behind the bars," he lies a victim of the gambling mania, so it is said. Young man, we repeat, do not gamble, even a little bit.

Another thing we are moved to remark on is the cigarette habit, especially among boys. We have recently had the matter brought before us in a way that makes us feel like jerking the cigarette from the mouth of every boy we see with one. A physician, after examining a large number of boys addicted to the habit, said that they would never be strong, and that their sight was irreparably injured.

Do you want a good Bagster Bible and two of the best papers in Canada for a trifle? If you do, read our clubbing offer on page 7.

Contributions.

To-day.

ANNA D. BRADLEY.

"Why, Mrs. Bradley!" exclaimed one of my little pupils to-day. "Just look! There will be no way for me to play that next measure!"

"What is the trouble?" I asked.

"There will be no way for me to finger it if I play this one as it is marked. Just look how mixed up it is!"

"Well," said I, "you don't need that other measure yet; you may never get to it at all. Let us just learn this measure, and learn it right, and not worry ourselves about that other one until we need it. What do you say?"

Loucile laughed gaily, and went bravely to work. I confess that the measure to which she referred did look a bit puzzling; indeed, "all mixed up" did it seem to the inexperienced eye. But I also knew there was no use in my taking time then to explain the manner of rendering; for a perfect mastery of the first would prepare the way for an easy performance of the second. So I sat quietly by while my little friend patiently overcame the troublesome measure. Several times did the little maiden go over the same ground, until at last it was correct.

"Now go on," said I; "don't stop at all." And without the least difficulty the second bar—the puzzling bar, the bar which she had fancied it would be impossible for her to render if she played the first one as I told her—without any hesitation the little fingers glided over it, and on to the close without interruption.

Loucile's face was bright with smiles of satisfaction.

"Was it so very difficult?" I asked with mock gravity.

"Well, you see," she replied, "what scared me so was the way it looked. But I didn't think much about this first one being such a help to the next. Why, playing this one this way just fixed me all right for my next, and it was easier than the first; though it did look hard," she added, with an emphatic little nod of her head.

And then my thoughts became no longer objective, but subjective. I looked at myself, and could see my whole life mirrored in this trivial little scene. The present duties, which lie just at my hand, do not hold my attention. I look beyond, and see some possible duty lying in my path, and I grow affrighted.

"Oh!" I cry, as did my little pupil of the morning, "just see what a bur-

den will fall upon me. I will never be able to bear it."

"It hasn't fallen yet," whispered good, old common sense. "It is not your duty to bear, to-day, the burdens of to-morrow. The trial you fear may never be yours. This is your duty—it lies just at your hand. Do this just as it should be done; and do not worry about that which lies beyond you."

But I do not heed old Common Sense. I do worry, and my present duty is not one half so well performed as it might have been, if my mind had been at rest. And the other duty—the one that frightened me? Often I never meet it at all; but if I do, the right performance of it is so much more difficult than it need have been if I had been living my life, just day by day, as my Saviour had commanded.

If I could only realize in my own spiritual life what I so try to impress upon the minds of my pupils, that the only thing needful for them to do is just the daily lesson that is assigned to them.

"Give us *this day* our daily bread," is the prayer which we are taught to utter. We do not need bread for to-morrow, neither for our physical or for our spiritual being. To-day is all that belongs to us: to-morrow belongs to God. To-day is time: to-morrow is—if we can define it at all—only another name for eternity. And if I live my life to-day aright; perform faithfully my little humdrum, common-place, sometimes tiresome duties, to-day, there is no danger but I will be fully and royally equipped to face unflinchingly every danger that may assail me when to-morrow shall have become another to-day.

Just strength for to-day! It is all that you and I will ever need. And this much strength is always at our command if we will but put forth our hands to grasp it. "As thy day, so shall thy strength be." This is a promise, sure and steadfast, and has never been known to fail.

Ah, if I could only close my door upon my past; turn my back upon to-morrow, and be shut up in "TO-DAY," with only Jesus for my companion, then what a strong and beautiful life I could live! What a heaven it would be in which to go to heaven!

Dear Father, help me; for this is the life my better spirit yearns to live. Oh, help me to realize that it is present duty which I must perform, present help which I must render, present words of hope and cheer which I must speak, present smiles of love which I must offer, a present life which I must live.

Then help me, Lord, to live TO-DAY.

Afterward.

"Sunset and evening star
And one clear call for me,
O, may there be no moaning of the bar
When I put out to sea.

But such a tide is moving seems asleep,
Too full for sound and foam
When that which drew from out the
boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark;
O, may there be no moaning of farewell
When I embark.

For though from out this bourne of
time and place
The flood shall bear me far
I hope to see my pilot face
When I have crossed the bar."

—TENNYSON.

"A Bothered Brother."

If we are not to capitalize disciples of Christ, and must not say "our people," nor "we," nor "us," pray tell us how to designate ourselves and our work.

A BOTHERED BROTHER.

There is not the slightest impropriety that we have been able to discover, in designating ourselves as "Disciples of Christ," with a capital D. Indeed, there is much propriety in so doing, if we use that designation, and there is none more scriptural or more appropriate. The force of the capital "D" in such use is to signify that we are not the only disciples of Christ, the phrase without the capital D signifying all who believe in and follow Christ. The capital "D" says, "We beg to designate ourselves by the scriptural term 'Disciples of Christ,' but while using it in this special sense, we claim no monopoly of the name, and when all other disciples refuse to wear party names we will drop to the 'lower case d.'" There is modesty and courtesy in its use, as well as scriptural propriety, and this is the reason the name is coming into universal use among us.

As to the use of "we," "us," "our people," etc., there is a great deal of hypercriticism. Their use is a necessity of speech without resorting to some lumbering and ponderous circumlocution. To say, "Our churches are growing in missionary zeal," is not a whit more sectarian than to say, "The churches engaged in the current reformation for the restoration of primitive Christianity and the union of God's children are growing in missionary zeal," and it is a great deal more convenient. Life is too short to substitute a definition or a sermon for a pronoun.

We are a distinct religious force in the world, seeking affiliation with all who are like-minded with us on the great fundamental principles of our refor-

mation. Why should we shrink from that fact or seek to conceal it? To be a distinct religious body is not to be a sect, unless the basis of our fellowship is sectarian. It is not a capital "D" or the use of "we" and "us" in their proper place that can make us a sect, but the sectarian spirit expressing itself in sectarian limitations as to fellowship. As long as the necessities of the case compel us, against our will, to be separate from other Christians, it will be necessary to use certain terms or phrases to designate ourselves as those engaged in a common work of reformation. "Disciples of Christ" is a name universally understood, now, is not offensive, makes no false claim, and is most modest and scriptural. Our local churches we should prefer to have designated as the Church of Christ at such a place or on such a street. In both these designations Christ is given the pre-eminence that is due him. When the time comes that all Christians are willing to be one in Christ, there will be no difficulty on our part about the name. We are willing to use any and all that honor Christ.—*Christian Evangelist*.

The Best Half of Life.

The best half of life is in front of a man of forty, if he be anything of a man. The work he will do will be done with the hand of a master and not of a raw apprentice. The trained intellect does not see "men as trees walking," but sees everything clearly and in just measure. The trained temper does not rush at work like a blind bull at a haystack, but advances with the calm and ordered pace of conscious power and deliberate determination. To no man is the world so new and the future so fresh as to him who has spent the early part of his manhood in striving to understand the deeper problems of science and life, and who has made some headway toward comprehending them. To him the commonest things are rare and wonderful, both in themselves and as parts of a beautiful and intelligent whole. Such a thing as staleness in life and its duties he cannot understand. Knowledge is always opening out before him in wider expanses and more commanding heights. The pleasures of growing knowledge and increasing power make every year of his life happier and more hopeful than the last.—*Selected*.

You cannot be well unless your blood is pure. Therefore purify your blood with the best blood purifier, Hood's Sarsaparilla.

The Papacy and the Bible.

Archbishop Carr would have us believe that the Romish Church is not opposed to the free distribution and reading of the Bible. He says: "The popular Protestant impression regarding the attitude of the Catholic towards the reading of the Bible in the vernacular is wholly wrong." Facts, however, are stubborn things, and unfortunately the facts in this case are dead against the Archbishop. The *Southern Cross* cites a few of these facts, as follows: The Council of Trent, for example, recites that, "if the Sacred Books be allowed to be circulated everywhere indiscriminately, more harm than good would arise;" and in the fourth rule of the Index of Prohibited Books it enacts that no man shall possess a copy of the Bible without the permission, in writing, of his confessor. Clement XI., in a famous Bull, condemned as "impious and blasphemous" the proposition, among others, that "the reading of the Scriptures is for all men." Pope Leo XI., again, described the Bible Society as "strolling with effrontery throughout the world," and "laboring with all its might to translate—or rather to pervert—the Holy Scriptures into the vulgar language of every nation." To avert this "plague," His Holiness exhorted all bishops and priests to "turn away their flocks from these poisonous pastures." And the Irish bishops, to whom Archbishop Carr refers, solemnly reported to their flocks that "the perusal of the Sacred Scriptures in the vulgar tongue" was prohibited unless under certain conditions. Pius IX. again denounced the Bible Society for having "the hardihood to carry on the distribution of the Sacred Scriptures translated, contrary to the rules of the Church, into the vulgar tongue.—*Australian Christian Standard*."

Intellectual sympathies are limited. The more men study, the more they separate themselves into groups with special interests. But moral sympathies are universal. The more men try to do right, the more they come into communion with all other men who are engaged in the same struggle all through the universe.—PHILLIPS BROOKS.

It (faith) has dared to think of human history, not as a great flat plain on which men wandered pleasantly but aimlessly, always coming back at last to the dead camp-fires where they had slept before, but as a flight of shining stairs, up which men were to struggle toilsomely but eagerly toward a day of the Lord, a kingdom of heaven which was waiting for them at the top.—PHILLIPS BROOKS.

In Deep Despair.

A MONTREALER RELATES HIS WONDERFUL EXPERIENCE.

He Had Tried Foreign and Local Physicians and was Operated Upon Without Success—Dr. Williams' Pink Pills Cured When all other Medicines Failed.

From the Montreal Herald.

Instances of marvellous cures by the use of Dr. Williams' Pink Pills for Pale People are numerous, but the one related below is of special interest, owing to the peculiarity of the illness and also to the fact that in the present instance the gentleman is well known in Montreal. Mr. Charles Frank, inspector of the mechanical department of the Bell Telephone Co. at 371 Aqueduct St., and who resides at 54 Argyle Avenue, in an interview with the Herald reporter, related the following wonderful cure by the use of Pink Pills. Mr. Frank, who is 25 years of age and a Russian by birth, is exceedingly intelligent, speaks several languages fluently, and is now apparently in good health. "My illness came about in a peculiar way," said Mr. Frank. "Up to three years ago I was in the best of health. About that time, while in Glasgow, Scotland, where I was employed as clerk in a hotel, and, while sculling on the Clyde, a storm came up and I had a pretty rough time of it for a while. I evidently must have injured myself internally, though I felt nothing wrong at the time. On my way home, however, I fell helpless on the street, and had to be conveyed home in a cab, as my legs were utterly unable to hold me up. I was confined to bed for several days in the same helpless condition, when I rallied, but found that my urine was of a strange reddish hue. I called in a physician, who prescribed, but did me no good. I then called on Sir George McLeod, M. D., who also



Caught in a storm on the Clyde.

prescribed and advised me to go to the hospital. I was averse to doing this, and he advised me then to try a change of climate, telling me that my bladder was affected. I acted on his suggestion as to change and came to Montreal. I did not do anything for about a year

as I wished to get cured. All this time, my urine was tainted with blood although I was suffering no pain, but this abnormal condition was a source of continual anxiety. I finally went to the General Hospital, where the physician in charge advised me to stay, which I did. After remaining there for five weeks with no benefit, a consultation of physicians was held and an operation suggested, to which I this time agreed. After the operation was performed I was no better, my condition remaining absolutely unchanged. From this out I was continually trying medicines and physicians, but derived no benefit from anything or anyone. I was in despair, as the physicians who had operated upon me could not decide as to my trouble. I visited the hospital once more, and they said they would operate again, but I did not care to undergo a second and perhaps equally unsuccessful operation. Some physicians thought my trouble was consumption of the bladder; others, that it was Bright's disease; but none could cure that strange bloody condition of my urine.

"Finally I went to work for the Bell Telephone Co., some two years ago, where I worked myself up to my present position. But I was in a state of constant anxiety, as I felt myself getting weaker all the time, and I was listless and sleepy and weak in the legs. I was also pale and ill-looking, no doubt owing to loss of blood. From a naturally cheerful man I became morose, and gave up all hopes of ultimate recovery. One Saturday, some months ago, while walking along Bleury St. having seen the advertisement of Dr. Williams' Pink Pills in the Montreal Herald, I stopped at John T. Lyons' drug store and bought a box. I had tried so many medicines that I said to myself, 'If they don't cure me, I can't be any worse off than before.' After taking the first box I felt stronger and more cheerful, although there was no change in the bloody condition of my urine. But I felt encouraged and got three more boxes, determined to make a thorough trial of Pink Pills. After I had finished the second box I found that my urine was getting clearer, so I continued the use of the pills, taking two after each meal. When I had finished the third box my urine was quite clear, the first time in three years. I was delighted, and continued taking the pills until I had finished six boxes. I am strong now, and have no recurrence of the trouble, and, as you can see, the flush of health shows itself in my face. To think that I was cured by the use of \$3.00 worth of Dr.

Williams' Pink Pills, after trying a number of physicians and undergoing an operation in vain, is a puzzle to me, and I am sorry that I didn't know about this grand medicine before. I would have willingly given \$200 or \$300 to have been guaranteed a cure by anyone.

"I am willing," said Mr. Frank in conclusion, "to see anyone who wishes to verify this interview, as I consider it my duty to my fellow-men and a matter of gratitude to the marvellous cure their medicine has effected. I have come to the conclusion that Pink Pills are the best blood builders in existence, and I think everyone should try them."

The Gospel in Many Tongues.

The latest edition of "The Gospel in Many Tongues" gives a single verse (John iii. 16) printed in the 320 languages which the Bible Society embraces in its issues, and it should be noted that from their number versions no longer in circular have been excluded. It is impossible to look without emotion on so striking an illustration of world-wide devotion and self-sacrifice. How meager even the greatest linguistic gifts are found to be before this gallery of alphabets so diversified that the same verse occupies in some cases an entire page, in others two or three lines only, while the words which it comprises vary from the terrific agglutination of the Iroquois to the monosyllabic brevity of the Chinese vernacular.

How strangely divergent the development which evolved 2,000 separate forms from one primeval tongue, and now tends to revert to its aboriginal unity once!

How inscrutable the destiny ordained for the sacred books of Christianity that they should be translatable into every known type of human speech, and should even at times stand out as solitary beacons, the sole memorial of dead tongues and people!

The lover rather than the thinker moves the world. Passion is the power of the pulpit. Unless the love of Christ constrains, there is no Gospel of Christ preached. Men, under the influence of a great affection, do not deal in subtleties. Fancy Paul putting his strength into a question of modern speculative philosophy! He dealt in these things before he was converted; afterward he counted them all refuse that he might win Christ. Keep to the main issue; let no man spoil you through vain philosophy. Love God; love men; preach Christ.—*Christian Standard*.

Children's Work.

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

Day Dreams of the Future.

THE DREAMER.

CHAPTER VII.

"Your endurance would fail if I attempt to give you the details of that fearful time. It seemed as though heaven and earth combined to try the human race. Famine, earthquakes, and death did their worst; and yet I and my companion were spared, the absence of the fatal mark protecting us from more danger than its presence could have done. And, after a while, other changes came. For some little time before the withdrawal of the Church from the world, the nation of the Jews, scattered for so many centuries all over the earth, had been finding their way back to their own land, and, after that period, their return had been rapid, and the restoration of Palestine had been miraculously carried on. The soil, which, for some thousands of years had yielded bountifully cultivated by a wooden plough and a bundle of thorns, now, brought under the power of scientific agriculture, blossomed out into phenomenal beauty and fertility, and now became 'The Garden of the Lord.' The inhabitants, instead of being an impoverished race, were many of them millionaires, and money to meet every demand was forthcoming.

Ages of successful traffic with the nations among whom they had sojourned had made them masters of untold wealth; and, now that they had escaped from the power that had kept them from their own land so long, they were prepared to devote it to the restoration of their beloved country. Nothing was spared to make it all they could desire, especially as they were looking with longing to the coming of their promised Messiah. The veil was not yet lifted from their eyes; neither were their troubles over. It was not possible for the world, in the condition it then was, to look on with indifference while one little country was showing signs of such wide national prosperity; and the accumulated wealth awakened the cupidity of the nations of the earth.

With the withdrawal of the Church, as I said before, the restraining, controlling power of the Holy Spirit had been taken away, and now men knew no higher law than their own desires, and became the willing dupes of the great Adversary, who was about to make one more effort for the mastery. He had been held in check up till this time, but, at last, the power was in his

hands for a brief period, and he would rally every force in order to succeed. The only spot on this God-forsaken world over which he had not the mastery was the little country of Palestine, and the happiness and prosperity of an exiled nation, over which he had no power, was the objective point against which his malice was directed. Not that he appeared personally, but worked through the agency of two others, spoken of as the Beast and the false Prophet, and by their means all who had submitted to the 'mark' were forced to take up arms against the Jews. Armies from every nation were drafted and marched against Jerusalem with everything which scientific invention and skill had ever devised for successful warfare. Once was Jerusalem besieged, but never by such a malignant host as now, and never were they as powerless for their own protection. Once more was blood shed like water in the streets. Once more were women and children the victims of their conquerors; while half the inhabitants were either killed or taken prisoners. How the brave hearts sickened with despair at the terrible loss of life; while the loss of their beautiful land, the long desired home of their fathers, was a calamity to try the patience and courage of the bravest.

"But help was swiftly coming, and in a way least expected. Once more had the cry of suffering Israel reached the ear of the God of Israel; and, in his own appointed time and way, He would send to their relief once more none other than His Own Beloved Son, their Messiah. Not, as once He came, poor and despised, but this time 'conquering and to conquer.' Suddenly in the city's utmost extremity there appeared on Mount Olivet an army of ten thousand warriors, clad in white and mounted on white horses, led by their Captain, who was called 'King of Kings and Lord of Lords.' The rebel forces soon became aware of this wonderful army which had appeared so unexpectedly, and prepared to do battle—with what result I will tell you after awhile.

"You will be weary of sitting so long, and, if you will walk with me for a little distance, I will get a draught of water from a spring near by, which you will enjoy, I think."

I thanked and followed him until we reached the spring, of which I drank with great enjoyment. Surely no water ever tasted quite so pure, and cool, and fresh, I thought. It seemed to go through my whole being with such reviving power that I felt quite ready to sit down close by and hear the end of the old man's story.



In Advanced Years

The strength and pure blood necessary to resist the effects of cold seasons are given by Hood's Sarsaparilla.

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"The opposing forces drew nearer together, but before a blow could be struck by the rebel army, death, instantaneous and overwhelming, swept over the army. Captains, officers and privates were all cut off, and no one but the two leaders were left of all this immense rebel force. In all the world's history nothing was ever so awful in its sudden, swift destruction."

"What became of the two leaders?" I asked, as the old man paused over the awful story.

"A different fate awaited them, for which they were reserved, more awful still; they were cast alive into a lake of fire burning with brimstone. I must leave you to imagine the astonishment and relief of the besieged inhabitants of Jerusalem. One moment beneath the power of innumerable foes, and the next these same foes lying dead at their gates, slain by the breath of Him that led that wonderful white-robed army. Their astonishment and relief turned to unutterable joy when they caught sight of their Deliverer; and it dawned upon them that now, in their sorest need, had their long looked for Messiah come—one in the glory and majesty with which they had always associated

Him, and not as a man of sorrows and acquainted with grief; and now, once more, arose the cry in the city of Jerusalem, "Hosanna, Blessed is He that cometh in the name of the Lord. Hosanna in the highest."

(To be continued.)

Church Directory.

Any congregation of DISCIPLES OF CHRIST that has in its membership ten (10) paid-up subscribers to the DISCIPLE OF CHRIST, may have fees, upon application, a church notice, after the model of those below.

ONTARIO.

HAMILTON.—Church, corner of Cathcart and Wilson Streets.

Lord's Day Services:

Public worship, 11 a. m. and 7 p. m. Sunday-school at 3 p. m. Y. P. S. C. E. at 8:15 p. m.

Prayer-meeting, Wednesday evening at 8. Strangers and visitors to the city are always welcome.

GEO. MUNRO, Minister.

TORONTO.—Cecil Street (near Spadina Ave., W. J. Lhamon, 435 Euclid Ave., Minister.

Services:

Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4.15 p. m.; Senior Endeavor, 8.15 p. m.

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.

LONDON.—Elizabeth Street Church.

Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. p. m., Preaching Service.

Monday, 8 p. m., C. E. Prayer Meeting, Tuesday, 8 p. m., Teachers' Meeting. Thursday, 8 p. m., Prayer Meeting. Saturday, 2:30 p. m., Mission Band.

Seats Free. All Welcome.

GEO. FOWLER, Pastor,

Residence, 376 Lyle St.

Agricultural College

GUELPH.

The Ontario Agricultural College will re-open October 1st. Full courses of lectures with practical instruction suited to young men who intend to be farmers. Send for circular giving information as to course of study, terms of admission, cost, etc.

JAMES MILLS, M. A., PRESIDENT.
Guelph, July, 1895.

In ordering goods or in making inquiries concerning anything advertised in this paper, you will oblige the publisher as well as the advertiser by stating that you saw the advertisement in THE CANADIAN EVANGELIST.

The Sunday School.

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

Punctuality of Teachers.

(Left over from last issue.)

Punctuality is one of the most essential qualifications to be possessed by you who desire to become successful teachers. Not only does your efficiency as an individual teacher depend upon the diligent cultivation of this virtue, but the welfare of the entire school is in a great measure affected by your neglect of this important quality of character. This may seem to many to be a trivial matter, but small matters are the fatal stumbling blocks of the soul. As a broken buckler once proved the ruin of a brave warrior, by permitting his saddle to slip, so have matters equally trivial often destroyed souls. Growing out of this irregularity on your part are numerous evils which give evidence of your failure in imparting instruction. The first we shall notice is the pupils' lack of confidence in the teacher. Although you possess wisdom, knowledge, learning, tact and ability to present your conception of the subject in the most pleasing manner, if you are not promptly at your post, ready to assist in the preparatory exercises of the school, you fail to uphold the superintendent in his endeavors to make it a model of promptness and system, and omit a very important act, which is not only a duty, but a privilege, namely, that of greeting each and every one of your pupils, and bidding them welcome to their places, thus inspiring them with confidence in you, and cause them to submit to your influence and glorify God for your fidelity. Second: Tardiness of teachers begets tardiness in the pupils. Children are apt judges of consistency, and the lessons of the teacher who says one thing and does the opposite are quickly seen through. Example is a potent instructor, though it teaches without a tongue. Hence if you value your reputation as a successful teacher, if you are seriously and truly in earnest in your efforts to aid in the upbuilding of the Master's cause and kingdom, manifest it by your own example. Otherwise you will be vexed and annoyed by a class habitually tardy, regular only in their own irregularities. Regardless of the value of time, they make no effort to show their appreciation of the dowry which God, their Maker, has bestowed upon them, but continue to be a source of untold annoyance, not only to you and their classmates, but they become general disturbers of the peace and prosperity of the whole school. It matters not

how important and interesting the subject of the lesson may be, nor how earnest you are in your efforts to make it instructive, nor how attentive your hearers, the appearance of stragglers attracts the attention of the whole class, and it is some time before you are able to gain a willing audience. Third: It is impossible for a tardy teacher to take the required interest in the lesson. If you are late, some neglect has caused the delay; perhaps you have failed to have your wardrobe in readiness, overslept yourself, and then hastily performed your toilet, swallowed a few mouthfuls of food in a fever of excitement, and proceed to the performance of a solemn duty with all the dispatch of an individual going to make a train which leaves in a few minutes, only to find you are behind time. You are unable to compose yourself sufficiently to comprehend the subject with clearness and discuss it with interest and profit. Then how ill prepared are you to instruct others in the way of truth and life; how unfitted for the task of pointing out the path of duty and impressing those under your care with the brevity of life, and the importance of a just estimation of the value of time and urging them to the aspiration of the psalmist, "to number their days that they may apply their hearts unto wisdom." Were it possible to realize the worth of time, how carefully would we husband the moments, and strive to have each fleeting period bear some good account of zealous efforts made to mark its flight by mental and moral excellence. Compute its bearings upon the bliss or woe of eternity and remember if lost it can never be recalled. Other errors admit of reformation: lost wealth may be regained by industry; the wreck of health repaired by temperance; alienated friendship soothed into forgiveness. But who ever again looked upon vanished hours, or recalled a single moment of time, or effaced from heaven's record the fearful blot of a wasted life? It is no excuse for you that others are as negligent in this respect as you. Every one must stand alone to give account at last. The example of a brother or a sister will not be accepted as a palliation, nor the habit of excuse, however acceptable it may have been to men, justify you before the Judge who readeth the intents of the heart. Remember that you are held responsible at a higher tribunal than that of earth for the manner in which you discharge your duties as a teacher. Every hour assumes a fearful responsibility when we view it as the culturer of an immortal harvest. Time is the seed-planter of eternity; every winged moment does its work and will have its reward. Your work is not with that part which dieth, but with that which is to live forever. Everything we do for the world shall perish with it, but whatsoever we do for God shall be immortal. Then what account will you render of the time which he has granted to be employed in glorifying and serving him? Shall you say you have had friends on earth to boast of, but have acquired none to yourself in heaven? Shall it be written upon your life, "time lost for eternity"?

Christian Sunday-School Publications.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.
TERMS—Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per quarter.

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.
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THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

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Single copy, per quarter, \$.10;	per year, \$.30
10 copies, " " .40;	" " 1.25
25 " " .90;	" " 3.00
50 " " 1.60;	" " 6.00
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A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

TERMS.

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25 " " .90;	" " 6.00
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CHRISTIAN BIBLE LESSONS.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

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10 copies, Month, \$.15;	Quarter, \$.30;	Year, \$1.20
25 " " .30;	" " .70;	" " 2.80
50 " " .55;	" " 1.40;	" " 5.60
100 " " 1.00;	" " 2.40;	" " 9.60

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OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and bibliographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of twenty-five or more to one name and address, only 50 cents each. Send for Sample.

THE S. S. EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendared paper, and profusely illustrated with new and beautiful engravings.

TERMS—Weekly, in clubs of not less than ten copies to one address, 40 cents a copy per year, or 10 cents per quarter.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

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PUBLISHED SEMI-MONTHLY
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HAMILTON, ONT.
Terms, \$1.00 per annum in advance.
GEORGE MUNRO, - Editor and Publisher.

All matter intended for publication, all exchanges, and all business communications and remittances to be sent to George Munro, North Barton Hall, Hamilton, Ont.

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

No paper discontinued without express orders and payment of all arrearages. In ordering change of address, be sure to give the old post office as well as the new.

HAMILTON, OCT. 1, 1895.

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

Notice.

The College of the Disciples will open in the school room of the Church of Christ, Railway street, St. Thomas, on October 1st.

Courses of study are being arranged to suit all classes who desire to qualify for the best usefulness in the Sunday-School, Endeavor Society, and in the Pulpit. A preparatory course will also be provided. T. L. FOWLER.

C. E. Convention.

The Provincial Convention of this year was held in Brantford, Sept. 24-26. It was a well managed and profitable gathering. The attendance was large, though, perhaps, not one-fourth of the C. E. Societies were represented. The number of societies in Ontario is now about 1650. The union has lost some strength during the past year through a number of Methodist and Baptist societies withdrawing, in order to become affiliated with their respective denominational unions.

The papers read and addresses delivered averaged up well throughout the Convention. Our people will be glad to know that Bro. Geo. Fowler, of London, made one of the most striking speeches of the occasion. Bro. Cunningham conducted the devotional exercises at the opening of one session, and during the Convention the young Disciples were in evidence.

About twenty-five Disciples met in one of the city churches on Thursday forenoon, and had a very enjoyable session. Twelve o'clock came, and the company was reluctant to break up. As a report of "the Rally" will appear in Oct. 15th DISCIPLE, we shall not go into details here, but as we observed those earnest young men and women seriously enquiring together how they might do more for their

Lord and Master in the future than they had done in the past, it occurred to us that if a large representation of young people from every church in the province were to have such a conference, it would be good for them and good for the cause. Those young Disciples were not assembled to devise ways and means to set aside the Lord's will, or to supplant the old people, but to provoke one another unto love and good works, and it must be said that there was not a little of such provocation.

Dr. Clark, of Boston, the founder of the Endeavor movement, was present on the last evening of the Convention and addressed two large meetings, as there was an overflow meeting numbering about one thousand. Dr. Clark impresses one as a man who is not seeking his own glory, but the good of men. He is very solicitous that Christian Endeavor should not trespass beyond its own sphere. He is very urgent that its object is not legislation, but inspiration, and he makes a very affecting appeal to the young people to be faithful disciples of the Lord Jesus Christ.

"A Bothered Brother."

The article with the above heading, which we clip from the *Christian-Evangelist* of St. Louis, states the case as we understand it, and as we have from time to time tried to express it. It is very opportunely placed before our readers, as we know that not a few of them are giving the question some attention. It will be noted that our big brother of St. Louis says that the name, "Disciples of Christ," "is coming into universal use among us." We have observed that fact for some years, while looking over our exchanges published in all parts of the United States. We have always regretted to see any tendency to introduce on this side of the line the confusion which bothers our brethren in the States. Our pioneers were in the habit of speaking of our people as "Disciples of Christ." The Everton meeting house, built in 1861, has an inscription over its main entrance, "Disciples of Christ." And in what better way could one of our places of worship be designated? It distinctly describes the people who worship there.

While it is true what the *Christian-Evangelist* says, that the name, "Disciples of Christ," is coming into universal use among us, there seems to be an effort on the part of the *Christian Standard* to induce our people to drop the capital D. We would respectfully suggest that before the *Christian*

Standard fully commits itself to such a "Mrs. Partington act," it have the grace to remove from its masthead the legend, "Isaac Errett, Founder." We feel sure that that great man would not wish to be remembered as the founder of a paper which would in so conspicuous a manner repudiate its own record, sound sense, linguistic rules, and, to use the phrase of the *Christian-Evangelist*, "scriptural propriety." We beg the *Standard* to call a halt, and retrace its steps, before it forfeits its right to be considered a representative journal of an intelligent people.

Rank Heresy.

The *Christian Leader* of Sept. 10th has a long editorial under the heading "Breaking away from the old Custom," based upon what seems to be an acknowledged fact, viz: That the Cedar Ave. Church of Disciples of Christ, Cleveland, has received into its membership un-baptized people. The *Leader's* article is a regular "broad-side," and with its general tone, tenor and temper, we most heartily concur. But its force is weakened considerably by introducing missionary societies as responsible for the tendency which has reached such an unscriptural culmination in the Cedar Ave. Church, Cleveland. From personal experience we know that fellowship with a missionary society is not calculated to lead one to trample under foot the plain and positive commands of Jesus Christ. We throw no missiles at our brethren who do not feel that they can conscientiously work with a missionary society, especially if they are active in the Lord's work on other lines. And we do not like it when they persist in calling us bad names.

Perhaps we need not be surprised if there should be those among us who depart from the faith even on so clear a point as that our Lord commanded believers in Him to be baptized, i. e., immersed. Those who first took it upon themselves to change the Divine order in regard to baptism must have done so in the face of the unquestioned testimony of the Scriptures, and the universal practice of the church from the beginning.

If it be really true that the Cedar Ave. Church has so flagrantly ignored the Word of the Lord, we would fain trust that it will speedily repent and do the first works.

Omnibus.

We have received a copy of the prospectus of the Academy of Music, of Waxahachic, Texas, the director of which is Kenneth M. Bradley, the son

of Mrs. Anna D. Bradley, who has become such a great favorite with the readers of the DISCIPLE. We can hardly recommend Canadians to go so far as Texas for a musical education, but we do most cordially wish Mr. Bradley very great success.

Chancellor Day, of Syracuse University, New York, recently paid Hamilton a visit in connection with the re-opening of the Centenary Methodist church. He generously met with the Ministerial Association on last Monday morning, and gave a very interesting talk. He is one of the big Methodists of the United States—large in body, mind and heart. He dealt with matters religious, social and political in his country, in a way which was most instructive.

The Bible College located at Toronto, Canada, last year, has been removed to St. Thomas. T. L. Fowler remains at its head. This is the only school conducted by our people in Canada, and it ought to be well sustained—*Christian Standard*.

Here is what one of our best agents has to say:

"For my own part I could not get on very well without the DISCIPLE. I look forward to its coming with pleasure. I think every Disciple should not only take it himself, but work to extend its circulation."

And this is the way another brother writes:

"Many a time since the paper started, when I have been pinched for a dollar, I have felt like giving it up, but it seems like a cord binding my heart to the old friends in Ontario, and in all my wanderings it has been a welcome visitor."

Co-operation Notes

Contributions.

S. S., Erin Centre.....	\$3 60
S. S., Acton.....	4 00
S. S., Erin.....	3 00
M. S. Bradt.....	5 00
S. S. Hamilton.....	3 54
Miss A. A. Masales.....	10 00

The time for the November collection is near at hand. The first Lord's day in November, remember. The Co-operation is carrying a big load this year. Every friend of our Home Mission work should lend a hand.

Send all contributions to
T. L. FOWLER, Cor. Sec.
West Lorne, Ont.

Young People's Work.

FOR CHRIST AND THE CHURCH.

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

St. THOMAS, Sept. 13th, '95.—The Christian Endeavor of the Church of Christ here is wide awake and doing a grand work. They are all active members but four. We also have a most excellent Junior Society, and are confident great good will be accomplished through the efforts of these energetic girls and boys.

Besides our society supporting a pupil in Miss Rioch's school in Japan, they have pledged twenty dollars to missions and twenty dollars to the educational work. Aside from this many of the members have adopted the Fulton plan of giving.

We have a minister whose highest aim is to work for Christ and the Church. Since his year's service with us one hundred and twenty-five have been added to the church roll.

At the close of the meeting on Friday evening, word having come that the Bible College would be opened in St. Thomas in October, the following resolution was presented and unanimously adopted: That whereas we are informed that the Bible School will be opened in our city on the first of October, we, the Society of Christian Endeavor in the Church of Christ, do hail this as welcome news—that we extend to the Principal, T. L. Fowler, and the school, a hearty welcome, and that we pledge our sympathy and financial support.

IDA B. SMITH, Cor. Sec.

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Oct. 6.—*The duty of happiness.* John xv. 11; Ps. xxxvii. 1-11.

It is useless for the discontented soul to search the world for true, abiding happiness. The fountain of content must spring up in the mind. You might have the wealth of a Gould, or be ruler of a mighty nation, or a Napoleon, a Cæsar, or a Milton, and be wretched and miserable. The poor man in his little hut, laboring day after day for the support of his family, may be truly contented and happy. The secret is within the man. Christ alone can give peace and give joy to the soul. Before man forfeited his right to that most beautiful abode, the Garden of Eden, by open disobedience to the wise and supreme commands of a just and loving Heavenly Father, he knew nothing of misery, wretchedness or despair. These with many more are

the progeny of sin. Happiness was lost by disobedience, it is regained only by coming back, like the prodigal, openly confessing that name that is above every name and going forth in faith and loving obedience. Says Christ: "Even as the Father hath loved me, I also have loved you; abide ye in my love. If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you, that my joy may be in you and that your joy may be full."

Has Christ spoken peace to your soul? Have your sins been all forgiven? Have you cast your burden on the Lord? If so, my brother, you should go forth in the strength of the Saviour, doing His will. There is no place to-day for grumbling, growling, groaning, complaining, murmuring, fault-finding, discontented Christians. (?) It is as much a duty for the disciple of Jesus to be cheerful as to be obedient: "Godliness with contentment is great gain."

The reason that many congregations are not afflicted with fiery serpents and plagues and famines and slavery is not because they do not deserve it, but because of the long suffering of God.

If you would be happy:

1. Be likeminded, compassionate, loving as brethren, tender-hearted, humble-minded. 1 Pet. iii. 8, 13.
2. Do the will of your Master in all things.
3. Be wholly consecrated to the Lord. Rom. xii. 1.
4. Open your purse and give liberally, put forth your hands and help cheerfully, and open your mouth and speak from the heart lovingly.

Christian Endeavorers, remember, "Christ can impart to you nothing so precious as Himself, as His own mind; and believe me, this mind may dwell in you. His sublimest virtues may be yours. Admit, welcome, this great truth. Look up to the illustrious Son of God with the conviction that you may become one with Him in thought, in feeling, in power, in holiness. His character will become a blessing just as far as it will awaken in you this consciousness, this hope."

Oct. 13.—*How may our society do better work?* Gal. vi. 6-10. (A meeting to consider the work of each committee, led by the president.)

We should never be satisfied with present attainments; but like Paul, who was continually making such wondrous sacrifices, and doing such a mighty work, "forgetting the things which are behind, and stretching forward to the

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The cover of this Bible is lined with paper. For fifty cents extra, we can give a Bible with the cover leather-lined.

THE DISCIPLE is worth one dollar a year, and the price of the *Templar* is also one dollar per year, so that in our offer the Bible goes for 50 cents.

THE BIBLE is worth \$5.00 retail. It is the largest size of Teachers' Bible, being 13 x 9 inches when open. The type is clear and of a good size—what is called Emerald. It is not a reprint, nor a photographic reproduction. It is not printed on common paper, nor sewn with linen. It is not bound with sheep-skin, nor with paper made to imitate leather. It is not an old, obsolete edition. It is printed from original and new plates, and on India paper. It is sewn with silk, and bound with Pebbled Morocco. It is the newest thing in a Teachers' Bible, and not likely to be superseded for years to come.

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."

SEND ALL ORDERS TO

GEORGE MUNRO,

North Barton Hall, Hamilton, Ont.

things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus."

If we have been doing a great work for our loving Master, let us plan for greater things. There are many in our societies who are willing and anxious to work if they knew just what to do. Our organization is not a society for pleasure or amusements or for literary or social culture, though it has all these features, but it is for earnest, consecrated, self-sacrificing work in the service of the Christ.

Let the prayer meeting ask the president to call an executive meeting to assist in preparing for this meeting. Ask God's guidance, seek for wisdom from the Divine fountain, and enlist the energy and interest of all possible.

How may our society do more efficient work?

1. Christ demands our best. He would have us endeavor with all our strength, heart and mind. Jesus has done so much for us, we cannot offer Him less than our best efforts. Titus ii.

14. 2. Let us endeavor, then, to enlarge the usefulness of our society. We can re-consecrate ourselves once more to God, asking Him to use us for His glory. We can strive to be more faithful to all our duties and more loyal to our Saviour and more earnest in all our work in the church.

3. We can make our C. E. prayer-meeting more interesting and instructive, and soul saving, by taking more interest in it and making more careful and prayerful preparations.

4. Can we not do more by precept and example towards winning the associate members to an open confession of Christ as Lord?

5. Let us all strive to increase our membership, thus widening our influence. Issue cards of invitations and welcome most cordially all who come. Have such a good spiritual, lively meeting that they will desire to come again. Don't forget the singing.

6. Every convener should labor, incessantly to get the members of the committees to work. Every committee should understand its work, and knowing it, determine to do it.

7. Keep the society interested and active in all departments of church work; in missions, home and foreign; in church extension and in the education of young men for the ministry.

"Let us not be weary in well doing; for in due season we shall reap if we faint not."—Paul.

"What a work to do for Jesus; Work for heart and hand and brain; Sowing aye beside all waters, Precious seeds of golden grain."

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.

ALDBOROUGH.—There were four more baptized here last week and added to the family of the saved.

T. L. FOWLER.

LONDON, Sept. 23.—Since last report six have made the good confession here, and one has been received by letter.

GEO. FOWLER.

HARWICH.—Bro. A. C. Gray is again spending a few weeks with the brethren in Harwich.

BRIDGEBURG, Sept. 21.—Five confessions since last report, two of them juniors and the others adults—one a middle-aged man who was born and brought up a Catholic. There is a great work to be done in this growing village, and I trust that these brethren may secure a good man to do the work. I leave for Hiram College next week, to take up a course of study.

W. C. McDUGAL.

SEPT. 21.—One addition since last report.

W. C. McD.

How a Woman Paid Her Debts.

I am out of debt and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 158 S. Highland Ave., Station A, Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over \$3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying.

MRS. B.

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3. Letters and Sketches from the New Hebrides, by Rev. John G. Paton 1 75
4. Modern Missions in the East, their Methods, etc., by E. A. Lawrence, D. D. 1 75
5. Christ for the World; Sermons by J. Guinness Rogers, B. A. 1 25
6. Life Here and Hereafter, Sermons by Canon MacColl, of Ripon 2 25
7. Clerical Life and Work; Sermons by the late Cannon Liddon 2 00
8. Studies in the Christian Character; Sermons by Dean Paget 1 75
9. The Distinctive Messages of the Old Religions, by George Matheson, D. D. 1 75

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Toronto and Montreal Line.—The splendid Royal Mail steamers, Spartan, Algerian, Passport, Corsican, leave Toronto daily, Monday, Wednesday and Friday, until September 30th, at 2 p. m., and call at Bowmanville, Port Hope, Cobourg, Kingston, 1000 Islands, Brockville, Prescott, Cornwall; pass through 1000 Islands and Rapids of the St. Lawrence by daylight; arrive at Montreal 6:30 p. m. Returning, leave Montreal 10 a. m., also calling at the Bay of Quinte ports. Meals and berths included in fare going west, also going east in June and September. Service withdrawn from Oct. 1st.

Hamilton Line.—The splendid new steamer Hamilton leaves Hamilton every Monday at noon, Toronto, 6 p. m., and calls at all way ports via Bay of Quinte both ways. Leaves Montreal, Thursday at 4 p. m. Reduced rates by this steamer, including meals and berths, both ways. Service continues until close of navigation.

Montreal and Quebec Line.—The magnificent large double tier steamers, Montreal and Quebec, leave Montreal, week days, at 7 p. m., Quebec, 5 p. m., and connect at Quebec with Saguenay steamers and Intercolonial Railway. Orchestras on board.

Saguenay Line.—The splendid steamers, Carolina, Canada and Saugeny, leave Quebec, Tuesday and Friday, at 7:30 a. m., calling at Murray Bay, River-du-Loup, Tadoussac, Ha Ha Bay, and connecting at Chicoutimi with railway for Lake St. John. J. F. Dolan, District Passenger Agent, 2 King St. east, Toronto.

L. H. Myrand, agent, Quebec.
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Alex. Milloy, traffic manager. C. F. Gilderleeve, general manager.
General offices, 228 St. Paul St. Montreal.

Woman's Work.

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

This department is conducted by a committee, composed of Mrs. A. F. Trout, Owen Sound; Miss M. Oliphant, 265 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. Rioch, Cor. Sec., 225 Maria St., Hamilton, Ont.

We are still waiting to hear from the Auxiliaries in this column.

We trust the Auxiliaries will not spend the whole year discussing the Constitution.

It was perhaps unfortunate that the Constitution was adopted at London, but all the delegates, save Miss L. V. Rioch and the writer, were determined that one should be adopted, and it is only fair to say that when it was so emphatically decided not to defer the matter for another year, we, who thought otherwise, helped as best we could to perfect the Constitution.

Another remark we would make to those sisters who were not at the Convention is this: That it is quite possible that if they were to hear all that was said in favor of the points in the Constitution which they now object to, they might not think them so very far wrong.

It would be a good thing if the Auxiliaries should just drop the discussion of the Constitution until the next Annual Meeting. An Auxiliary exists to develop the spiritual life of its members and to cultivate in them a deepening interest in the spread of the Gospel at home and abroad. Whatever hinders those great and good ends should be avoided. The irritation produced by bringing up the Constitution at every meeting would soon kill an Auxiliary.

One thing, we might say here, which would add greatly to the interest and pleasure of a meeting of the Auxiliary, would be for the sisters to give a little time at every meeting to the consideration of the question whether there are not unconverted persons within the sphere of their influence whom they might lead to Christ. If each sister would take a special interest in one such person, the result could not help but be good. A. M.

District Meeting.

ST. THOMAS, OCTOBER 3-4.

DEAR BRO. MUNRO: I send you, as nearly as I can, the programme for our October 3-4 meeting:

THURSDAY.

- 2:00 p. m.—Organization.
- 2:30 p. m.—Woman's Missionary Society.
- 3:30 p. m.—Sunday-school reports. Paper, "The Ideal Sunday-school," R. N. Price, St. Thomas. Discussion, led by W. H. Woolridge, London.
- 7:30 p. m.—Half hour social time.
- 8:00 p. m.—Paper, "The Sunday-school teacher," Daniel Stewart, Harwich.
- 8:15 p. m.—"Benefit of District Meetings," Geo. Fowler, London.
- 8:30 p. m.—Question drawer on Sunday-school topics.
- 8:45 p. m.—Woman's Missionary Society.

FRIDAY.

- 9:30 a. m.—Preachers' meeting. "System in transferring church membership," Arch. Sinclair, Lobo. "Special evangelistic meetings," R. W. Ballah, Aylmer. "Holding new converts," C. J. Lister, Glencoe. "The funeral service," R. W. Ainsworth, Ridgetown.
- 10:40—"What we can do for the Bible School," T. L. Fowler, Rodney.
- 11:00—"New fields, and how to occupy them," Geo. Munro, Hamilton. A plea for Blenheim. Woodstock, Chatham, Northwood.
- 2:00 p. m.—Reports from Christian Endeavor Societies. "Relation of children to missions," Miss Alice Inglis, Aylmer. "What Junior Endeavorers can do," Miss Jennie Miller, St. Thomas.
- 3:30 p. m.—Missions, Home and Foreign. "The tithing system," Miss Tena McVicar, Glencoe.
- 7:30 p. m.—Reports from the Brantford Convention.
- 8:00 p. m.—"Weak churches, and how to strengthen them," E. R. Black, Aylmer.
- 8:20 p. m.—Question drawer in C. E. work.
- 8:40 p. m.—"Christian Endeavor and evangelization," W. G. Charlton, Dorchester.

All the churches in Western Ontario are requested to send delegates from church, Christian Endeavor and Sunday-school, with reports for the year closing September 1, 1895.

All delegates will be entertained by the St. Thomas church. W. D. CUNNINGHAM.

Weak and Nervous.

Describes the condition of thousands of people at this season. They have no appetite, cannot sleep and complain of the prostrating effect of warmer weather. This condition may be remedied by Hood's Sarsaparilla, which creates an appetite and tones up all the organs. It gives good health by making the blood pure.

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If your grocer does not keep it, tell him to write to STEEL, HAYTER & CO., 11 and 13 Front St. East, Toronto

Foreign Missions.

Send all contributions for Foreign Missions to A. McLEAN, Box 750, CINCINNATI, O.

For Foreign Missions.

Comparing the receipts for the week ending September 13th with the corresponding time, 1894, we have the following for Foreign Missions.

	1894	1895	Gain
Number of contributing S. Schools..	8	17	9
Number of contributing churches..	20	16	loss 4
Number of contributing Endeavor societies.....	1	7	6
Individual offerings	14	19	5
Amount, 1894, \$549.94 ; 1895, \$758.66 ; gain, \$208.66.			

The books close for the current missionary year October 1st. Let this not be forgotten. Many churches and Sunday-schools and individuals ought to send us offerings before that date. Act promptly.

Remit to A. McLean, Cor. Sec., Box 750, Cincinnati, O.

A Circuit of the Globe.

A. McLEAN.

No. 7 - From San Francisco to Honolulu.

On the 3rd of August, at 3 p. m., the City of Peking left her dock for Hong-Kong. She is to touch at Honolulu, Yokohama and Nagasaki on the way. Honolulu is 2,100 miles from San Francisco; Yokohama is 3,478 miles from Honolulu. As we steamed down the bay, and saw the enormous docks and the number of ships going in all directions, and saw the crowded city stretching away for miles, it seemed incredible that, half a century ago, San Francisco was a village of fifty people, living in log huts and hattering food and clothing for tallow, hides and horns. San Francisco is now one of the great cities of the world. What New York is to the east, that San Francisco is bound to be to the west. She must always be the chief port of entry to the commerce of the Pacific. In an hour and a half we were beyond the Golden Gate and the Seal Rocks. Here the pilot left us, and we felt that our voyage was fairly begun. Gradually the land faded from our sight. There was a tinge of sadness in this thought. It was like leaving home for the first time. America now leads all nations. What she is now is nothing compared to what she shall be. Her welfare means the welfare of the world. "Blessings brighten as they take their flight." So our country seems more

and more dear as we leave it for a season.

Great God, we thank Thee for this land, The bounteous birthright of the free. Where people from afar may come And breathe the air of liberty.

Still may her flowers untrampled spring, Her harvests wave, her cities rise, And yet, till time shall fold his wing, Remain earth's loveliest paradise.

Before we left the dock a group of people sang, "All hail the power of Jesus' name," and "God be with you till we meet again." It was plain that there were missionaries on board. Probably no ship leaves this port for the Orient without having some missionaries among her passengers. God is thrusting out young men and women of culture and consecration into His harvest. As the spiritual life of the churches is deepened, workers will go out in ever increasing numbers. H. H. Luse and Jue Hawk came down to bid me farewell. The first represented the Occident; the second, the Orient. The first was born in Pennsylvania, came west and settled in Oregon, and afterwards removed to San Francisco. Jue Hawk was won to Christ by Miss Sue A. Robins, one of our missionaries in India. I was educated in Drake and now in charge of the Chinese Mission in Portland. The San Francisco workers were at Santa Cruz; else a large number would have been on the dock. I thought then of the great hosts of the Disciples of Christ who are interested in this trip, and who assured me that they would pray for me, and I was comforted. May their prayers bring down blessings upon their own heads like rain upon the mown grass and like the showers that water the earth.

Our ship was built in 1874. She was a fast boat in her time. She makes 335 miles a day, burning 70 tons of coal. The greyhounds of the Atlantic consume over 400 tons and cover 500 miles. The officers are Americans; the crew is made up of Chinese and Japanese. The officers are gentlemanly fellows. They give civil answers to proper questions. They take an interest in the passengers, and try to make them feel at ease. The chief steward, Mr. W. S. Chandler, was especially kind. I crossed the Atlantic twice, and found the bearing of the officers there very different. Civility adds much to one's comfort. On the train, as we passed through Nevada, I asked a Pullman official how many large places there were between Ogden and Sacramento. He drew himself up, and said with crushing force, "If I were to enumerate all the large places between Ogden and Sac-

ramento, I would not have time for much else to day." As there is not one large place between the points named, something I discovered after, it would not have taken his lordship long to give the information I sought. As it was, I wilted and said no more. Not only this ship, but the entire fleet, is manned with Orientals. One of the officers spoke of the crew in high praise. They are polite, sober, willing and efficient.

We have few passengers—less than twenty in the cabin, and not over fifty in the steerage. This is more enjoyable to the passengers than profitable to the company. Our ship will carry a hundred cabin passengers and a thousand steerage. With a small list every one can have a state-room. At table one receives more attention. On deck there is ample space to walk and sit. The passengers are pleasant people. One is an officer in the German army. One lives in Honolulu, and is full of information respecting the islands. Several represent large business houses. The missionaries interest me most. Three of these four are women. It is a significant fact that more women are offering than men. Robert Cust says we shall soon have to change Wellington's famous order, and say, "Up, ladies, and at them." Mrs. Nevins goes to Chefoo. She has been in China forty years. Her illustrious husband died recently. She is going back home. A medical missionary is going out for the first time. She goes to Chinkiang. One of the group has been in Japan six years. She and her parents had been traveling extensively in the east. She became interested in missions, and remained in Japan. She is now on her way back after a year's furlough. An ordained minister is going to Amoy. They are the happiest people on board. Their faces shine. They have heard the joyful sound, "Jesus saves." They are going out to publish glad tidings. Their faces illustrate their message, and commend it to the sad hearted people of the east. There is no suggestion of the ascetic or the pharisee about them. They are full of mirth, and as ready for any innocent games as any on board. The ladies wear no jewelry, dress very simply, and look remarkably attractive. Dr. Goodell, of the Turkish mission, was one of the happiest of men. His associate rebuked him for his mirth, and asked him if he expected to enter heaven laughing. He said he would rather enter heaven laughing than crying. He was incorrigible. There was no more to be said. Missionaries have obeyed the Lord's command, and they have entered into His joy. There are some Chinese passengers in the cabin.

The women wear bloomers and smoke cigarettes. Are these the harbingers of the coming woman? Their dress may be more comfortable, but to the eye of the amateur it is less comely than the present style. There is one thing lacking in our list—*there is not a bride on board.* The captain states that he has had twenty-one in a single voyage. The raw material is here, but not the sweet, finished article. This is quite a loss. A bridal party on a train or on a boat is as good as a play. The fact that there should be a superabundance of brides on one voyage, and none on the next, constrains one to believe with John Calvin in total depravity.

The Chinese passengers in the steerage are not without interest. They play cards and dice early and late. The Chinese are a race of gamblers. They stake their money as long as it lasts. When it is gone they stake themselves or their children. Rice is their principal article of food. The way they shovel the rice into their mouths with their chopsticks is a marvel to the uninitiated. In addition to rice they eat dried fish, fresh and salt meat, and vegetables. They have a common bowl containing some liquid resembling vinegar. Into this they dip their meat or vegetables, as the disciples did at the last supper. This is to make their food palatable. Their diet does not seem very inviting, but it makes great, brawny and athletic fellows. There is no cabin passenger, notwithstanding all the savory food and all the delicacies served to him, that can compare with some of these Chinese in muscular development. So life has its compensations. The rich have more than heart can wish for, and dyspepsia besides. The poor have little, but they have good appetites and superb digestion. In point of comfort, the upper class has not much advantage over the lower.

On board ship we have every comfort and every convenience that we could have on shore. The state-rooms are spacious, and are supplied with everything needed. They are lighted with electricity. Every day you can have a bath in sea water. Pow Sing will call you at any hour you may wish. The table is excellent. The bill of fare must have been designed for epicures. Meats and vegetables and fruits and milk are kept in huge ice-chests. Fowls and sheep are kept on deck waiting their doom. No one need go hungry. The first evening the chief steward explained the arrangement for meals. You can have coffee in your room when you wish it. Breakfast is served at half-past eight; tiffin at one; dinner at seven. If you should feel famished

between breakfast and tiffin, or between tiffin and dinner, or before turning in for the night, you can have tea and cake and fruit. The cooks are artists. They would do credit to any hotel. The service can not be excelled. The "boy," Ah Hee by name, is intelligent and obliging. In his soft slippers he moves as noiselessly and as swiftly as a cat. He anticipates your wish and hastens to supply it. He does not address you as "Sir," or as "Boss," he offers you the bill of fare, and listens.

When the voyage began I thought I would get out of it all I could. I proposed to play high jinks at sea. The first morning I touched an electric button with my toe, and Ah Sam, a bright-faced Celestial, with a queue reaching down to his heels, appeared. I ordered coffee. In the twinkling of an eye it was before me. Having partaken, I turned over like a door on its hinges, and fell asleep. An hour later another Celestial appeared and announced that the bath was ready. I felt conscience-smitten at first, but soon became reconciled to it. The "boy" was paid for this service. Besides, he was so affable and acted as if he were receiving a favor rather than conferring one, that conscience soon ceased to smite. After three or four days, however, I found that this arrangement was not satisfactory. Heretofore, when urged to eat more than three times a day I have pleaded the statute of limitations. I found it expedient to return to the old order. Capacity for eating is like capacity for singing or speaking. Coming down the Sierras a girl of some thirty summers sat opposite me at table. She began with a drink that to an innocent Prohibitionist looked suspiciously like a cocktail. Then she had a bottle of Apollinaris water, then a pot of tea, meanwhile drinking several glasses of ice-water. She ordered and inclosed a breakfast such as would have satisfied Samson or Goliath, or both. She read while eating, to improve her mind. When she was done she wiped her tapering fingers and her rosy lips, and looked as if she had been sipping nectar and tasting ambrosia. An omnivorous girl amuses me. Such an appetite here would be a treasure.

Life on a ship is a lazy life. There is nothing to do, and all day and all night in which to do it. Carlisle said that every man is as lazy as he dare be. Who has not found it so? The first few days one chafes a good deal. The demon of work still possesses him. When Charles Lamb was retired on a pension he did not know what to do with himself. His desk and his soul had grown together. He wanted to be back again. So one feels for a time. I

work eight hours a day, and am getting a reputation for industry. But eight hours, compared with the hours I worked for twelve years, are child's play. Sometimes I long to be back in the Mission Room, sharing in the work and in the joy. But my prophetic soul tells me that I shall soon feel like joining the society spoken of by Ian McLaren, "The Amalgamated Sons of Rest—a society with conscientious objections to work between meals." We get no letters and no papers, we know nothing and care little about what is going on in the great world. This is a season for rest and for storing energy. After it is over one will feel like a race horse. He will enter upon his work rejoicing in it, as a strong man to run a race.

Birds have followed us all the way. Where do they build their nests? How do they live? They sow not, neither do they reap, nor gather into barns; God feedeth them. He will care for us. We are as safe on sea as on shore. There are watchful eyes in every part of the ship day and night. If a fire should break out it can be extinguished. Twice a week there is fire practice. In case of a storm the ship would ride the waves like a duck. In case of a wreck there are boats enough to carry all on board. We lie down at night and sleep feeling as secure as if we were at home.

In 1888 I crossed the Atlantic twice. The days and nights were cold. Passengers set on deck wrapped in heavy rugs. They wore their winter clothing. We have had warm weather from the first. There has been no need of an overcoat or of a rug. One can sit on deck for hours and watch the play of the waves and listen to their music. Their glory and beauty remind one of the words: "The sea is His, and He made it." On the Atlantic you see ships every day. We have seen one only since we left. What does that mean? This, that the bulk of the commerce of the world belongs to Christian nations. As China and Japan receive the gospel, the Pacific will be covered with ships as is the Atlantic.

On Friday night we dropped anchor before Ho-o-hu, and waited for the day. We have had a delightful passage. There has been no fog, no storm, and no sickness. On Monday the screw lost one of its blades. This accident broke up the monotony and was a positive refreshment. The captain and engineer decided to go on. By using all the sails, we have made as good progress with three blades as otherwise we would have made with four. One passenger, evidently a son of Belial, insists that the accident was because of the psalm-singing before leaving the dock. Whatever the cause, we have lost no time and are nearing port with thankful hearts. God is good. He has given us a prosperous voyage. He has answered the prayer offered when starting. "Keep us, Lord, for the ocean is so wide, and our boat is so small." Blessed be His glorious name forever, and let the whole earth be filled with His glory!

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WANTED in every county to introduce the celebrated "Hygeia" Waists for all ages. This waist supersedes the corset, and has received the unanimous approval of the leading physicians of America \$3 outfit free. Any energetic woman can make from \$15 to \$50 weekly. Send for circulars and terms.

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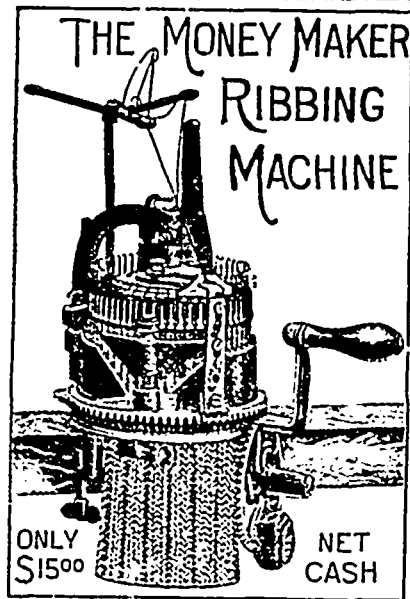
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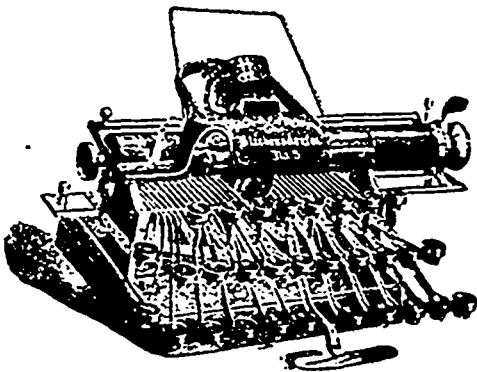
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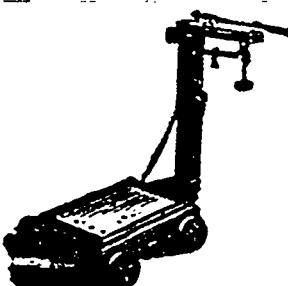
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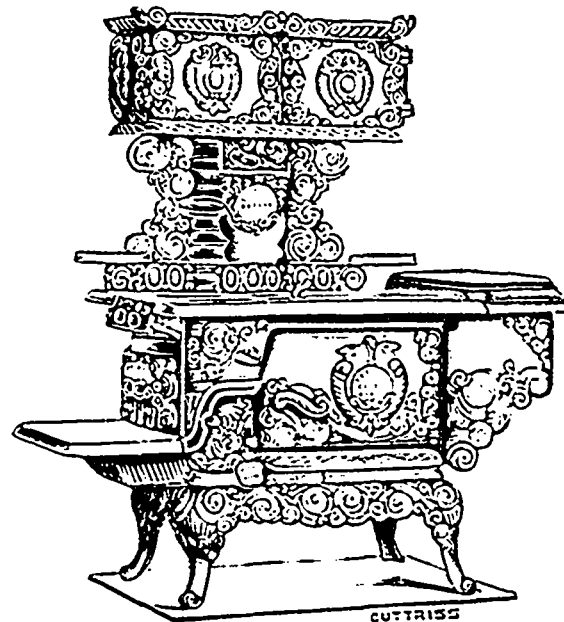
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