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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. 2.

HAMILTON, MAY 15, 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.

The discussion of the Sunday street car question has brought prominently before the public the fact that the Disciples of Christ favor a quiet, orderly, restful, religious observance of the Lord's day. Perhaps no religious body in the country would more generally disapprove of Sunday becoming a mere holiday.

The editor of this paper is quite in accord with his brethren in this regard. His ideal of Sunday observance is that fine saying of John the Apostle concerning himself: "I was in the spirit on the Lord's day." And he believes in working towards that ideal in every lawful way.

We have sometimes put the matter in this way: That the way the Saviour kept the Sabbath would be a good way for His disciple to keep the Lord's day. We suggest to our readers, if they have not already done so, to study the Gospels with that point in mind. They will probably receive a surprise.

Many good people think their thoughts are adjusted to Scripture, when in reality their ideas are entirely unfounded, so far as the Bible is concerned. This is notably the case in respect to the manner in which the Israelites kept the Sabbath and the early Christians kept Sunday. If some of

our critics would take the trouble to investigate these points, they might not be so hard on us. In another column will be found an article on the topic, "How Primitive Christians Observed Sunday." A reading of that may open the eyes of some.

Our private correspondence bears testimony to the interest taken in the observance of the Lord's day. Many of our best friends do not see as we do on the question of Sunday street cars in large cities. One brother is so indignant that he orders his paper stopped. He says a Christian paper might as well advocate intemperance as Sunday street cars. What a confusion of ideas he is afflicted with! The New Testament says no drunkard shall inherit the kingdom of God. If the New Testament said that to run or to ride upon the street cars on Sunday would exclude one from the kingdom of God, the cases would then be parallel. A little light on the first principles of the Gospel would help the brother.

A notable circumstance is that Disciples living on farms are greatly exercised because the editor of the DISCIPLE has been bold to express the opinion that in a city the size of Toronto he honestly believed the Sunday street car is a necessity. Yet these same good people regularly hitch up their horses and drive to church, some three, four, five, six, eight, ten miles, and even more. Wherein do the cases differ? In this, that where, in the city, the electric cars are in operation, the horse is free, can rest; whereas in the country the horse must work. The city brother can, if necessary, ride in the electric car to church on a hot day, no poor sweltering horse drawing him; the country brother drives the horse which very likely worked six days without rest. Which is the more humane, the more Christian? But it is said, if we have electric cars to accommodate the church-goers, the non-church-goers will use them too. Well, do not the non-church-goers drive horses on Sunday, go their own way, drive their own gait, and do pretty much as they please?

A public meeting was held in the Y. M. C. A. Hall, this city, on the evening of May 9th, to protest against unclean exhibitions at the Opera House and the unclean advertising thereof; against gambling in general, and especially in connection with wholesome and manly games, and also against all brutality in field sports. Strong words were also used with reference to "trials of skill" in "the manly art of self-defence," which are very thinly disguised "slugging matches." It was a well-attended meeting, and leading ministers and laymen spoke. The moderation of speech, which was nevertheless exceeding plain and uncompromising, we feel sure, will bear fruit in these parts in the line of decency, honesty and true manliness.

A notable and proper emphasis is being placed by an increasing number of preachers upon the scriptural truth that "Godliness has the promise of the life that now is, as well as that which is to come." It is being more clearly seen that while Jesus said in His day, "The poor ye have always with you, and when ye will ye may do them good," it will be no offense against Jesus to do our utmost to do away with poverty. Particularly is there a growing feeling that it hardly comports with the spirit of the Gospel for those, who are themselves living well, if not luxuriously, to be exhorting those who are hard up to be patient now, to grin and bear poverty here, for by so doing they will secure to themselves plenty in the next world.

How Primitive Christians Observed Sunday.

The following extract from the sixth of a series of historical studies, entitled "Sketches From the Life of the Primitive Church," by the renowned Professor Zahn, of the University of Erlangen, Bavaria, is of interest in view of current discussions:

"If we ask the Christians of the earliest centuries, the oldest witnesses as to the idea of Sunday, for the reason which they had in making this one day above all the rest, they will with one voice declare, 'We celebrate this day because Christ on this day arose from the dead.' The Sunday was for them a weekly recurrence of the Easter festival. Throughout Sunday was regarded as a day of joy. While the Christians were accustomed on other days to pray kneeling, the resurrection of Christ of which this day was the memorial gave them courage to stand upright on their feet before their God, and to forget their

unworthiness, which had been buried by Christ in death, the memory of which had been celebrated on the preceding days on their knees. On Sunday the early Christians prayed standing. Already at a very early day the custom of celebrating Wednesday and Friday in addition to Sunday had been introduced into the Church, and this brought out all the more sharply the characteristic idea of the Sunday worship. Those other days were days of fasting and humiliation; Sunday was a day of joyful and glad worship. On this day only did the services culminate in the memorial feast of the Saviour, the Last Supper, which belonged exclusively to the 'Day of the Lord.' To fast on Sunday was regarded as unseemly and later even as a sin. And even apart from the services the Sunday was regarded as a day of rejoicing. Even the rigoristic Tertullian, at the close of the Second Century, again and again emphasizes this. . . .

"That on this day the ordinary business and work of life were laid aside as much as possible was regarded as a matter of course; but it is characteristic of the original character of Sunday observance that in the oldest Christian literature there is practically not a word about this matter. The negative idea of rest from daily labor did not enter as a prime factor into the conception of proper observance of this day. Christians are indeed rebuked for allowing their business to keep them away from the services; but not Sunday work itself, but the over-estimation of worldly work and indifference therein shown to God's Word and services, is pronounced a grievous sin. Even as late as the Fourth Century, when writers warn against the celebration of the [Jewish] Sabbath by abstaining from work, a similar demand is not made as conditional for the Sunday. . . .

"We see that this original conception of Sunday observance departs widely from that idea which zealous friends of Sunday observance are apt to emphasize in our day. It has not been my purpose to present a theory of the Sunday or to oppose false ideas. But history is a great teacher, and by repeating what she teaches erroneous views of themselves fall to the ground."—Translated for "The Literary Digest."

The foregoing carries with it simply the weight attached to a statement by one of the leading German specialists in the department of early Christian research of what his researches lead him to believe to be the simple historical fact. Professor Zahn's conclusions give no support to the Sabbatarian view, as he holds that there is nothing in the earliest Christian literature to support that view.—Canadian Baptist.

Contributions.

Growth in Grace.

ANNA D. BRADLEY.

To-day I met a little friend, and said, "Why, Edwin, how you grow! What do you do to cause you to grow so fast?" Five year o'd Edwin, proud and happy, doffed his cap, and answered gayly, "I guess it must be because I keep on eating the things to make me grow." I laughed at the quaint reply, but soon saw there was wisdom in it. Unconsciously the little lad had preached me a very strong sermon. He was logical. He ate plentifully of the food that would produce healthful growth, and as a natural result, he could not fail to grow. And then I remembered the command, "Grow in grace and knowledge," and I saw the parallel between the child's merry words and the lesson my father would teach me.

No truth is more emphatically taught by the sacred writers than that spiritual life must be a continuous growth. We are born into the kingdom of God. First we are babes in Christ, then we reach the period of youth, and at last we attain the perfect stature of the full grown man or woman.

The child, reaching out toward manhood, finds much to learn, and there is a vast fund of knowledge the Christian must gain before, spiritually, he is a full grown man. This is gained only at the feet of Jesus. He who stoops to the lowest place at his Master's feet will be the one chosen to climb the loftiest heights to do His service.

The first step toward growth in grace is to know Christ as our personal Saviour. All knowledge about Christ will avail us naught unless, ultimately, we learn Christ Himself. Knowing Jesus, it is impossible not to grow. To grow is to live. To cease to grow is speedily to die. Indeed growth is a proof of life. All the cultivation in the world could never cause a post to grow and bear fruit; while a very tiny seed, placed in favorable environments, will develop into a mighty, shade giving, fruit bearing tree. Hence, to grow not only implies that we be planted in grace, but that divine power has enkindled within us the vital spark of spiritual life. This germ, like the mustard seed, may at first be seemingly insignificant; but, again like the mustard seed, it may become a benediction to all around.

Works will not create life. They only reveal the inner life. Christ touches the natural life, and immediately the spiritual life leaps into being. This is Christ's work. Nothing can be

substituted for this. But when life is brought into existence, then growth and development rests with us. The natural babe, left at its birth and deprived of needed food and shelter, soon will die. The spiritual babe treated thus would do the same. We can no more thrive on past grace or past experience than we can on yesterday's food. This is as true of churches as of individuals. The church that tries to live on the merits of its dead heroes will soon be more hopelessly dead than the heroes whom they lauded and, parasite like, tried to live upon.

Past experience is good when used as a stepping stone to better things for the present, but it is utterly useless unless we can mount upon it to climb onward and upward to richer faith and to nobler achievements. Paul teaches us to press onward, to forget everything that is behind; to forget our cares, our fears, yea, even our triumphs, as we steadily press toward the high mark which will be higher still to-morrow.

We grow in grace as rapidly as we want to grow. We are as large, spiritually, as we desire to be. "Unto him that hath shall more be given, but unto him that hath not shall be taken away, even that which he hath." If we wish to be giants in Christ Jesus we can become giants. If we are content to be spiritual dwarfs we will surely be.

Wesley and Whitfield and Bunyan and Spurgeon and Moody would never have stood upon such conspicuous and, to us, dizzy heights unless they had first paid the price. They learned that to truly live to God they must fully die to self. Freely they did this, and the result was those mighty giants, who, honored by God, were a blessing to all the world.

Spiritual growth is as much regulated by law as is natural growth. If, like the little lad who gave us our text, we constantly partake of such nourishment as tends to develop us we will surely grow. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." I do not believe my little friend ever eats when he is not hungry, but, being an ideal boy, he is always hungry. If we stint ourselves we can, after a while, manage to exist upon very little nourishment; but the healthy, useful man or woman needs regular, systematic diet. If content with leanness of soul, our soul will soon be very lean; but if we genuinely hunger and thirst after spiritual food, we will seek it, we will partake of it freely, and, unconsciously, we will grow. Yes, we expand or dwarf our stature according to our own desire. If I want more grace I can have it. If I

want less it is within my power to diminish my present supply. He who wants just enough religion to enter heaven may possibly get there—I do not know—but it will be a very lean soul that will be admitted. But there is danger that the soul who wants a great deal of this world and a very little of the next will be quite dead long before animal life is extinct. The growing soul never asks, "Is this necessary for my salvation?" It only asks, "Lord, how can I serve Thee?"

If I would enter heaven, my heaven must commence on earth. In other words, if I would enter heaven after I die, heaven must enter me before I die. If I would escape hell after death, I must escape hell before death. Some one has said, "Both heaven and hell in eternity are but the completed conditions of life on earth." If I love the service of God I cannot be kept out of heaven. If I shrink from it, and love the service of the world, I cannot be kept out of hell, for hell has already commenced within me. God neither debar me from heaven nor consigns me to hell. My own will decides this question for me.

Not for works would I imply that salvation is of works. It is Christ's rich mercy, and that alone, that saves. I can never earn grace; it is the gift of God. But after I have been made partaker of the heavenly gift, then it is my privilege to so cultivate the soil into which I have been transplanted that much fruit for my Master will be the result.

Growth depends upon appropriating the means which tend to strengthen life. No amount of cultivation or of appropriation can create life, yet both are needed to develop it. What is needed for spiritual growth? The same that is needed for the physical—food, air, sunshine, exercise and congenial association. It is difficult for the spirit rapidly to grow in grace, if deprived of any of its necessary environments. Spiritual food is prayer, frequent prayer, meditation and constant study of God's word. We should ever breathe a spiritual atmosphere. We should dwell in the presence of the Father. And this is sunshine, no matter how dark the temporal clouds may be. All we do should be done in the name of Jesus, whether we preach a sermon or wash dishes, go as a missionary to Africa, or soothe and nurse cross children. We should, as far as possible, surround ourselves with helpful associates and strengthening mental good. Nothing tends more to advance or to retard growth than does the literature with which we surround ourselves.

But a prayerful spirit will soon command all the necessary means. It will not study impure books. It will not read vile papers. It will not grope in the dark, for prayer lights a wonderful lamp which throws a brilliant radiance as far as the eye of faith can see. A praying soul will not dwell in impure atmosphere. It will not needlessly associate with scoffers. It finds delight in the study of God's word, and will not be content save in service for the Master.

No place like the closet to grow in grace, yet he who remains forever in the closet will cease to grow.

"Seek thy God alone by prayer
And thou shalt doubt, perchance despair,
But seek him also by endeavor
And thou shalt find him gracious ever."

So then a good place to grow is in active service. Anxiety for the salvation of others is a mighty factor for growth. Sacrifice, whether by giving our life to a cause or denying ourselves fifty cents' pleasure that another may be helped, breaking our night's rest to minister to the sick, checking the cutting retort we so desire to make, forcing back the desponding sigh and showing a cheery, sunny face to those about us. All these are wonderful stimulants to growth.

It is the liberal soul that is to be made fat. It is the one who freely waters that shall himself be watered. It is the one who loses his life—and life means convenience, comforts, pleasures, all that goes to make up life—who is to find it again, only more abundantly. If we would have that "abundant entrance" into the kingdom, we must make considerable progress this side of Jordan. It is as true that there are degrees in heaven as that "one star differeth from another star." I fear it will take a long while after I pass through the pearly gates ere I attain such heights as those to which Paul and Spurgeon mounted when they were first admitted.

Happy? Yes, I will be as happy as it will be possible for me to be; for my capacity for enjoyment will depend upon the manner I am now cultivating that capacity. Oh, Saviour mine, help me to live so very far away from self and so very close to Thee that I cannot help but grow into something of Thy likeness!

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Single Tax Again.

To THE EDITOR: Dear Brother,— I feel somewhat diffident about writing you again so soon, seeing how you stand, as it were, between two fires. I hope you will not find the heat oppressive. It is but a few words I wish to say, and they shall be mild.

Brother Trout objects to the discussion of the single tax and kindred subjects which are divisive and tend to strife between brethren. Strife and division are certainly to be avoided, if possible, but not at the expense of usefulness. If injustice and consequent suffering prevail among Christians, is it wise to shun the discussion of these evils for fear of strife? In the days gone by, would you have thought the subject of slavery improper for discussion in a religious paper? There are kindred questions still unsettled at the present day. Is it not better that Christian people should study them through the medium of a Christian paper, in the light of Christian principles?

Of course, one small paper cannot treat of every topic that is interesting and profitable, any more than one man can eat of every wholesome dish at a feast. The editor must use his best judgment in making a selection. But I doubt if a timid policy is a wise one.
S. J. CHUBB.

When Shall I be Satisfied?

When my yearning soul strives upward
To life's higher, purer side,
I am forced to cry within me,
When shall I be satisfied?

How can I with all my weakness
On the mount of peace abide;
Ever lacking in completeness,
Never, never satisfied.

Still, I know in day of trouble,
There's a secret place to hide
In the tent of my Redeemer;
Yet am I not satisfied.

And I know through all life's journey,
There is still my Faithful Guide,
Calling, "Let thine heart take courage,"
Thou shalt yet be satisfied.

So I still keep pressing onward
On life's ever-ebbing tide;
Knowing, when I see my Saviour,
I shall then be satisfied.

When this life shall have been ended,
Love, and faith, and patience tried;
When I wake with His own likeness,
Then shall I be satisfied.
RUTH GREENE.

How to Rest.

Some girls don't know how to do this. They think rest and sleep synonymous, whereas rest may mean simply change in occupation. It may

mean the sitting quiet for awhile. It may mean the having a cup of tea, or a bit of bread and butter—the tea being that which does not hurt the nerves, and the bread and butter being that which is healthful and which tastes good. Often you don't eat enough, my dear girl, and you hurry too much when you do eat. Learn to linger over your meal, to talk to your father or mother pleasantly, and so to aid digestion by slow eating and bright conversation. Sometimes the best rest that comes is the sitting in an easy chair and closing your eyes for ten minutes. Don't be afraid or ashamed of this. It is necessary if you wish to be a well and strong woman. You rest when you don't attempt too much, for then you do better work. Rest for you may mean reading a pretty story, while for me it may be leaving books and looking out at the green trees for a while. Find out that rest which is best suited to you and permit yourself to have it.—*Ladies' Home Journal.*

Almost Into Port.

FOR THE AGED CHRISTIAN.

Nearer my boat is drifting,
Nearer the unseen shore;
The amber curtains are lifting,
The darkness is almost o'er.
The light of morn is breaking
Upon my earth dimmed sight;
My raptured soul is waking
To a day that knows no night.

The way has been sometimes dreary,
For the darkness oft did fall
Alike on my spirit weary
And my path with a funeral pall.
But through the darkness a glimmer
Of light would come to me,
As when golden sunbeams shimmer
On a rough and troubled sea.

'Twas the light of love immortal
From my Father's home above;
A gleam through the heavenly portal
That came as a peaceful dove,
And brooded above my spirit,
Till the darkness passed away,
And with brighter hope to cheer it,
I journeyed on my way.

But the end is getting nearer,
The light shines more brightly too,
And heaven is growing dearer
As earth recedes from view.
And soon I'll be casting anchor
In the port I can almost see,
And there the dark-winged angel
Will furl the sail for me.

Yes, nearer my boat is drifting,
Nearer the unseen shore;
The amber curtains are lifting,
The darkness is almost o'er.
And the radiance round me breaking
Is the signal from the fort,
Where the loved of earth are waiting—
For I'm almost into port.

E. CRIPPE.

Hamilton, Ont.



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C. E. Prayer-Meeting Notes.

GEO. FOWLER.

MAY 19.—The story of Pilate and its warnings.—Matt. xxvii. 11-26.

Jesus Christ has been brought before Pilate and accused of blasphemy and sedition. The charge is not sustained, and Pilate knows that before his bar there stands an innocent person. "About this he never wavers. The dream of his wife, the judgment of Herod, the unmistakable motive of the priests, the words of Christ, all agree with his own conviction instead of shaking it. Of course perplexity followed. The same will happen to any one, that into questions of belief, or of amusement, or of choice of a calling, or of conduct in any line, allows some other elements to enter when conscience has given a plain answer. It is easy to multiply mysteries about the simplest matters; but light enough to show which is our road is all we have a right to ask. While we wait for more, the fog will shut us in."—*Golden Rule.*

While we severely condemn Pilate's cringing servility and moral cowardice, let us not forget that we have to answer the question that confronted the cruel Roman viceroy: What shall I do with Jesus, which is called Christ? We can find no fault in Him, and yet, for reasons we would be ashamed to acknowledge probably, we, like Pilate, reject Him. We are more responsible than was Pilate

"Pilate had, as every sinner has, many warnings from conscience, from friends, from Christ, against his course of sin."

"What shall I do with Jesus?
He came God's love to show;
He came to be,
Eternally,
God's witness here below.

"What shall I do with Jesus?
I'll own Him as my Lord;
Obey His laws,
Extend His cause,
And trust His every word."

MAY 26.—Christ's cross; my cross.—Mark viii. 34-38.

Greece gave the cup of deadly hemlock to its greatest benefactor. Papal Rome stretched upon the rack the friend of truth. The Jews led, with all the fierce hatred of their souls, the Saviour of the world to the most ignominious of deaths. There on Calvary's brow, "He died for our sins according to the Scriptures."

"But we gladly turn away from the awful sight, to think how, by His strength of soul, His resignation, and His love, Jesus triumphed over the shame, the cruelty, and horror of it; and how, as the sunset with its crimson glory makes even the purrid pool burn like a shield of gold, and drenches with brilliance the vilest object held up against its beams, He converted the symbol of slavery and wickedness into a symbol for whatever is most pure and glorious in the world. The head hung free in crucifixion, so that He was able not only to see what was going on beneath Him, but also to speak. He uttered seven sentences at intervals, which have been preserved to us. They are seven windows by which we can still look into His very mind and heart, and learn the impressions made on Him by what was happening. They show that He retained unimpaired the serenity and majesty which had characterized Him throughout His trial, and exhibited in their fullest exercise all the qualities which had already made His character illustrious. He triumphed over His sufferings, not by the cold severity of a stoic, but by self-forgetting love."—STALKER.

Our cross, in comparison with that of our Saviour's, is not much to bear. Daily, though, we must take up our cross of love, of obedience, of service, and of sacrifice, and follow in the footsteps of "The Man of Galilee."

Pilate thought to save his life, but lost it; "but whosoever shall lose his life for My sake and the Gospel's shall save it."

Christian Endeavorers, we must be cross-bearers. Let us ever keep before us the old motto, "No cross, no crown." "God forbid that I should glory save in the cross of our Lord Jesus Christ."

JUNE 2.—A living Christ; Christ-like living.—Gal. ii. 19, 20; v. 22-25.

Christianity has triumphed over all false religions. Her victories have been mighty and glorious, and her trophies many and precious. Faith in the living resurrected Christ has overcome stupendous difficulties; it has revolutionized the world; it is one of the great potent facts of the Gospel.

1. Christ is our personal, loving Friend and our Creed (Matt. xvi. 16). It's a creed that needs no revision. "The same yesterday, to-day, and for ever." It is the only creed on earth or in heaven, that can give life to the believing (1 John v. 1).

2. Our Saviour is ever present with His people (Matt. xxviii. 20).

3. He has promised to never leave us or forsake us (Heb. xiii. 5). It is

one thing to have a Saviour who said: "I am He that liveth and was dead; and behold I am alive forevermore;" and it is quite another thing for us to say: "Yet I live; and yet no longer I, but Christ liveth in me."

1. Our lives must be brought into such harmony with God that Christ may dwell in us. We must reproduce the Christ-life. If it was said of Jesus that He went about doing good, it ought to be said of us. Our old man must be crucified with Christ. (Gal. ii. 20; v. 24.)

2. We must derive all our strength and life from the fountain. (John xv. 1-8)

3. Living thus, we will produce the fruit of the spirit. (Gal. v. 22-26.)

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Endeavor Notes.

Circulars bearing on the work done by Endeavorers in Ontario during the past year have been sent to all societies of which we have record. Will the secretaries see that each question is fully answered?

Let any special method or work that has proved a blessing to the society and the church be fully reported. Any item of more than local interest can be reported by letter and accompany the report.

Let each society be represented at the annual meeting by at least one delegate, and do not come with the idea of a holiday trip, but with the spirit of consecration, and an earnest desire to further the Master's work and plan for the future.

Any society that has not received a circular, drop a card to W. W. Coulter, St. Thomas, and one will be forwarded by return mail.

The object of the Co-operation is to do mission work, and as we meet with a mission church this year, and see the result of the preaching of the Gospel, I believe it will inspire the brotherhood with a fresh zeal for a grand forward movement during the coming year.

It is probable that J. Z. Tyler, the Endeavor veteran and chairman of the International C. E. Convention of 1894, will be present and deliver an address. Bro. T. is a whole army in himself.

The announcement that the delegates pay for dinner and supper will meet with the approval of at least all

the Endeavorers. This is a move in the right direction. It will lighten the burden of the church that entertains and will keep drones from attending.

W. W. C.

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Free From Headache.

Three Years of suffering, Headache Every Day, and no Relief from Doctors or Medicine until B. B. B. made a Complete Cure.

DEAR SIRS,—I had severe Headache for the past three years, and was not free from it a single day. I used doctors' medicines and all others I could think of, but it did me no good. My cousin said I must try B. B. B. because it is the best medicine ever made, and I took three bottles of it, with the result that it has completely cured me. I think Burdock Blood Bitters, both for Headaches and as a Blood Purifier, is the best in the world, and am glad to recommend it to all my friends.

MISS ELORA McDONALD,
Glen Norman, Ont.

FREEHOLD LOAN & SAVINGS COMPANY.

DIVIDEND NO. 21.

Notice is hereby given that a dividend of FOUR per cent. on the capital stock of the company has been declared for the current half year, payable on and after the first day of June next, at the office of the company, corner of Victoria and Adelaide Streets, Toronto. The transfer books will be closed from the 17th to the 31st May, inclusive.

Notice is hereby given that the general annual meeting of the company will be held at 4 p.m. Tuesday, June the 4th, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.

By order of the Board,
S. C. WOOD, Managing Director.
TORONTO, April 17th, 1895.

ESTABLISHED 1867.

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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.

Sunday School Committee of the Co-operation of Disciples of Christ:—Jas. Lediard, Chairman, Owen Sound; George Fowler, London; Miss L. Pitcher, London.

All matter intended for publication in this department should be sent to Jas. Lediard, Owen Sound, Ont.

I am pleased to say the Sunday-school reports are coming in well, Cecil Street, Toronto, being the first to report, and a school in Muskoka being the second. Has your school sent in its return? If not, do it at once, please, for the annual meeting will be upon us soon.

Have you chosen your Sunday-school delegate yet? Send the best teacher you have, the most wide-awake and earnest of your staff, and hold him responsible to give you a full report at your first teacher's meeting when he returns.

What are you doing in regard to the Foreign work? Will "Children's Day" be a big day in your school? Have you announced it to the school? Have you distributed your missionary envelopes, and have you a good programme in preparation for that day? If not, it is high time you were at work on the matter. Your preacher may perhaps help you, if you ask him, by a sermon to the children on some suitable subject. And your children could lead the service in its songs, if no more elaborate programme is possible. In any case try to make "Children's Day" a notable day and a profitable day, both to the children and to the missionaries.

I understand that our missionary, Sister Rioch, really needs more help in her work, more and better accommodation for her school of girls, and that Bro. McLean sees no reason why our children's gifts should not go directly to her work, through the Foreign Board, of course; so I think that we should try in this coming missionary offering to make our gifts as large as possible, that her work may not be hindered.

As teachers, will you not endeavor to impress your classes with the importance of this matter, and as far as in you lies, make Children's Day a success?

If the first Lord's day in June is for any reason an unfavorable day for the offering, then make it the second Lord's day; but do not fail to prepare for it; and see that your preparation appeals to that which is highest and best in the children. Teach them early that this

service of theirs is a service to the Lord and to their fellows. Keep the spiritual side before them; they will understand it better than you think.

J. LEDIARD.

What Causes Him To Give?

J. A. AIKIN.

It may be taken for granted that every Sunday-school will aim to surpass its own best record in the taking of the collection on "Children's Day," June 2nd for Foreign Missions. There ought to be a very general observance of the day. Even those Sunday-schools that have adopted the percentage plan of giving to Missions should observe it because of its educative value to the scholars. In many of the Sunday-schools the one and important feature of the day will be the collection. It will be talked of for weeks before, and the boys and girls will catch the mind of the superintendent and teachers, and dutifully give what they can. From the scholar's point of view, that is the best he can do. But what is the motive of the boy in his giving? What causes him to give? A Sunday-school teacher, in requesting her scholars to give to a collection the following Sunday, asked them to recite a verse of scripture when giving their money. One fellow said, "The Lord loveth a cheerful giver;" a second, "He that hath pity on the poor lendeth to the Lord;" the third looked as matters differently, and said, "The fool and his money soon part." That third boy was like a good many that give to these collections, doing so from constraint rather than desire, and the teachers of those scholars are to blame.

Now, in preparing for this collection, the teacher should aim to reach the heart of the scholar through his mind, awakening his interest in the cause of missions by presenting such facts as he can understand, so that the amount given in this collection by the scholar will represent his interest in the cause, and be given with the idea of helping a work that he believes is a good one. Such giving will realize the truth of the saying, "It is more blessed to give than to receive." Let us not be so much concerned about the amount given as about the motive that prompts the gift. To kindle the interest and awaken the activities of one scholar may be of much more lasting value than the collection of the whole Sunday-school. And let us be assured that when giving is intelligent and spontaneous, it will be liberal.

K. D. C. Pills tone and regulate the liver.

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.

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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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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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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.

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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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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 biographical 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 the calendered 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.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year.

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

No paper discontinued without express orders and payment of all arrearsages.

In ordering change of address, be sure to give the old post office as well as the new.

HAMILTON, MAY 15, 1895.

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

How Do You Stand?

Ever since we have been publishing a paper, we have been hearing from friends who would enquire, why do you not have the addresses printed, together with the date when the subscriber's time expires, and have it pasted upon the paper as other papers do? They would say, by so doing, your subscribers would be constantly reminded of their standing, and would be more apt to pay up promptly. We have not until now seen our way clear to adopt that good system, much as we would like to have done so.

We ask all subscribers to note the date on the little yellow slip on their paper. If they think there is any mistake, we shall be glad to make corrections if notified by post card. We trust that all who find themselves in arrears will pay up and renew soon.

"The Impolitic Policy of Silence."

The April 24th number of the *Canada Presbyterian* has an article on the above subject, which we would like much to publish in full. It deals with a matter to which we referred in a note on the first page of our April 1st paper, viz, the danger of boys being led into the practice of certain destructive habits. It is always timely to speak earnestly, solemnly, plainly on the subject. It is pitiful to think of the many fine boys who are being destroyed by these debasing and deadly practices. So far as we are concerned we wish to deliver our soul, and be free from the blood of the young lads who come within our influence, and we beg the fathers and mothers who read this paper to beware lest their boys are not being ruined while they are yet boys, and young boys at that. When a lad first leaves home there is great anxiety lest he may get into bad company and bad

habits. We desire to say that, no doubt, in many cases where boys go to the bad after they leave home, the evil began before they left home, and while their parents thought they were safe. Don't take any chances, fathers, and if there is no father to speak the word of warning and of counsel, let the mother see that it is done.

One of the leading Prohibitionists in Canada said to us, one day, "I used to say that the liquor traffic was the the greatest evil modern civilization has to combat, but now I don't say that, for I know that the greatest evil is the Social evil." And what is even worse than what they call the Social evil is the powerful, damning evil of Self-abuse. Again we say unto you, O, parents, "warn your boys: warn your boys: warn your boys." The *Canada Presbyterian* is entitled to the thanks of all fathers and mothers for having so plainly told them their duty.

Omnibus.

CHANGE OF ADDRESS.—Miss Mary M. Riach, 2 Kubomachi, Otsuka, Koishikawa Ku, Tokyo, Japan.

"Just received your missionary number of the DISCIPLE. I think it excellent and like the ring of its sentiments;" so writes a preacher.

To illustrate further how minds differ, we give here what a good sister writes: "I hope we shall get your opinion *now* on the Single Tax question."

"THE CANADIAN EVANGELIST still continues its visits, but under a new name, and in a better shape for preserving," so writes an old-time subscriber.

We are pleased to see that Mr. H. L. McKinnon, of Hillsburg, took high standing in the third year examinations, at the School of Practical Science, Toronto.

Bro. W. G. Charlton has resigned his position as minister for the Richmond St. Church, Cincinnati. He will probably devote his time to evangelistic work.

Writing to us in a private letter with regard to our efforts to help on the Foreign Mission work, Bro. F. M. Rains writes, "You can do more to keep Canada in line than any other agency. We thank you for your hearty co-operation."

Bro. Ballah, after giving the matter most careful consideration, has decided to sever his connection with the

churches at Erin and Erin Centre at the end of the present year, July 1.

The undersigned is desirous of communicating with any brother who wishes to undertake the work at these points.

M. MCKINNON,
Hillsburg, Ont.

"70 Huron St., Toronto, April 30, 1895.—There was a mistake made in the report sent you by Cecil St. Society. Will you kindly correct it in the next issue of your paper so as to read as a yearly report instead of a six months' report? I notice Mr. Coulter called especial attention to our raising so large an amount for missions in six months. Will you kindly call attention to this in your paper? Am sorry to have made such a mistake.—ALICE M. HALL, Secretary."

Dr. Milligan, who is at present the most prominent Presbyterian minister in Toronto, is reported to have said at a late meeting of the Toronto Presbytery that he would almost rather have Presbyterians attend the Catholic Church than a close communion Baptist church. Whew! That's hard on the c. c. Baptists, for the Confession of Faith to which Dr. Milligan subscribes says that the Pope of Rome "is that antichrist, that man of sin and son of perdition."

Here is what a young and modest brother says:

"The paper has been coming right along, and it seems very interesting lately. I think the paper is improving; likewise my appetite for such reading. I am much interested in and pleased with Mrs. Bradley's writings. I could hardly agree with her in her advice to boys and girls. She seemed a little strict. If all girls lived up to the pattern she set before them, of course the world would be better. But then a poor orphan like myself would have a hard time, shut off as I have been from my own home comforts."

The talk about "hard times" continues whenever anything is said about a missionary contribution or supporting a religious newspaper. But when Hermann, the sleight-of-hand man, comes around, there are thousands ready to pay a dollar each for standing room. The theatres are crowded. All over the country men crowd the saloons and the cigar stores, and pay cash for what they get. It does seem like Christians ought to pay up on the religious newspaper and to sustain the preacher and keep the church work going, when we have a cause so much better to sacrifice for than the devil's children have.—*Pacific Christian*.

You hit the centre that time, friend.

DEAR BRO. MUNRO.—The face of the earth looks beautiful. All nature has come to life again, reminding us that

the promises of God never fail. The Convention will soon be on again; how quickly the years fly. It is so far from us here, that there will be but a slim representation from this church, if any. I hope it may be a meeting of great profit to the cause. We have reason to be thankful for the way things are looking up in several of the churches in the province. There is but one discouraging feature—that is, the financial part of the work. Let us hope, and pray, yes, and *work*, and all will come out right. Yours fraternally,
C. SINCLAIR.

Some people get into a terrible stew if the publisher of a paper happens to send them a copy after they have ordered it discontinued, although perhaps they received it for a year or two without sending a cent to the publisher. This paper is not sent intentionally to people who do not want it, unless they be people who are in arrears and are refusing to pay. Such folks need not be surprised if the DISCIPLE comes to them after they have ordered it stopped. We have seriously considered whether it would not be a proper thing to sue such people who repudiate an honest debt. If we were forcing, or attempting to force, the paper upon those who had never obligated themselves to pay for it, it would be a different matter. Our friends and agents can render us a service by explaining this to some of our unreasonable subscribers.

This from Mrs. Bradley is rather out of season now, even in Canada. It was in a private letter, but it was the Editor's intention to have published it in March. It will be enjoyed even now.

"Yes, we had five weeks of winter, genuine winter. The papers said our snow 'lay four and five inches thick,' but that was an exaggeration. We will put on airs when we have opportunity.

The 'four and five inches' was where the snow had drifted in the corners. Two inches would have been exceeding generous measure and allowed some for boasting. I am sure the Canadians would have envied us our sleighing. Hastily constructed sleighs were, in every direction, dragged over the public thoroughfares. I use the word 'dragged' advisedly. Of course, it did not take much travel in the streets to destroy, or rather transmute, the snow into very thick mud; but so long as there was any snow to be seen from the house tops or lurking in fence corners, so long did the 'sleighing' continue.

"Ah! it was rare sport; and when our youths and maidens merge into heads of families, they will often tell of wondering little ears of the glorious winter of '95, and sigh for a return of 'the good old'!"

Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., T. L. Fowler, London; Treas., John McKinnon, Everton; J. H. H. Jury, Romanville; Thos. Whitehead, Walkerton; John Black, Rockwood; A. J. Thomson, Hillsburg; S. E. McKee, Erin; Geo. Munro, Hamilton.

All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to T. L. Fowler, Cor. Sec., West Lorne, Ont.

Contributions.

Home Missions.

H. M. McMillan, Hillsburg..\$	5 00
Mrs. and Mrs. R. S. Muir, Belleville.....	4 00
Mrs. D. F. Kilgour, Arthur...	5 00
C. H. Norworthy, St. Thomas,	1 00
N. C. Royce, Walkerton,....	1 00
Oakville (name not given)...	1 00
A Sister, Duntroon.....	1 00
Church S. Thomas.....	125 00
" Acton.....	10 00
" Winger.....	3 25
" Eagle.....	3 00
" Redney.....	6 13
James Lediard.....	5 00
Mrs. Charlotte King.....	5 00
Mrs. John McPhedran, Nassagaweya.....	5 00
Church Nassagaweya.....	13 87
Mr. and Mrs. R. S. Muir, Belleville, for Miss M. Rioch Japan.....	5 00

Educational Fund.

Mrs Jane Pearse, Owen Sound..	\$1 00
Mrs. John M. Phedran, Nassagaweya.....	2 00
D. F. Kilgour, Arthur.....	3 00
Mrs. D. F. Kilgour, Arthur.....	2 00
Geo. Munro, Hamilton.....	1 00
Mrs. G. Munro, Hamilton.....	1 00

INFORMATION.

Reduced Rates.—Arrangements have been made with the M. C. R., C. P. R. and G. T. R. roads for a fare and one third rate for those who attend the meeting, providing there are fifty at the meeting holding certificates.

Please observe the following conditions:

1. Delegates must purchase first class full rate tickets to place of meeting (or to nearest Junction station, if through tickets cannot be obtained) and obtain certificates to that effect.
2. Where delegates have to travel over more than one railway to reach place of meeting, a certificate will be required for each railway over which delegates will travel.
3. See that your certificate is properly filled in and signed by Secretary of the meeting.

Delegates.—Please appoint your delegates immediately, if you have not done so already. Each contributing church is entitled to two delegates. Each Sunday-school to one delegate, and each Young People's Society to one delegate.

Those, whether delegates or not, who intend to be at the meeting, please notify at once Dr. D. McKillop, 376 Lyle street, London. Please don't neglect to do this.

Beds and breakfast will be furnished free to all who attend the meeting. A first-class caterer will furnish other meals as follows: Dinner, 20 cents; supper, 15 cents.

INVITATION.—The London church extends a cordial invitation to all Disciples throughout the Province to be present and assist in making this one of the very best meetings ever held by Disciples in Ontario.

Returns from May collection are coming in. We earnestly desire that every church, without an exception, may respond to this call.

We call special attention to the report of the collection from St. Thomas. We do so because it is worthy of imitation.

Bro. A. McLean, Cor. Sec. of Foreign Society, will be at the meeting. Bro. Hardin, cor. sec. of G. C. M. C., may be present also. The preaching on Lord's day will be done by these brethren.

Let us come up to this meeting in prayer, with earnest hearts and minds, and the Lord's blessing will be upon the cause we love.

T. L. FOWLER,
West Lorne. Cor. Sec.

Attention, Disciples! London's Invitation.

The members of the church in London extend to the Disciples of the province a cordial invitation to be present at the annual meeting, beginning Thursday, May 30th.

This has been probably one of the best years in the history of our movement in Ontario.

Come up to London and assist in planning greater things for the future. Come and spend a few days with your youngest born, but vigorous child. May our hearts burn within us to see the Gospel proclaimed in its entirety and in the spirit of the Master through Ontario.

Remember, lodgings and breakfast are free.

If you would assist us in making our work lighter, do not fail to send your names, not later than May 25th, to D. A. McKillop, 376 Lyle street, London, Ont.

Brethren, do not forget to pray for the success of this meeting.

GEO. FOWLER.

McGARVEY'S SERMONS,

BY J. W. MCGARVEY,

Professor of Sacred History, College of the Bible, Lexington, Ky.

Delivered at the Broadway Christian Church, Louisville, Ky., during the summer of 1893, with a view to the preparation of this volume.

Strong! Interesting! Instructive! Attractive!

It contains the result of Prof. McGarvey's long years of Biblical Study.

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North Barton Hall, Hamilton, Ont.

The Co-operation of Disciples of Christ in Ontario.

PROGRAMME.

ANNUAL MEETING, LONDON, ONTARIO,
MAY 30 TO JUNE 4, 1895.

Thursday, May 30th.

- 3:00 p.m. Opening exercises.
- 3:30 p.m. (a) Reading of minutes.
- (b) Appointment of committees.
- (c) Social meeting.
- 5:00 p.m. Adjournment.
- 7:30 p.m. Devotional exercises.
- 8:00 p.m. Sermon.

Friday, May 31st.

- 9:00 a.m. Devotional exercises.
- 9:30 a.m. President's address.
- 9:45 a.m. Report of Committee of Statistics.—P. Baker.
- 10:00 a.m. Report on Sunday-schools. J. Lediard. Discussion.
- 11:00 a.m. Report on Education.—John Munro. Discussion.
- 12, noon. Adjournment.

- 1:30 p.m. Devotional exercises.
- 1:45 p.m. Report of Board of Managers.
- 2:15 p.m. Report of Young People's Societies.—W.W. Coulter. Discussion.
- 3:15 p.m. Address: "What doest thou here, Elijah?"—Geo. Munro.
- 4:15 p.m. The demands of the cause in Ontario.—Arch. Sinclair.
- 5:30 p.m. Adjournment.
- 7:30 p.m. Devotional exercises.
- 8:00 p.m. Sermon.

Saturday, June 1st.

- 9:00 a.m. Devotional exercises.
- 9:30 a.m. Report of Committees. (a) Time and place. (b) Nominations. (c) Special Committees. (d) Obituaries.
- 10:15 a.m. Unfinished business.
- 11:00 a.m. (1) Report of Treasurer.—John McKinnon. (2) Report of Auditors.
- 11:45 a.m. Report of Committee on Missions.—Jas. Tolton.

- 12, noon. Adjournment.
- 1:30 p.m. Devotional exercises, conducted by O. C. W. B. M.
- 2:00 p.m. Ontario Christian Woman's Board of Missions.
- 3:30 p.m. The demands of our cause in Ontario (continued).
- 4:30 p.m. Unfinished business.
- 5:30 p.m. Adjournment.
- 7:30 p.m. Devotional exercises, conducted by Y. P. S.
- 8:00 p.m. Sermon.

Lord's Day, June 2nd.

- Sunrise prayer-meeting.
- 11:00 a.m. Public worship.
- 3:00 p.m. Lord's supper.
- 7:00 p.m. Preaching service.

Monday, June 3rd.

- 9:00 a.m. Devotional exercises.
- 9:30 a.m. (1) Report of Committee on Resolutions. (2) Unfinished business. (3) Social meeting.
- 12, noon. Adjournment.

Manitoba.

I understand that many of the readers of the DISCIPLE are anxious to have something more than a "short church note" from Portage La Prairie. Had any one been bold enough to prophesy that so many months would have passed away before even one letter was written, we would have declared him to be a false prophet. Our intention was to write as soon as we had something striking to tell, e. g., to give your readers the only original description of a blizzard.

The way in which November was ushered in assured us that we would not have long to wait for our first experience of a storm that would efface from the tablets of our memory anything and everything of that kind before encountered. Our expectations ran high, and the sum of our fears was not a minus quantity. This state of suspense continued for so long a time that the fears that we would have a

great storm were changed to fears that we would not see a blizzard at all during the winter. The weather prophets, however, promised that we would not be disappointed; said that last year they had a great hurricane on the 27th of April, etc.

Now, April has come and gone, and we have something very remarkable to communicate, very much more remarkable than the description of a blizzard, viz.: that we have had no blizzard. With the exception of November, we could not have had a better winter, and the spring has been all that could be desired. The farmers began their seeding about the first of April, and now the wheat is as far advanced as it usually is in June. The present indications are that the crops will be good.

Upon our arrival here we were cordially received by the brethren. The impression then made still remains. Thus far, we have found them earnest, liberal and not only willing but also anxious to get our plea before the people, therefore we hope to report good progressive work before the summer is over. Our work in the town is prospering. At present, we are engaged in a union meeting with the other Protestant churches (English excepted); the outcome of this we shall report at the close of the meeting.

Since coming, we have been in the country a good deal, and found families of Disciples in many places. In a number of these places there is a good nucleus for a congregation, and we would no doubt grow were it possible to have regular services. We have been studying the country and the outlook for the Disciples of Christ, and also have observed the methods of work among other religious bodies, and have come to the conclusion that we are needed here, that we ought, as soon as possible, to develop a great corps of workers, and, if possible, to be the first on the ground in new villages and towns. The way in which the other bodies are working is this: They have their schools here, and send the young men from these schools into new fields for six months of the year. This works well in this country, for the summer is the time to do the best work. We hope, therefore, that the brethren in Ontario will give a liberal support to the Bible school in Toronto, not for the sake of the cause of Christ in Ontario only, but also in Manitoba and the Northwest.

J. M.

To purify, vitilize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla.

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.

WINGER, May 6th, 1895.—On the evening of April 3rd, we began a series of meetings at this place. On the 8th, Bro. Brown, of Warton, Ont., came in our midst. He remained with us till the 2nd of May. The meeting is not noted for great increase to our ranks, though fourteen made the good confession, but for the strength and impetus given the church. Only eternity can tell the amount of good done. Bro. Brown has sown the good seed, and now we await the coming of the harvest. Last Lord's day, three confessed their faith in Christ. This makes seventeen as the immediate results of the meeting. May the Lord's blessing rest upon the efforts put forth in this province to further the primitive Gospel.

J. HOWARD STOVE.

LONDON, May 8.—Four confessions since last report, and crowded house Sunday. London is expecting a large delegation for June meeting. Remember our house of worship is on corner of Elizabeth and Dundas streets. GEO. FOWLER.

TORONTO, Cecil St.—On April 21st, Bro. W. D. Cunningham preached twice for us very acceptably. Bro. C. is a young man, who, as a preacher, has a bright future. His sermons were original, yet the Gospel was presented at every point.

We have kept the Home Mission work before our minds for the last few weeks, and we were benefited and the cause of Home Missions was helped. We have felt more than ever our responsibilities and obligations to the cause of Christ in Ontario, and gratitude to our brethren for what they have done for us.

On May 5, Bro. Lhamon's sister, Mrs. C. Lhamon-Smith, spoke in the evening to a large audience on Japan. Sister Smith labored for several years in Japan as a missionary. Her address was both interesting and helpful, as well as instructive. On Wednesday evening, May 8, Sister Smith lectured again to a large audience. She wore the Japanese costume, and delighted her hearers by what she told them of missionary life in Japan, and of the present needs of it from the missionary standpoint. Space and time forbid us enlarging on her lecture. May the time soon come when His name will be known throughout the whole earth.

J. L. L.

WHEN you come to HAMILTON, or while you live in Hamilton, if you need anything in their respective lines, you will be well served by the firms whose advertisements appear below.

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Shirts, 10 cents.

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A. HAMILTON & CO.,
COR. KING AND JAMES STS.,
Hamilton, Ont.

COLLINGWOOD, May 9.—Two more confessions and baptisms last night. The Lord's name be praised. C. S.

HAMILTON, May 13.—We started a Lord's day afternoon meeting at North Barton Hill, in the east end of the city, yesterday. The attendance was encouraging for a start.

To Make Pure Blood.

There is no medicine before the people equal to Hood's Sarsaparilla. It is the standard spring medicine and blood purifier, and it possesses peculiar merit which others try in vain to reach. It really makes the weak strong. Do

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Reports, Sale Bills, Programmes, By-Laws, Poems,
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BINDING OF EVERY DESCRIPTION.

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for Spring and Summer
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WOOD, = 362 =
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Hood's Pills become the favorite cathartic with every one who tries them. 25 cents per box.

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HYGEIA MFG. Co., 378 Canal Street,
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Woman's Work.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 620 Church St., Toronto; Cor-Sec., Miss L. V. Rioch, 225 Maria St., Hamilton; Treasurer, Miss Jennie Fleming, Kilsyth.

LONDON.—The London Auxiliary of the O. C. W. B. M. held a very interesting and profitable open meeting on the evening of April 17. Our president, Mrs. Oliphant, occupied the chair and gave in an able manner the history of our organization as an auxiliary. Mrs. Coulter, of St. Thomas, then addressed us on the subject, "The Origin and Purpose of the O. C. W. B. M.," after which acceptable articles were read by Sisters Graham and Henderson. The programme was interspersed by hymns, a duet by Mr. and Mrs. Johnson, and a well rendered recitation by Miss Lena Stapleton. At the conclusion of the meeting a vote of thanks was extended to Mrs. Coulter for her excellent address.

M. BLYTHE, Sec.

Ontario Christian Woman's Board of Missions.

The following sums have been received and payments made from April 10th, 1895, to May 6th, 1895:

Foreign Missions.

Auxiliary at West Lake, . . . \$10 00
Mrs. M. A. Stewart, Guelph, . . . 5 00
A. C. Gray, Toronto, . . . 1 00
Mrs. A. E. Trout, Owen Sound, 1 00

Payments.

Japan Mission, \$50 00
JENNIE FLEMING,
Kilsyth, May 6, 1895. Treasurer.

Eighth Annual Convention of the O. C. W. B. M.

TO BE HELD AT LONDON, MAY 31 AND JUNE 1, 1895.

Programme.

Friday, 9.00 a.m.—Devotional exercises.
Reading minutes.
Greetings.
Presid't's address.
Discussion on future work.
Saturday, 1:30 p.m.—Open meeting.
Devot'l exercises.
Rep't of Cor. Sec.
Rep't of Treas.
Rep't of Sup't of Children's work.
Address.
3.30 p.m.—Children's work.
5.00 p.m.—Unfin'd business.
Rep'ts of Com't's
Elect'n of officers.
Two papers, one by Mrs. Lhamon,

on "Woman's Work in the Church," the other by Miss M. A. Sinclair, on "The Work of the O. C. W. B. M. and its Possibilities," will be read during the convention.

We expect this year to be able to give more time to the meetings of the general convention, although it will be necessary to take time to plan our future work. The principal matters to be brought up are, incorporation, continued affiliation with Co-operation for home work, and the extension of the foreign work.

If each auxiliary considers these at its May meeting, it need not take much time to decide what should be done.

It has been suggested by some that greater interest would be felt were we responsible for some particular part of the home work.

A matter which has been forcing itself upon my mind for a long time is the necessity for the appointment of an executive committee of at least three members, living within easy distance of one another, who should meet at least quarterly, to arrange how best to carry out the wishes of the convention. Heretofore the Board of Management has had to be content with one meeting besides the convention during the entire year, and on account of the long distances from the point of meeting, only a few have been able to attend.

Were such a committee formed, the auxiliaries could be kept acquainted through the DISCIPLE of the work being done. At present any member of the Board can write only as an individual.

I trust that the secretary of each auxiliary will see that the yearly report of her society reaches me by May 17th at the latest, so that I may be able to present a full report.

Is your society planning to send at least one delegate. The success of the convention depends much on the numbers that attend. We should all feel the necessity of being represented. We are meeting together to consider the Lord's work and how it may be extended. Should we not all be deeply interested? Interested enough, at least, to lay aside our every-day duties, even if it be at considerable inconvenience to ourselves.

L. V. RIOCH.

Married.

KING-McNEVIN.—On April 3rd, 1895, at the home of A. McKittrick, step-father of the bride, near Marsville, by A. H. Finch, Edmund King and Sarah McNevin. Both are members of Marsville church.

SINCLAIR-CUNNINGHAM.—On April 24th, 1895, at the home of the bride's parents, East Luther, by A. H. Finch, Daniel Sinclair and Esther Cunningham. Both are members of the Grand Valley church.

Peculiar to Itself.

Hood's Sarsaparilla is peculiar to itself, in a strictly medicinal sense, in three important particulars, viz.: first, in the combination of remedial agents used; second, in the proportion in which they are mixed; third, in the process in which the active curative properties of the preparation are secured. These three important points make Hood's Sarsaparilla peculiar in its medicinal merit, as it accomplishes cures hitherto unknown.

But it is not what we say, but what Hood's Sarsaparilla does, that tells the story. What Hood's Sarsaparilla has done for others is reason for confidence that it is the medicine for you.



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Every Last Saturday each Month except July.

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 free, upon application, a church notice, after the model of those below.

ONTARIO.

HAMILTON.—Church, corner of Cathart and Wilson Str. etc.

Lord's Day Services:

Public worship, 11 a. m. and 7 p. m. Sunday-school at 3 p. m. Y. I. 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 Avenue).

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 Str. et Church.

Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 7.30 p. m., Sunday-school. 7 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.

The Missionary Intelligencer.

A MONTHLY MAGAZINE.
ORGAN OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

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IN CLUBS OF TEN OR MORE, 40 Cts. Each.

The Intelligencer should go into every home of the Disciples. This is doubly true now in Canada in view of the following circumstances:

As a recognition of certain services to be rendered by Bro. W. J. Lhamon of the Cecil St. Church, Toronto, the managers of the Magazine have generously offered the Cecil St. Church the income from all subscriptions obtained in Canada. This income is to be applied wholly to the Cecil St. Building Fund. The Intelligencer is worth far more than the subscription price, which is very low. Besides, by subscribing you help Cecil St. Church just that much.

Try it a year. Subscribe, and remit to **James D. Higgins,** 9 Adelaide St. East, Toronto.

La Grippe weakens digestion.
U. S. K. D. C.

Children's Work.

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

A Disagreeable Little Girl.

PART I.

BY AGNES.

Edna Thorne was such a pretty lit le girl. Her pink cheeks were so round; her mouth a dainty cupid's bow; her eyes were bright, and had such long lashes; and her curly hair was a sun-shiny tangle.

But this exquisite childish beauty was often, very often, made ugly and hateful by bad temper and selfish naughtiness.

Harold and Beatrice, her brother and sister older than she, were dutiful, obedient children. But Edna had been a frail delicate infant. Until she was three years old, the most watchful care over her was necessary. She had been indulged and petted by her loving mamma and kind old nurse until her naturally imperious temper had grown to monstrosity.

Edna seldom had a toy longer than a week. It was sure to be broken in a fit of temper. Beatrice had long since given up dolls and taken to books, and they were never safe. Harold fared rather better, as his things were not interesting to his little sister.

Mr. and Mrs. Thorne had a beautiful house and a wide lawn and garden, plenty of room for Harold, Beatrice and Edna to play in, but Edna preferred the sidewalk generally.

A dear, old lady lived around the corner from the Thornes in a modest little house. Sometimes she came out for a short walk on the wide, shaded street with the woman who lived with and took care of her. She was out, one day, going slowly and painfully along. Edna was running up and down with a new carriage and doll.

The carriage would not run very straight, so her course was rather erratic; sometimes she was on the boulevard, sometimes on the sidewalk. "Get out of my way; get out of my way." Now, the lame old lady and her maid never dreamed that this imperious order shrieked behind them was intended for them; in fact, they noticed nothing until the carriage ran into the old lady, and would have knocked her down had it not been for the strong arms that held her up. Edna fell, the carriage upset and the doll fell out. The maid righted the carriage, tossed in the doll, then picked up the screaming child and gave her a vigorous shake.

"You little, naughty girl; if you were mine I'd give you the best spanking you ever got in your life. If ever you do the like again, I will," said she in energetic Anglo-Saxon.

Edna rushed away, screaming so violently that nurse came hurrying down stairs.

"What is the matter, darling? Come to nurse and see what she's got for you. Nurse will comfort you."

"It was that nasty old woman. She wouldn't get out of my way, and she upset my carriage, and I fell down. And the other one picked me up and said she'd spank me. Ooh-oo-oo!"

"There, there, never mind. Nurse has something good for you."

"What is it? It isn't anything new. I never get new things" said Edna, with another wail of discontent.

"Why, my dear," remonstrated nurse, "it is only two days ago since papa brought you your beautiful carriage and doll, and mamma dressed dolly for you."

"Yes, and her frock is all dirty now, and I want a new one right off."

"Here is a beautiful piece of cake. See how thick the frosting is," said nurse temptingly.

"That ain't half big enough. I want more."

"You shall have another piece at tea time," and nurse set the cake out of reach.

(To be continued.)

Day Dreams of the Future.

THE DREAMER.

CHAPTER III.

"And how about the churches," I asked, as he paused to take breath.

As far as I am able to judge, just as great changes were going on there as any where. Although there were some differences in the creeds of the various denominations, and much bickering had arisen in the past, even among true Christians, it became noticeable that the line of demarcation was fading out, and wherever there was a genuine love and loyalty of Christ it gradually became a magnet, which brought them closer together, and they became more interested in studying His character, more earnest in following His example and striving to spread the knowledge of His love wherever it had hitherto been unknown. So quietly, and almost unconsciously, they came together in heart and principle; and the union so much desired became more and more apparent every day. But, while the real Christians were growing nearer together, by getting closer to their Master, those who were merely pro-

fessing Christians became more determined about their creeds, or gave themselves up to thorough devotion to the world and using their profession as a cloak to hide their real character. Infidelity spread apace and was taking fast hold of the minds of those who had time to give to matters not closely connected with office or store, and was working as surely as leaven through the minds of the human race. Changes, political and social, were constantly taking place, and affairs generally were assuming such an aspect that the more thoughtful part of the world felt that a crisis of some kind was fast approaching. Many and varied were the opinions advanced, while only a few, comparatively, and those the most spiritually minded of Christians, formed a correct one. *And after a while the crisis came . . .*

I remember it all so well. It was a Saturday night, the memory of which will never fade from my mind while I remain conscious of anything. I was dimly aware that, for some time past, a change had been stealing over my wife. The look of resignation and quiet sweetness, which was her customary manner, had given way to one of expectation and exaltation, as though in her heart she was hoping for something pleasant. Fool that I was that I did not then wake up to the reality of events, which are so clear to me now! But no! I went to the office day after day, never dreaming or caring how near we were to the crisis, which was to prove so fatal to me.

I remember my wife asking me to come home early and spend the evening with her and the children, and my answering, coldly enough, that I would if I could. And I really meant to do so. But when it came time to go home, some inaccuracy in the office books arrested my attention, and, although it might easily have been adjusted another time, I was determined to put it right before leaving. It was nearly midnight when I was ready to leave, and I remember being struck with the oppressive stillness of the hour. Not an insect voice was heard, not a leaf was stirred, and all nature was hushed in a death-like silence as though presaging some great storm. I was too intent, however, on other things to give it more than a passing thought, and hurried to my home. My wife and children were all in bed, and, after partaking of the dainty little supper always provided for me, I was soon asleep. How long I slept I do not know, but it seemed only a little while, when I was partially aroused by a movement in the room, and I felt my wife stop and kiss me

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carrying off gradually without
weakening the system, all the im-
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**Correcting Acidity of the
Stomach,—curing Bilious-
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Salt Rheum, Erysipelas,
Scrofula, Palpitation, Ner-
vousness, and General
Debility.**

All these and many other similar
complaints yield to the happy
influence of

**BURDOCK
BLOOD
BITTERS.**

on the forehead. Why did I not then wake up, and at the last moment grasp the fast-fleeting opportunity, instead of turning away half angrily at the disturbance, to go to sleep again?

But it was too late, for just then a sound reached my ears, the like of which had never been heard in this world before. A trumpet sounded, so sweet, so clear and long continued, that I was wide awake at once. I tried to rise, but found I had no power to move; a temporary paralysis seemed to have seized me, while beads of cold sweat stood out on my forehead and a fit of trembling took possession of me, as though I had ague. What could it mean? After a while I succeeded in calling to my wife, but received no answer. Then I shouted to my children with the same result; and still that dreadful trumpet sounding in my ears. Desperate with fear and dread, I at last struggled out of the nightmare helplessness, and, only staying long enough to partially dress myself, I made a light. There was no sign of my wife in the room, and yet every article belonging to her was in its place; nothing had been touched. I then went hastily to the rooms occupied by my children, and found their rooms just as they had left them. Where had they gone? What had become of them?

(To be continued.)

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Foreign Missions.

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

Children's Day.



THE HEATHEN'S FRIEND.

TIME.—The first Sunday in June. We trust every Sunday-school will observe it at the appointed time.

THE OBJECT.—Heathen missions. This is its one purpose.

ANNOUNCEMENTS.—Frequent announcements should be made from the pulpit, in the Sunday-school, before the classes, and also in the local papers. See that it is well known and clearly understood.

PREPARATION—Active and thorough preparation should be made at once. The Missionary Pockets or Children's Day Envelopes should be in the hands of the children at the earliest possible moment. Each child should be encouraged to raise \$1.00. If the teachers will average \$5.00 each with a Pocket, the children will save and gather \$1.00 each. The Missionary Concert Exercise, "The Light of the World," should be thoroughly mastered.

THE NEEDS.—The needs of the field were never greater than now. The growth and success of the work demands larger support.

THE PROMISE.—"Ask of Me and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. ii. 8). "A little child shall lead them" (Isa. xi. 6).

We must gain 1,000 new schools this year and \$10,000 in our receipts from Children's day. Send the word all down the line!

Write A. McLean, Cor. Secretary, box 750, Cincinnati, O., for Missionary Pocket (one for each child), Missionary Concert Exercises, and Missionary Voice (one for each family).

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F. M. RAINS, }

K. D. C. Pills cure chronic constipation.

Joy in the Home.

THE LIFE OF A BRIGHT LITTLE BOY SAVED.

The Story Told by His Grateful Father—An Experience that May Bring Gladness to the Hearts of Other Parents. From the Waterloo, Ont., Chronicle.

Mr. David Thaler is a prosperous, well-to-do farmer, who lives near Centerville, on the main road from Berlin to Galt. He has a fine farm of one hundred acres, and everything about his place has an air of neatness and prosperity. A representative of the Waterloo Chronicle lately had occasion to call on Mr. Thaler, and in the course of conversation came across one of those remarkable cures through the use of Dr. Williams' Pink Pills that has given this great life-saving medicine a world-wide reputation. Among Mr. Thaler's family is a bright, rosy-checked boy of four years, whose winsome manner attracted the reporter's attention, and caused him to remark on his healthy appearance. "Ye," replied the farmer, "the little fellow looks well enough now, but two years ago he was but a mere skeleton, and we were sorely afraid we would lose him, and I believe Dr. Williams' Pink Pills saved his life." Asked to give the particulars, Mr. Thaler said: "He was a strong and healthy child when born, and continued so until fifteen months' old, when unfortunately a servant gave him, without our knowledge, food quite unsuited to an infant. The result was that his stomach became deranged; he began to pine away and no food would remain with him, but passed off like water. He could not sleep or rest, and cried day and night. He kept going down for six or seven months until the poor child was reduced to skin and bone. He had medical aid, but little or no good was accomplished. It was not until the little fellow was in this desperate strait that we determined to give him Dr. Williams' Pink Pills, and I procured a supply and he was given them according to the directions for children. Soon after beginning to give him the Pink Pills the change was remarkable, and from that he became stronger and stronger, until now he is the healthy little chap you see before you. As I said before, I believe we owe his life, under Providence, to Dr. Williams' Pink Pills, and if you feel that what I have told you will benefit any one else, you are quite at liberty to publish it." The reporter has no doubt that the statement may point to some other parent the road to renewed health for their child, and gives it as he got it from Mr. Thaler.

Dr. Williams' Pink Pills are just as

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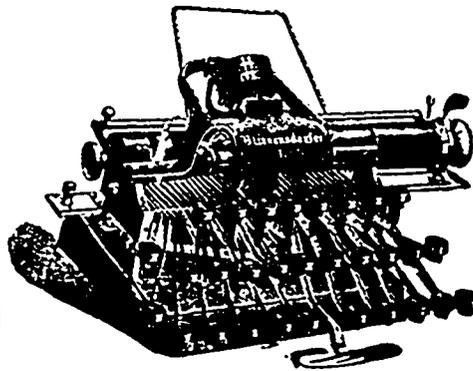
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valuable in the case of children as with adults, and puny little ones would soon thrive and grow fat under this treatment, which has no equal for building up the blood and giving renewed strength to brain, body and nerves. Sold by all dealers, or sent post-paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. See that the trade mark is on the wrapper around every box, and do not be persuaded to try something else said to be "just as good."

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CROWN 8vo., ART LINEN, \$1.25.

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Dr. ROBERTSON NICHOLL in the *British Weekly*: "The book is destined to an enviable popularity unsurpassed by any living writer."

Prof. G. A. SMITH in *The Bookman*: "Their comedy is irresistible, and all their pathos pure and moving."

The Saturday Review says: "The book is full of good things."

The Daily Telegraph: "Humour, abundant in quantity and admirable in quality. Its pathos is equally admirable."

The Westminster Gazette: "Not merely a singularly beautiful, but a very powerful and impressive book."

The Speaker: "As fine an interpretation as we have yet had of the real inner spirit and life of rural Scotland. . . . His pictures are marvels of idealistic realism—their charm is their truth."

Mr. GLADSTONE says: "There has never been anything of the kind finer than the sketch of 'The Country Doctor.'"

The Sketch: "The author is a great master of pathos, so great that only one or two living writers can compare with him in this endowment."

The Boston Post says: "A collection of connected tales, that for humor, pathos, and a rare intermingling of comedy deserves to rank among the classics."

The Buffalo Chronicle says: "Charming sketches, full of pure pathos, rich mellow humor, and unique personal portrayal."

The New York Evangelist says: "It is a beautiful piece of work. The humour, the pathos, the keen appreciation are inimitable."

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Mention this paper.

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, 85 Wellington Street North, Hamilton, Ont.

THE TREASURY for May, 1895, begins the thirteenth year of a scholarly and well known publication. But in this number it is evidently a new magazine with new and most attractive features. It contains a large number of beautiful illustrations, the fine effect of which is brought out by coated paper and superior press work. A new department of "Applied Christianity" exhibits in striking description the progress of Christian and philanthropic work at home and abroad. The sermonic and critical sections, always able and helpful, include in this number such preachers and writers as Drs. R. S. Storrs, David Gregg, P. S. Henson, Sheldon Jackson, and J. S. Kennard; and Rev. Messrs. D. A. Blackburn, J. K. Baillie, J. D. Burrell, D. Sutherland, and G. B. F. Hallock and Prof. Geo. H. Schodde, Ph. D. In this combination of able scholarship and Christian character, with the beauty and attractiveness of a first-class illustrated magazine of the present day, *The Treasury* occupies a field entirely its own. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

THE CANADIAN MAGAZINE.—The May number of the Canadian Magazine, the first of the fifth volume, is replete with most interesting matter. The illustrations are good, and, altogether, the number compares well in interest and variety with any of the magazines of the month. The illustrated articles are: "Glimpses of Norway" by Frank Yeagh; "The Home of the Ojibwaniche," by E. T. D. Chambers; "The Underground Railway a Story of its Operation," by Thomas E. Champion; and the "Ontario Ladies' College," Whitby, by Rev. J. F. German. Edward Meek contributes a clear, valuable and timely article on "The Manitoba School Question and the Remedial Order." Henry Fry, ex-president of the Dominion Board, tells of the past history of ship-building in Quebec city, and urges the advantages of that city for steel ship-building. Other articles are "The Penalties of Genius," by B. St. George Lefroy; J. W. L. Forster's "Early Artists of Ontario"; "Robert Louis Stevenson," by Hector Charlesworth; and "Canadian Newspapers Interviews" by P. Spaanjaard. J. Cawdor Bell, the charming author of "Two Knapsacks," contributes to fiction "The Trumpeter and the Child." Mrs. Ella Atkinson gives a very natural story, "Old John's Easter Lilies;" and William Lutton, "Dora, the Pretty Typewriter." THE CANADIAN MAGAZINE is published by the Ontario Publishing Co., Ltd., Toronto, for \$2.50 per annum, or 25 cents per single copy.

Children's Day for Foreign Missions.

DEAR CHILDREN:—How few of us have travelled any great distance from our homes, and how few can describe the manner of living and customs of the people in those far-away countries of Asia, Africa or Oceania, as equally

well as we can talk of our beloved America. Imagine, if you can, a country where thousands of its inhabitants are destroyed yearly by the horrible cruelties of the slave trade; where parents murder their innocent infant children without interference; where, through superstitious beliefs and ignorance of medical laws, untold agony and torture is the portion of their sick and diseased; where many thousands of lives are sacrificed to appease the anger of the gods, whom these ignorant people worship; then pause and ask why your lives are so favored, why your homes are so happy, why your country is so different; and the answer comes quickly, "nothing but the knowledge of Jesus, and the power of Christian influence in the government and the inhabitants."

Far away in sunrise Japan many a little child is appealing piteously to those in America, uttering the same cry as little Chinese Ling-Te, "Who will open the door?" Not the doors of the country; raised high are its gates that the emissaries of the Cross may come in; but no door of knowledge is open, no school room is found vacant to admit her.

The Church of Christ has sent forth only one missionary for every four hundred thousand of the heathen. Each of the forty million (40,000,000) Christians have sent, on an average, but thirty (30) cents a year for the support of missionaries, teachers schools and orphanages.

"But what can I do," you say. In the early history of missions, amidst the deepest disappointments and greatest discouragements and in the face of the strongest opposition, the puzzling question arose how to make the work successful and permanent. The answer came from a missionary's little son, who brought his own pennies earnestly and tearfully pleading that they might be sent to the poor children in darkened heathen lands. Until then, no one had thought of the children engaging in this work. Now, when we hear of all that the children's funds have done for the support of schools, or of foreign children in those schools, during the past few years, we are led to exclaim, "Surely a little child shall lead them." When the call rang throughout the world many years ago to "arise, and rescue Christ's tomb or burial place from the hands of the infidels," one hundred thousand children, forming the Children's Crusade, left home and friends, and marched on through terrible suffering and want to certain death. Now our modern Crusade is training children to carry the news of a living, loving Saviour to

those in heathen gloom by going or sending or praying.

Christ sacrificed His heavenly home and even his life for us. Surely dear children, we should give up for Christ's sake that which costs us some pang to relinquish. "Freely ye have received, freely give." If we give, we receive a lasting blessing. There is but one lake on the surface of the globe which has no outlet. That is the Dead Sea, which receives much but gives away nothing. Around it is desolation, and in it no life. Do not let this state illustrate our case. Who receive all the peace, joy, pleasures and happiness of Christian homes and privileges, and hesitate to give out of such abundance. "There is that which scattereth and yet increaseth."

Christ plainly teaches us His mission was to the whole world. We need help at home, you say. Truly, but should you keep all for the success of the work and the salvation of all the heathen at home? Have you any proof that the time will ever come when all these at our doors will accept Him? You have no such hope. They are heathen in spite of a preached Gospel, the others are so for the lack of it. May we not thus thoughtlessly strangely reverse our Master's teaching, and leaving the ninety and nine to wander to destruction, alone and without hope, remain by the fold to feed the one.

May we use strenuous efforts that the children's offering this year exceed that of any previous year, as the work is being increased and extended in obedience to His command. "Preach the Gospel to every creature."

May these be our resolutions for that collection: That, whereas, The Bible has given us a rule that upon the first day of the week, every one is to lay by him in store as God has prospered him (1 Cor. xvi. 1, 2); therefore,

Resolved, That since we see the advantage to the mission work, if all should give to it, in obedience to Him, we promise that each one of us will lay by something each week till this special collection.

Resolved, That we will give the money we will earn, or save from money given, or obtain by denying ourselves unnecessary luxuries.

Resolved, That this gift shall not be given of necessity, neither grudgingly, but of our own free will, for God loveth a cheerful giver (2 Cor. ix. 7).

We make a solemn appeal to all the members of our Sunday-schools to consider this matter with the greatest earnestness, and as in the presence of the Master, whose warning words ring in our ears, "In as much as ye did it not to one of the least of these, ye did it not to Me."

Children's Work.

CONTRIBUTIONS.

"Cheerful Givers," Warton, . . \$2 65
JENNIE FLEMING,
Treasurer.
Kilsyth, May 4, 1895.

The session set apart for children's work at the Convention this year bids fair to be both interesting and entertaining, and will be something like an oasis in a desert of hard work. The greater part of the time will be devoted to a programme which is being prepared by the London Mission Band and St. Thomas Junior Endeavor Society. I quite expect that this practical illustration of what our children are doing and can do may promote the interests of children's work better than anything else. An address by the Superintendent, on its value and importance, will be a feature also of the programme.

Please do not forget your reports.

J. E. L.

A Prominent Witness.

Rev. J. M. McLeod, Pastor of Zion Church, Vancouver, B. C., writes, July 3rd, 1895:—"It is nearly three months since I finished the package of K. D. C. which you sent me, and, though I have for more than twenty years suffered from indigestion, that package seems to have wrought a perfect cure. Since taking your remedy I have not had the slightest symptom of a return of my old enemy. It affords me much pleasure to recommend K. D. C. to the numerous family of dyspeptics as the best known remedy for that most distressing malady"

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