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# THE DISCIPLE OF CHRIST

## AND CANADIAN EVANGELIST.

Duncan Robertson m 96

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

Vol. X., No. 10.

HAMILTON, SEPT. 16, 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.

#### Notice.

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

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

#### Union at the Christian Church Conference.

The report on Church Union, which we clip from the *Ontario Christian Magazine*, will be perused with attention by the Disciples who read this paper. The people known as Disciples of Christ always take an extraordinary interest in the subject of union among believers in Christ, and they are always ready to confer with any other people who wish for a better acquaintance, and especially with a body which feels that a better acquaintance might lead to closer fellowship. They accordingly note with hearty interest the little courting expedition on which Bros. Lediard and Lhamon went, in response to overtures from brethren of the Christian Church of Ontario. The joint report will be carefully scanned, and whatever in it indicates that the two peoples are drawing together on Scriptural grounds will be the occasion of pleasure and satisfaction.

We have a few remarks to make, which we think will help to a good understanding of the situation.

1. We regret to find in the report the curious and disagreeable combination, "Church of Christ (Disciple)" to designate our brethren. It makes us shiver whenever we see it. That certainly is not scriptural style. The New Testament will be searched in vain for anything of the sort.

2. Bros. Lhamon and Lediard are declared in the report to have been sent by "The Ontario Co-operation of the Church of Christ." We cannot see how that was allowed to slip in, when the name of the body that sent them is, "The Co-operation of Disciples of Christ in Ontario."

3. It is important to remember that "The Ontario Christian Church" is an organized incorporated denomination, while the Disciples, as a people, are not. The "Co-operation" which sent delegates to the Christian Conference is merely a voluntary association for missionary work, has no jurisdiction over the churches, desires none, and can only speak for them in a general way. We presume the action of the Ontario Christian Church Conference would bind the Christian Churches in Ontario; we know the action of the Annual Meeting of the Co-operation of Disciples of Christ in Ontario would not bind a single congregation of Disciples.

4. There is no present prospect that the Disciples will become an organized incorporated denomination in Ontario. So far as we can judge, the prevailing impression is that such organization would be unscriptural, and we are inclined to the opinion that wherever individual Disciples exhibit a tendency in that direction, such tendency would be removed by a consideration of fundamentals.

5. We feel sure that the Disciples would not even agree to an arrangement whereby a Conference would have to be consulted before a church could buy a lot or build a meeting-house.

6. The Disciples would not recognize as a true Church of Christ a body that would receive unimmersed people into its fellowship.

Further reflections are deferred to a later issue.

### District Meetings.

It is natural that those interested in a common cause should desire to be in communication with one another. In Prov. xxviii. 17 we are told, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Paul wrote "To all that be in Rome, beloved of God, called to the saints," "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established, that is, that I may be comforted together with you by the mutual faith both of you and me." Human nature is the same now as in the days of old. Common aims, anxieties and interests draw people together for association, conference and co operation. It is in harmony with this principle that the Disciples in the western part of the province have arranged to hold a district meeting in St. Thomas, October 3 and 4, as stated in last paper. Education, Endeavor and Sunday-school matters will be discussed, and also the ever important topic, how the cause can be fostered in places where now it is weak or unknown. The churches in the west are expected to send large delegations, and the St. Thomas church has generously offered to provide entertainment for all. There are open doors in Western Ontario, and a general gathering of the brethren in those parts cannot fail to greatly further the enlargement of the work.

It would be well if the churches in other districts were to consider the propriety of following the example of those in the west.

With regard to the change in the location of the Bible College, as announced by Bro. T. L. Fowler in this number of the DISCIPLE, we have just space here to say, that though we were very anxious to have had it continued in Toronto, we believe it can be successfully carried on in St. Thomas, and that it will be of great service to the churches in Western Ontario. We do not understand that any one looks upon St. Thomas as a permanent location of the College. For our part we still hope to see it find in Toronto its home. But whether in St. Thomas or in Toronto, or at some other point in the province, it is an institution which we need, and which, we trust, will receive from our brethren very hearty encouragement.

### Editorial Notes.

Most people who read the papers these days will be more or less interested in the yacht race at New York, and, of course, British folk will wish that the Valkyrie may win. We have a second reason for feeling friendly towards her: her owner, Lord Dunraven, is not a betting man.

A friend in the east seems to object to sundry references in these columns to the Manitoba School question, because he avers it is a political one, and the parties care not for the principle of the thing at all. Perhaps they do not. But why, therefore, should not those who do care for the principle say something about it which they think may help to a wise solution? That is a point worth considering.

Sir Charles H. Tupper, speaking at the Director's Luncheon at the Toronto Exhibition the other day, used these words:

"I believe the day of doubt has passed from this land of ours. I believe that in the Liberal and Conservative ranks there is to-day, in Canada, a healthy feeling. I believe that Canadians realize that they have not only a magnificent heritage, a great country and the better half of the North American Continent, but that there is, after a time of despondency, a feeling of joy and hope in the breast of the majority of our countrymen. The future of this country is assured, no matter what men are at the helm of affairs. One party or another may promote in a speedier manner, may accelerate the prosperity of this country. Canada has a sure and certain foundation for future prosperity, and marvellous prosperity at that."

That's the kind of talk we like to hear, especially from a prominent party politician. It would be a grand thing if the rank and file of the parties would entertain like charitable and patriotic sentiments.

FRESH OUTRAGES—Five Armenian Villages Pillaged—Monasteries Sacked—Men Tortured—Women and Children Suffer Atrocities. Such is the heading of a press dispatch in the daily papers, Sept. 10th. Is it not about time the British Lion was getting his teeth sharpened? How long would Joshua have put up with the like of that?

## Contributions.

## The River.

PETER ANDERSON.

From the cold northeast the wind is blowing  
Over the earth that has blighted again,  
And a bitter breath of the winter's snowing  
Is borne along with the sullen rain.  
The opening foliage, green and tender,  
Down from the trees is cruelly cast;  
The blossoms shiver, the branches under  
Shiver and die in the biting blast.

I wander far by the foaming river,  
Under the forest that rocks and moans;  
The restless river that wears for ever  
With ceaseless current the solid stones;  
That foams and rushes and leaps and dashes  
Hard, on the ledges of limestone gray,  
But—baffled ever—to break and shiver  
Into a torrent of tossing spray.

And yet the weight of that tireless torrent  
That never turned thro' the ages past,  
With its ever broken and baffled current,  
Has cut the rock to the core at last—  
Through cleft and gorge grown deeper, broader,  
Has dashed its turbid and troubled tide,  
Till the face of the stone is ground to powder  
And borne away to the ocean wide.

But down in the depths of the restless ocean  
The rivers are building, far and wide,  
Under the water's wild commotion,  
Lands that shall rise through the rushing tide;  
Rise, through the lapse of the patient ages,  
Till they lie in the sunlight a verdant plain,  
And over the tracts where the water rages,  
Millions shall gather the waving grain.

We dash life's cares and its dark disasters  
Off, as the ledges that dash the spray;  
But with passing years they shall prove our masters,  
And wear, with their friction, our lives away.  
O tide of the years! with slow insistence  
You quench the fire of the spirit gay,  
You break the force of our best resistance,  
And clothe our heads with your badge of gray.

You touch the young with the current weighty,  
That never has known relenting ruth,  
And the furrowed lines of the face of eighty  
Begin to form on the brow of youth.  
We smooth the lines from our startled faces.  
We laugh to scorn the relentless years,

And the scorn but deepens the hated traces,  
The laughter dies—in a mist of tears.

The furrows deepen, the footsteps falter,  
The mists remain in the fading eye  
That looks on a world where all things alter  
Save the tide eternal, that bears us by,  
By the hopes that we long and fondly cherished,  
The islands fair, where we longed to rest;  
The lone shore, where earth's hopes have perished,  
To the soundless sea in the silent west.

But the tide of time, that turneth never,  
In our inmost depths—if we are wise—  
Is building, broad and firm forever,  
The better life, that never dies;  
Till freed from the weakness that pains and tries us,  
The spirit mounts upon buoyant wings,  
And out of the toil and the turmoil rises  
Above all base, material things.

And that sea, from which no sail returneth,  
That at sunset sinks in the silent west,  
On its farther shore—where the glory burneth—  
In music breaks on the islands blest.  
And for you and me in the coming morning,  
Over the rim of that mystic sea  
Shall rise the hills with the radiance burning  
That never fades while the ages be.  
Hepworth, Ont., May 15, 1895.

## It is I, be not Afraid.

ANNA D. BRADLEY.

Once, in the years gone by, I watched with anxious, trembling fear, some threatening shadows which hung above my way. I could not rest for I was sore afraid. I felt so weak and helpless to grapple with this threatened danger. The clouds hung low and angry; the path looked rough before me, yet still I must go on.

I think I murmured some, I fear I even questioned the love and wisdom that could allow my unproved feet to pass this thorny, unaccustomed way. I am very sure that if my narrow road had not been so closely hedged about on either side I would have turned from the path which seemed so to threaten me and have journeyed on some other way.

But I could not help myself; I must go forward, though my coward, doubting heart grew sick with dread.

I remember so well how I prayed—not that my Father, who could see the end from the beginning, would choose my path for me and guide me in safety over all the way, but that He would open some other path for me and lead me where my feet could gladly go in

safe and sweet security. And when I had prayed I opened my Bible. The first words I saw, as though in answer to my prayer, as though to hush my murmurs and to still my doubts, were—"It is I, be not afraid."

I had read the tender words of cheer uncounted times, but never before had they been uttered direct to me. Until this hour I had always heard Christ speaking them to His trembling disciples who watched Him as He walked upon the waves to them. But now the early followers of Jesus were no where near, and my Master was speaking to me. From the threatened danger He spoke, and I plainly heard Him say: "It is I." He spoke to me from the lowering clouds and still said plainly, "It is I." He spoke to me from the rugged path which stretched, or seemed to stretch so far before me, and whispered low: "Child, it is I, be not afraid."

I could not be mistaken. My Saviour spoke to me, and fear gave place to rest and peace.

I read no more that night; I had received my message from my Lord. In trustful joy I went to sleep and awoke in the morning refreshed and calm; for still the voice divine kept whispering to me: "It is I, it is I, oh, do not be afraid."

I journeyed on, for there was no turn in the road for me this time. But better than that, I found that the dangers which I had so dreaded lived only in my affrighted fancy and did not lurk about my way. The shadows—oh, how dark they had seemed—were heavily freighted with rich mercy. I was taught to feel ashamed of doubt, for I, on looking back, could see the love and wisdom which all the while had been guiding me on my way.

And I learned another lesson; and this is the lesson, dear brother, sister, which I want to repeat to you:

I learned that because I am my Father's child, His love is about me all the while. I learned that His watching eye and shielding arm are never absent from me. The troubles that I dread can never reach me if they would do me hurt, for always and always He is close to me to guide and to protect  
"It is I, be not afraid."

Because your eye and mine, oh, sister, dear, has such dim sight, we may not always see that yonder seeming cloud is but the shadow of a loving friend hastening to our side to bring us help and comfort. Mayhap the troubles that affright us most would even be gladly welcomed if from their midst we could but hear our Saviour gently calling, "Be not afraid, for it is I."

I take, to-day, a retrospective view of life and I can see that nothing has ever been allotted unto me but what a hand of love has moulded into some good for me or mine.

Always and always, if we will but listen, we can hear our Saviour whispering, soft and low, "It is I, be not afraid."

I do not mean to imply that all of evil can result in good. Alas, alas! Sin must ever bear its own bitter, poisoned fruits. That which we sow the same must we always reap. The wages of sin will never be anything less than death. But of this I am sure—no soul that is clinging to Jesus will ever be forsaken by Him. Always by our side, leading us in safety through every threatened gloom or danger is One who loves us, who can make no mistakes, whom we can trust entirely.

Ah, if we would but learn to trust! If we would but yield our hands to the guiding clasp of Him who is so close beside us, and who is so pleadingly saying—"It is I, be not afraid."

But because we cannot walk by sight, we refuse to walk by faith; and though we are so weak, yet do we refuse to accept the strength so freely held out to us. I am so sure that our Father loves and longs to bless both you and me. Faith says, "Look up, and in the rifted clouds behold your Father's smiling face." But eyes which are weighted by tears can not easily look up; ears listening for discordant tones forget to harken to words of hope and cheer; and hearts oppressed by fear respond most readily to minor strains of woe.

Yet Jesus would not have it thus. Above the angry waves that rise about us and seem to threaten us with death, He walks toward us in fearless calm, and with loving arms out-stretched to save, he hushes our every cry with—"It is I, be not afraid."

Dallas, Texas.

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### Nova Scotia and New Brunswick Annual Meeting.

At 8 p. m., the Eighth Annual Meeting of Nova Scotia and New Brunswick was opened at Halifax, N. S., by E. C. Ford, the chairman, calling the meeting to order, and introducing W. F. Shaw, pastor of the Halifax church, who gave us a whole-hearted address of welcome.

U. S. Miller, pastor of the Charlottetown church, then preached a stirring sermon on "Christ came to seek and save that which was lost."

August 9th, 9 a. m., prayer meeting, led by Elder H. E. Cook, of Westport, N. S.

10 a. m., Chairman Ford called the business meeting to order. For the eighteenth time, Elder Ford was re-elected chairman.

In the absence of J. E. Barnes, of St. John, who has been secretary for many years, his son, George F. Barnes, was appointed secretary pro tem. Minutes of last meeting read and adopted. The letters from the churches were then read, showing 22 churches, 2000 members, 140 additions, 35 lost by death and removal, 1100 in Sunday-schools, \$1300 for Home and \$350 for Foreign Missions. Value church property, \$35,000.

M. B. Ryan, of Penn., R. W. Stevenson, of Montague, P. E. I., and U. S. Miller, of Charlottetown, P. E. I., were welcomed and invited to take part in all proceedings.

Secretary Flaglor's report of the Home Mission Board was then read. It showed 4 preachers employed 100 days, 345 sermons preached at 14 places; collected, \$683.00; baptized, 31; others added, 46; total, 77. Two churches and one Sunday-school re-organized, and a beginning made at Pictou, N. S. Total amount received, \$1,350, which was all expended.

The *Christian* report showed profits, for the year, of \$75, which will go towards Home Missions.

C. H. Leonard, G. F. Barnes and J. S. Flaglor, all of St. John, were re-elected the Home Mission Board.

H. W. Stewart, pastor of the St. John church, was re-elected co-editor of the *Christian*.

2 p. m. Resolutions passed as follows: Sorrow on account of the deaths of Brothers S. Leonard, of Leonardville; A. F. Ford, of Milton; A. D. M. Boyne, of St. John; and Sister J. A. Gates, of Southville. A touching prayer for the families and churches of the deceased was made by Elder Wm. Murray. Resolution endorsing the *Christian*, and thanking its esteemed editor, Bro. Donald Crawford, for his

faithful and efficient service. Resolution expressing regret at W. F. Shaw leaving Halifax, and highly commending him, wherever he may labor, as a worthy servant of Christ. Resolved to send greetings to G. C. M. C., at Dallas, in October, and Ontario Co-operation in June next. Resolved that all our churches take up collection in May next, and send to J. H. Hardin, to show our appreciation for the aid they are giving Halifax and Pictou, and our desire to aid them in all their undertakings.

Resolved that the Sunday-schools take up a collection quarterly for Home Missions, and send it to J. S. Flaglor. Resolved that greater efforts be put forth for the extension of the cause this year than ever. Resolved that H. W. Stewart, C. H. Leonard, G. F. Barnes and J. S. Flaglor be a committee to confer with the Prince Edward Island churches with a view to their uniting with Nova Scotia and New Brunswick in all our organized work.

At 3:30 p. m., M. B. Ryan preached a polished and powerful sermon on "Earnestly contending for the faith."

7:30 p. m. Social meeting, led by Elder Wm. Murray.

8 p. m. Home Mission meeting. Addresses by H. W. Stewart, J. H. Blenns, the evangelist for N. S. and N. B., H. Murray, E. C. Ford, G. D. Weaver and J. S. Flaglor. Greetings were sent to the Maritime Y. M. C. A. Convention, which was in session in Halifax.

August 10th, 9 a. m. H. A. Devoe, pastor of the South Range church, led a most enjoyable prayer meeting.

It was decided to give Halifax \$300 and Pictou \$240 during the coming year for the support of preaching.

2:30 p. m. C. W. B. M. opened by the president, Miss Payson. Devotional exercises conducted by Miss A. A. Collie. In the absence of Miss J. S. Flaglor, Miss H. L. Beattie, of Summerside, was appointed secretary pro tem. Minutes of last meeting accepted. Secretary's report read, showing increased interest in all the work. Mrs. Morrison, Superintendent of Children's Work, read a most encouraging report.

Miss Ford, the treasurer, read her report, showing \$315 received for Miss Rioch's support, and \$100 for support of children. Reports were read from seven auxiliaries. The officers were all re-elected. It was decided to send all money direct to A. McLean, and to notify the Ontario secretary of the amounts sent. This is done with the object of saving the cost of remitting from Ontario to A. McLean.

It was decided to adopt a child in India, at a cost of \$25 a year. \$10 was voted for a share in the home for Miss Graybel, in India. These amounts will be paid from the children's fund. It was decided that Children's Day collection be given for Miss Rioch's support. Resolved to send greetings to Miss Rioch in Japan, to the Ontario sisters, and to the sisters in convention at Dallas in October next. Deep sorrow for the loss of Sister Gates and sympathy for the family were expressed. The *Chris-*

*lian* was heartily thanked for its space and influence. An excellent paper on Children's Work was read by Miss Ethel McDougall, of West Gore. It is expected this paper will be published in the *Christian*. The "O Gin San" Band, of Halifax, rendered a song very nicely.

Evening session; Mrs. J. M. Ford presiding. Miss Tullock, of Halifax, recited most impressively the 53rd chapter of Isaiah. R. M. Stevenson led in prayer. Miss Payson, the president, read a fine, earnest address. Miss Fullerton, of Pictou, sang "The Palms" most beautifully. Miss Myrtle Freeman, of Milton, read an eloquent and instructive address on "Missionary Extension." Pastor W. F. Shaw made a short speech full of facts and inspiration for the work. Miss S. B. Ford finely rendered the solo "Calvary." Mrs. M. B. Ryan read a splendid paper on "The reflex influence of missions." J. B. Allen, of St. John, gave a reading.

Closed to meet at next annual Sunday, 7:30 a. m. Prayer meeting, led by G. D. Weaver, largely attended and most helpful.

At 11 a. m., M. B. Ryan preached on "God's methods of salvation," using a chart. At the close, the Lords' supper was partaken of by a large number—probably the largest ever known in Halifax by the Disciples.

At 3 p. m., Sunday-school was addressed by Brother John McDougall, of West Gore. Mrs. Morrison, of St. John, gave an object lesson with a large number of candles, illustrating the giving and the withholding of light, showing that all were lighted from one in the beginning.

3:30 p. m. T. H. Blenns preached on "Some challenges that Christianity offers to infidelity."

8 p. m. R. W. Stevenson preached on "The influence of the Holy Spirit." At this service, Miss Fullerton sang "Ninety and nine," and J. B. Allan sang "Knocking, knocking." The visitors passed a vote of thanks to the Halifax brethren and friends for their kindness and hospitality. Thus closed one of our best meetings.

#### NOTES.

The sermons were of the best. Over 100 delegates present.

Brother W. F. Shaw's having to leave Halifax is regretted by all. He is a good preacher and an untiring worker. Mrs. Shaw is a true helpmate.

Our evangelist, T. H. Blenns, has accepted the invitation of the Halifax church, and will begin the first Sunday in September. Bro. Blenns has been here eight months, and has been very successful in the field.

Bro. Shaw goes to his home in Illinois.

U. S. Miller has been one year at Charlottetown, and has done a wonderful work there. He returns to Hiram College this fall.

G. D. Weaver, who has been preaching at Pictou, a new preaching point, held a newspaper controversy with the Rev. Carson, a Presbyterian, of Pictou, on baptism. Bro. Weaver did nobly, and well sustained our position. He returns to Lexington this fall.

Bro. Wm. Murray, who is looking so venerable now that the Boston papers called him the Rev. Dr. Murray, is going to labor with the L'Etete, N. B., church.

Bro. S. W. Leonard, who is home, from Lexington, in vacation, held a successful meeting at L'Etete; 19 additions. Bro. Leonard is one of the coming men.

It is hoped the churches in Deer Island will secure M. B. Ryan. He would be a tower of strength to us.

Bro. E. C. Ford has decided to stay in Cornwallis.

An effort is being made to get Bro. T. H. Capp to take hold of the work in Pictou. It needs one of our best men there.

Bro. J. W. Gates, son of the late J. A. Gates and Frank Ford, son of E. C. Ford, go to Lexington, this month, to study for the ministry. They are sons of worthy preachers, and we expect great things from them.

It is hoped that Prince Edward Island will unite with Nova Scotia and New Brunswick. It will be a most important and advanced step for us.

The Foreign Mission collection was \$22.50; the Home, \$44.50; and pledges were given. It has been our custom to give all the Sunday collection to our preachers to help pay their travelling expenses; but they cheerfully gave them up to help meet the debt on the Halifax church. Over \$1,000 in cash was collected, and, in response to Bro. Shaw's earnest appeals, over \$200 more was pledged towards the debt. This is the most we have ever collected at an annual.

Bro. R. W. Stevenson is one of our best men, and it is hoped he will be kept in these provinces.

Bro. Shaw sent out twenty invitations to the preachers of Halifax to attend the meeting. Bro. Chute, a Baptist preacher, sent a kind answer, wishing us well, and regretting that he could not attend. He was the only Baptist to respond. The Methodists were silent. The Presbyterians called a meeting, and sent greetings by Rev. J. McMillan and Mr. Murray, editor of their paper, the *Witness*. They came and welcomed us in neat speeches and showed us much kindness. Bro. E. C. Ford made a most appropriate response. It was one of the happiest events of the meeting. Both these gentlemen said they would learn more about our work and what we plead for.

H. W. Stewart, of St. John, was entertained by a Presbyterian minister. Bro. Stewart preached for him Sunday evening.

The St. John church gave \$450, this year, for Home and Foreign Missions.

W. H. Harding, of West Gore, was not present.

H. E. Cook, of Westport, went from the meeting to Prince Edward Island on a visit.

Elder H. Murray, of Milton, took in the meeting on his way home from the Boston C. E. Convention.

Four made the good confession during the convention and were baptized, which made the meeting full of joy.

J. S. FLAGLOR.

**Children's Work.**

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

**A Word to the Boys.**

The story is told of Mary Queen of England, that she said, as she lay dying, "If you take out my heart after I am dead, you will find the name of Calais written there;" so much did she grieve over the city lost to the British throne. I think if my heart could be examined, it might possibly be another and a shorter word,—the Boys. It is dreadful to think of, but I am afraid some of you are wandering away from safe moorings and are drifting away, out on the sea of life without pilot, anchor, compass or chart. What would you think of a sailor who did such a thing? You would condemn such conduct in the most expressive language at your command: and yet, boys, many of you are doing this very thing. How do I know? Only too well, if I am to trust my eyes and ears and powers of observation. Thank God, there are some loyal boys still, who are faithful to their homes, their duties and their church, and who are fast developing into men who can be trusted, but when you look around the prayer meeting for instance, and compare the number of boys present with the number of girls, that will be about the proportion in everything. Where then are the boys? Drifting, are you? Then you are in danger; more danger than you can be aware of. Don't drift any further; anchor your soul on Christ, take Him on board as pilot, who can guide you safely past the rocks and quicksands of life. Steer your course by the compass of truth, and don't despise the Christian's chart of safety, the Bible. Perhaps you think it is too old-fashioned, too tame; that is because you have never studied it as you should. You like stories of wars and adventures; all boys do, I suppose. But there is no book written so full of wonders as this same old Bible, with the added virtue that they are all true. I wish you would study it for awhile, because it is right, and you would soon find it full of interest. No boy ever drifted away and was lost, shipwrecked and going to the bottom, or worse still become a derelict, of no use to themselves, and a menace to every one else, who kept true to the teaching of the Bible. Think of it, boys. J. E. L.

Don't you know that Hood's Sarsaparilla will overcome that tired feeling, and give you renewed vigor and vitality?

**The Sunday School.**

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

Our Rallying Day in Owen Sound has come and gone. In some respects it was as important as any year yet. There was a larger attendance and a better roll call. The parents, too, were out in larger numbers. The children had decorated the platform with flowers. A sheet of Sunday school songs for the day were issued and used at both services.

The attendance of parents and children at the evening service was the largest yet. The service of song was led by the children. A special address by the writer and a collection for home missions brought to a close a pleasant and profitable Rallying Day.

Our teachers will give a reception to the mothers of our Sunday school children on Friday night of this week. Its aim is to cultivate a closer union between the school and the homes of the young people, and through that channel bring them into touch with the church; a large proportion of our children being the children of parents who are not in church fellowship with us.

Our school now fills all our available space, and we would like to enlarge it but cannot see how to do it at present, so no special work is being done along that line.

Has your school taken up the collection for home missions yet? If not, will you do it at once, and send to Bro. T. L. Fowler, West Lorne? He is expecting to hear from you; don't disappoint him.

How many Sunday school teachers or scholars will send me a post card answer to the following question?

How many persons, besides Caleb and Joshua, of all those who were twenty years old and upwards when they left Egypt, went into the promised land? It is very generally supposed that only these two went in. A brother suggests that there were others. Who were they? Look it up and let me hear from you.

The following is from the *Teachers' Mentor* of 1876, and is written by Susie Hunter. It is on an important subject and will be found helpful:

[The article referred to, on Punctuality is unavoidably, left over.—EDITOR.]

Faith, then, personal faith, is this: The power by which one being's vitality, through love and obedience, becomes the vitality of another being.—PHILLIPS BROOKS.

**Christian Sunday-School Publications.**

**THE PRIMARY QUARTERLY.**

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

**THE YOUTH'S QUARTERLY.**

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.  
TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2-1/2 cents per quarter.

**THE SCHOLAR'S QUARTERLY.**

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

Single copy, per quarter,	\$ .10;	per year,	\$ .30
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25 "	.. .90;	.. .	3.00
50 "	.. 1.60;	.. .	6.00
100 "	.. 3.00;	.. .	12.00

**THE BIBLE STUDENT.**

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.

Single copy, per quarter,	\$ .10;	per year,	\$ .40
10 copies,	.. .70;	.. .	2.50
25 "	.. 1.60;	.. .	6.00
50 "	.. 3.20;	.. .	10.50
100 "	.. 6.00;	.. .	20.00

**CHRISTIAN BIBLE LESSONS.**

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

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

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**OUR YOUNG FOLKS.**

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and 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 fine 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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**Young People's Work.**

FOR CHRIST AND THE CHURCH.

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

**C. E. Prayer-Meeting Notes.**

GEO. FOWLER.

Sept. 22.—*Our Christian Endeavor Pledge—its joys, its requirements.* Eccl. v. 1-7.

The pledge is an essential feature of Christian Endeavor. Nothing can be held together without a written or a verbal pledge, understood or implied. How often was it necessary for the Israelites to pledge themselves to be faithful to Jehovah! Some oppose the pledge because all will not keep it. God presented to the vast host that came out of Egypt, even in their infancy as regards their knowledge of things spiritual, a covenant into which they agreed to enter, pledging themselves to be ever loyal to their great Protector. They kept it for a while and then violated it, and pledged themselves again. Our whole Christian life is one of pledging, failure and re-pledging. You cannot have an Endeavor Society without a pledge no more than you can have a Church of Christ without the members pledging themselves to accept and obey their Master.

The requirements of the pledge are:

1. To endeavor in all things, and at all times to please their Saviour, the Lord Jesus.
2. To pray and read the Bible every day, that they might learn the will of God.
3. To support in every way possible the congregation of which they are members.
4. To attend regularly the Christian Endeavor prayer-meetings, and all Sunday and mid-week services.
5. To take some part in every prayer-meeting of the Society, aside from singing, and to absent themselves from no regular meeting without some excuse they can conscientiously give to their Saviour.
6. To labor for the conversion and upbuilding of souls.
7. To put in practice what Christ teaches, in the church, in the home, in our work, in the world, in politics, in our dealings with one another, everywhere.
8. To endeavor to be, in deed and in truth, a follower of Christ.

The requirements are great, but the secret of being able to meet them is in our complete dependence and implicit confidence in our Lord—"Trusting in the Lord Jesus Christ for strength I promise Him."

Its joys are many and precious. There is a deep and a lasting satisfaction in searching the Scriptures and doing God's will. "Thy word was unto me the joy and rejoicing of my heart." Jer. xv. 16. To endeavor to be like our Master, the Lord Jesus Christ: living for others, seeking to win men and women to His service, and to be continually "going about doing good," brings a joy that is not earth-born, and which the world cannot take away. "We rejoice with joy unspicable and full of glory."

"In thy presence is fulness of joy; at thy right hand are pleasures for ever more." Ps. xvi. 11.

"Christian Endeavor!" This our watchword shall be.

"Christian Endeavor!" Till from service set free; Armed with the strength of youth and purpose true, Always and everywhere Christ's work to do.

REF.—Dan. vi. 1-10; Eph. v. 25-32; 2 Cor. iv. 13-18; Exod. xix. 1-11; Job xli. 22; Ps. xlvi. 2; li. 12; cxxvi. 5; Isa. li. 11; lxxv. 14; John iii. 29; Acts xx. xxiv; Phil. ii. 2.

Sept. 29.—*Progress in the Christian life.* 2 Pet. i. 1-11.

The present is not like the past—an age of theorizing; but one of practical work. The world demands, not men who employ their lives in spinning cobwebs of the imagination, but men who act, who do and dare. It has taken us nearly nineteen hundred years to learn that the Nazarene went about doing good; and if we would honor and exalt His name in our lives, we must be doers of His word.

It is useless to talk about progress in our Christian lives without Christian activity. Perfect Christian characters are not the work of fancy, dreams, loud hallelujahs, empty professions; nor are they the work of an hour nor a month; but of years of active, consistent, whole-hearted service for Him who died to save.

The object of Paul was to "present every man perfect in Christ Jesus;" not one or two of the great intellects of the world, as a Luther, or a Knox or a Campbell, but every one; you, me, all, whosoever will.

"What is wanted, and this is possible, is for every man, whatever his sphere in life, whatever his gifts or graces, whatever his peculiarities, in disposition or circumstance, to make the best for himself that he can. In doing this he will not be like anybody else—his character will not be an imitation nor a sham, but an honest development of all the good that God put into him; and so he will come forth at last and live to all eternity in



**Purified Blood**

Saved an operation in the following case. Hood's Sarsaparilla cures when all others fail. It makes pure blood.

"A year ago my father, William Thompson, was taken suddenly ill with inflammation of the bladder. He suffered a great deal and was very low for some time. At last the doctor said he would not get well unless an operation was performed. At this time we read about Hood's Sarsaparilla and decided to try it. Before he used half a bottle his appetite had come back to him, whereas before he could eat but little. When he had taken three bottles of the medicine he was as well as ever." FRANCIS J. THOMPSON, Peninsula Lake, Ontario. Remember

**Hood's Sarsaparilla Is the Only True Blood Purifier**

Prominently in the public eye today. Hood's Pills cure all liver ills, biliousness, headache. 25c.

His own grand and distinctive individuality—a perfect man in Christ Jesus."—LAMAR.

We are to advance in:

1. The knowledge of the Lord. God's precious heritage to man must be studied, not merely read. The sacred scriptures are as able to make us wise unto salvation as they were Paul's son in the Gospel.

Read, study, meditate until your mind is filled with the wonders of His grace, and you live and breathe in an atmosphere charged with the spirit of the living God. 2 Peter iii. 18; 1 Tim. iv. 12-16; 2 Tim. iii. 15.

2. Our efforts to win souls.

3. Our dominion over the carnal nature. When we have conquered the sins of the flesh we have made wondrous progress in the Christian faith. Rom. viii. 6-11.

4. All the Christian graces and virtues. 2 Peter i. 5-11.

If we do these things we shall make progress and have at last an abundant entrance into the eternal kingdom above.

It is a greater thing to maintain a brave and self-respecting influence than to defend one's self to no purpose.

**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 Cathcart and Wilson Streets.

Lord's Day Services:

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

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

GEO. MUNRO, Minister.

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

Services:

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

Wednesday, Prayer-meeting, 8 p. m.

Friday, Teachers' Meeting, 8 p. m.

All are cordially invited to these services.

ST. THOMAS—Church, corner of Railway and Elizabeth streets.

Lord's Day Services.

Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9.30 a. m., Junior E. Society, 10.20 a. m. Sunday-school, 3 p. m. Wednesday evening Prayer-meeting, 8 p. m. C. E. Society, Friday, 8 p. m.

Strangers welcome to all services.

W. D. CUNNINGHAM, Pastor. Residence, 43 Mitchell St.

LONDON.—Elizabeth Street Church.

Sunday Services:

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

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

GEO. FOWLER, Pastor, Residence, 376 Lyle St.

**Agricultural College GUELPH.**

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

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

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HAMILTON, SEPT. 16, 1895.

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

**The College of the Disciples.**

We are glad to be able, at last, to say something definite in regard to our educational work for the coming year. There has been much anxiety manifested on the part of many in regard to it. In response to many enquirers, and for the information of all, I would say that the Board of Co-operation met in Toronto, on Thursday, 12th inst., and, after careful, deliberate and prolonged consideration, the school matter was disposed of in the way and manner indicated by the following resolution:

"Resolved that inasmuch as in the judgment of this Board, circumstances are such that we cannot carry out the recommendations of the Convention in London, we will, as a Board and as individuals, give any brother or brethren, church or churches, our hearty moral support and sympathy who will endeavor to carry on our educational work at St. Thomas."

That the school is transferred from Toronto to St. Thomas will, we think, strike everyone with mild surprise; and, while there may be a difference of opinion in regard to the change of place, there will be among the friends of the cause but one opinion in regard to the fact that the school is going on.

It has been observed in the experience of others that the interests of a school are not subserved as well with the management in the hands of a missionary board as they are under the management of a separate and independent board.

In the disposition of this matter, it is due us to say that we have done that which we believe to be in the best interest of our educational and missionary enterprises.

A work like this begotten, as we believe, in a spirit of self-sacrifice and devotion, with absolutely no other desire than for the success of the best cause on earth, will receive your sympathy, your prayers and your help, and will receive the sanction and blessing of God.

T. L. FOWLER.

**Omnibus.**

J. H. Hardin has been elected President of Eureka College, Eureka, Illinois. We wish him good success and much joy in that honorable and influential office.

Through the kindness of Bro. J. S. Flaglor, of St. John, N. B., our readers have a racy report of the Maritime Provinces Convention. We rejoice with our brethren by the sea in all the good they are doing.

J. A. Lord has become chief editor of the *Christian Standard*. He is highly spoken of as a competent man for so important a post. But if he undertakes, as a recent editorial would seem to foreshadow, to teach the "Disciples of Christ" to spell "Disciples" with a small "d," when the word refers to our brotherhood, he is doomed to disappointment. The inexorable laws of language are against him.

"Dear Sir,—Some time ago, I may say a good while ago, I was forced to ask you to discontinue my paper, as I could not at that time afford to renew. You did not heed my request, but rather placed me on your complimentary list, for which accept my most sincere thanks. Circumstances have changed, by the blessing of God, and I am now enabled to return the compliment, and enclose three dollars which will pay up to the end of the year 1895. We are well pleased with the paper, so go on and prosper by the grace of God and with the prayers of our people, and may your paper become a great power for good in this our land."

Who would not be an editor and have the privilege of getting a letter like that?

**The Ontario Christian Church Conference.**

**REPORT ON CHURCH UNION.**

Whereas, the two bodies known respectively as the Ontario Christian Church and the Church of Christ (Disciple) have exchanged greetings, and whereas, by reason of mutual overtures made by correspondence, delegates were appointed by the Ontario Co-operation of the Church of Christ at its annual meeting in London, Ont., June, 1895, said delegates being James Lediard of Owen Sound and W. J. Lhamon of Toronto, whose duty was to attend the annual Conference of the Ontario Christian Church, held at Altona, June, 1895, to confer with that body upon the subject of Union.

And, whereas, said delegates have been received in a fraternal way by the said conference, and have been privileged to meet in joint committee, a committee duly appointed by the said Conference:

Therefore, be it resolved by said joint-committee:

1st.—That the two peoples above named are now one in their faith in Jesus as being the Christ, the Son of the Living God, the only Mediator between God and man, and that they are now one in practice in the rejection of humanly formulated creeds as tests of fellowship, and in requiring of applicants for membership simply a confession of Christ as He is set forth in the New Testament.

2nd.—That they are now one in teaching and practice as regards confession of faith in Christ, repentance and baptism, defining the latter as being the immersion of the confessor of Christ in water in the name of the Father, Son and Holy Spirit; excepting, however, that some of the pastors and congregations of the Ontario Christian Church do not make baptism an absolute condition of church membership.

3. That they are now one in the conviction that denominationalism, together with the sectarian spirit engendered by it, are as judged by the apostolic church and spirit of the New Testament, abnormal, and therefore unscriptural, and that we are one in seeking a return of all Christ's people to their original, normal, New Testament unity in the spirit of Christ, the love of Christ and the name of Christ.

4. That we are now one in congregational church polity, there being minor differences of detail, which, we believe, might be overcome in a prayerful effort for the union of the two bodies.

5. We recommend the cultivation of a closer fraternal relationship between the two bodies. 1st. By an exchange of pulpits, when possible. 2nd. By each body recommending to isolated members in various communities to take membership as they may have opportunity with the churches of the other body. 3rd. That there be an annual interchange of fellowship between the two bodies by the appointment of one or more delegates from each to the other, it being understood that said delegates be received by the respective bodies as corresponding members in their conventions assembled, and that the respective convention programmes of the two bodies be made to include an address upon the subject of union by one of the said corresponding members, said address to be followed by a response at the time and place of its delivery, according to the discretion of the convention.

Committee of Ontario Christian Church—

J. WILLOUGHBY,  
T. GARBUTT.

W. PERCY FLETCHER.

Committee of Church of Christ—  
JAS LEDIARD, W. J. LHAMON.

**Co-operation Notes.**

**Contributions.**

S. S., Owen Sound.....\$3 25  
S. S., Warton. .... 1 60

The above is the first fruits of the Sunday-school collection. May the harvest be a large one.

We hope every school in the province may feel it a Christian privilege to have fellowship in this work. Any time in September will do.

Send all contributions to

T. L. FOWLER, Cor. Sec.

West Lorne, Ont.

**C. E. Convention.**

The Seventh Provincial Christian Endeavor Convention will be held in the City of Brantford, September 24th, 25th and 26th. A partial programme has been published, and we note the following subjects have been assigned: "Spirituality of the C. E. work," "Advance Endeavor," "Missionary outlook," "Proportionate giving," "Self sacrifice for missions," and "Good citizenship." This should make a good bill-of-fare, and, as these are live subjects, we are safe in predicting an interesting and profitable gathering.

We trust that each one of our societies will be represented by at least one or two delegates. You can't afford to miss it. If your society is in a flourishing condition, send one delegate. If a little lukewarm, send two. If it is getting cold and formal, send half a dozen. You will be surprised the interest this will create. Try it.

The Denominational Rallies come on Thursday morning—the last day of the feast. Shall it mark an era of advance among us? Come prepared to hear something and take away something. Come expecting, and you will go away refreshed and strengthened. The "Pledge," and "What should be the attitude of the young people towards missions and educational work?" will be discussed at our rally. Think about these things. Pray over them, and come prepared to participate.

If time permits, we should like to hear how the pulse of each society is beating. Diagnose your society individually and collectively, so that you may be able to give its distinguishing characteristics. W. W. C.

**The Kilsyth Meeting.**

The church in Kilsyth has just closed a two weeks meeting with seven conversions, five of whom were baptized. Bro. Baker, of Everton, came up and did the preaching, a kindness the church will not soon forget. I had never had the pleasure of hearing our

brother before, and when I say that his presentation of the Gospel was clear, correct, forcible and interesting, and that he confined himself more largely to the scriptures than any preacher I have ever heard for years, you will see at once that we had a spiritual treat and enjoyed it. I am looking forward to the pleasure of helping Bro. Baker in a meeting in Everton shortly.

JAMES LEDIARD.

Owen Sound.

**District Meeting.**

ST. THOMAS, OCTOBER 3-4.

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

THURSDAY.

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

FRIDAY.

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

All the churches in Western Ontario are requested to send delegates from

church, Christian Endeavor and Sunday-school, with reports for the year closing September 1, 1895.

All delegates will be entertained by the St. Thomas church.

W. D. CUNNINGHAM.

**Literary Notes.**

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

THE JESUITS.—Their history, constitution, moral teaching, political principles, religion and science, by Dr. Otto Henne Am Rhyn, author of a "General History of Civilization," and numerous other historical works. 12 mo, paper, 15 cents (4 copies, 50 cents), cloth, 30 cents. J. Fitzgerald & Co., Publishers, 28 Lafayette Place, New York.

The occasion which called forth this at once scholarly and popular work was the persistent agitation in Germany for the recall of the Jesuit Order, banned by the May Laws, which were enacted at the urgent instance of Prince Bismarck. The author is a resolute opponent of the Jesuits and their aims, and his book is designed to show what the effects of Jesuitism have been in all countries since the Order was founded. The material of the history is drawn almost exclusively from authentic Jesuit and Roman Catholic sources—the constitutions of the Order, writings of Jesuit theologians and moralists, decrees of Popes, and acts of Catholic governments. The chapter on the Moral Doctrine of the Jesuits is specially noteworthy. Here the question is treated whether, in fact, the Jesuit moralists have taught that "the end justifies the means." Dr. Am Rhyn quotes from a long array of the foremost Jesuit writers on moral theology passages which indubitably support that opinion. In the same chapter, the teaching of many great Jesuit theologians regarding the lawfulness of the use of equivocation, even by witnesses under oath in court of justice, is cited, chapter and verse. The Jesuit principle of "Probabilism" has very full treatment. The claim of the Jesuits that their institutes of higher education are not only more consonant with the spirit of the Christian religion, but also better qualified to promote the mental development of students, than the secular and Protestant universities, is shown to be without foundation.

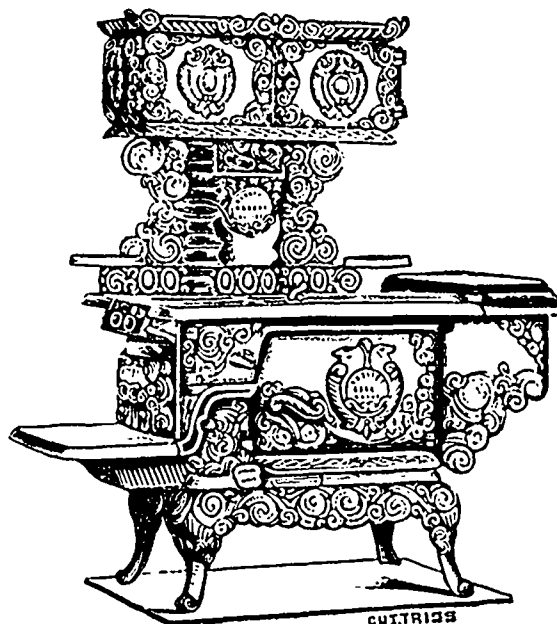
THE TREASURY of Religious Thought for September has for frontispiece a remarkably fine portrait of Rev. Dr. David N. Beach, pastor of the Prospect Street Congregational Church, Cambridge, Mass., who has been most influential in that movement which for several years now has kept Cambridge free from saloons. Dr. Beach's sermon on "The Kingdom Within" is a strong and beautiful exposition of the doctrine of an inner spiritual life as the source of all true reform and peace. It is followed by outlines and sketches of recent sermons by a number of interesting preachers, and an illustrated sermon by Dr. David Gregg on "The Walk to Emmaus." This number, opening the fall and its activities, contains an able article on Christian Voters, by Rev. Dr. R. M. Patterson; and one on the religious aspect of the Single Tax, by Rev. Dr. J. W. Kramer. Applied Christianity is illustrated in pictorial articles on The Farm-School of the Children's Aid Society at Kensico; and China in transition, by Rev. R.

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11. Graves, D. D. The "Noted Names" of the month include sketches and portraits of Dr. Bach, Hon. Theodore Roosevelt, Dr. T. L. Cuyler, Dr. James Stalker, and a notice of Cannon Farrar. There is an able article on The Religious Weekly, by Rev. S. Z. Batten; the editorial discusses citizenship and saloons, and the main departments are full as usual. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

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That you cannot be well unless you have pure, rich blood? If you are weak, tired languid and all run down, it is because your blood is impoverished and lacks vitality. These troubles may be overcome by Hood's Sarsaparilla, because Hood's Sarsaparilla makes pure rich blood. It is, in truth, the great blood purifier.

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**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.

GALT.—Things in Galt continue very much as they were. We have recently adopted pretty much the plan of the British Churches of Christ in our meetings. A programme is prepared for three months ahead: Scripture readings, old and new Testament, appointed for each Lord's day, readers and president also appointed for each. We like it very much. Perhaps the idea would be a good one for some of our churches having no regular preacher.

R. W. McDONNELL.

**OUR PIONEER PICTURE**

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TEN CENTS.



BRIDGEBURG, Sept., 9th. — Bros. Amos Tovell and F. O'Malley visited us recently. The latter spoke at our Thursday evening prayer-meeting. Yesterday, Bro. Hertzog, of Hiram College preached to this congregation on the subject, "The power of the Gospel." It was a rare treat to listen to this brother, and we trust he may visit us again. W. C. McD.

BOWMANVILLE, ONT., Sep. 2, 1895. — Last night at the conclusion of our services, Mr Charles T. Paul, principal of the Toronto School of Languages, and wife, were baptized into Christ. Mr. Paul is also one of the teachers in Delsarte College of Oratory and editor of *The Tibetan*, the organ of the Tibetan Mission Union and the prime mover and stay of that mission station at Kumbum Amdo, N. E. Tibet. The following missionaries are now up in the field and actively engaged in work: Mr. and Mrs. D. Petrus Rijnhart and Mr. Fergusson.

Mr. Paul teaches the Meisterschaft system for modern languages. He speaks and teaches the following languages: French, German, Italian, Spanish, Latin, Greek, and Hebrew.

Mr. Paul came to our town about one month ago to spend his vacation with his mother, who, by the way, is married the second time and lives here. The first Lord's day after his arrival he dropped into our place of worship and heard for the first time a discourse delivered by a Disciple preacher. He became interested, and met with me frequently during the week in my study. He said, "Your teaching has been my views for years. I'm going to settle this matter before I go away from here." He applied himself to the examination of the truth, and it proved as in former cases to be "the power." He delivered two of the evening discourses previous to his baptism. One on "Tibet; the Great Closed Land," and the other "Buddhism and Christianity." Large and intelligent audiences were present and went away delighted with his clear and lucid description of the hierarchy of Tibetan Buddhism, and the life and teaching of Buddha compared with the teaching of Christ our Saviour.

If satisfactory arrangements can be made, he desires to turn the publication of *The Tibetan* and the Tibetan mission station over to our people, and Mr. F. M. Rains has been written to in regard to the matter. It is also his intention to devote two years, study to the Bible in one of our Bible schools, and applications have been made to Hiram and Kentucky University. If satisfactory arrangements can be made he will give up his schools here and enter at once. Wherever he locates, either at Hiram or Lexington, he will be open for engagements for he intends to preach the "word." Give him encouragement, for he is a great acquisition to the Church of Christ.

R. A. BURRIS.

Two accessions last Tuesday night Aug 27th.

Mr. E. B. Barnes and wife, of Lexington Bible College, have been visiting here among his friends. He preached two excellent sermons.

Mr. Norman Johnston, of Hiram, is at home spending his vacation.

R. A. B.

### Married.

LEARY-BALLAH.—At the home of the bride's sisters, in Aylmer, Ont., on August 14th, Joseph C. Leary, Toronto, was married to Sophia I. Ballah, of Aylmer, R. W. Ballah, the bride's brother, being officiating minister.

TOLTON-TOLTON.—At the residence of the bride's father, James L. Tolton of the township of Brant, Bruce county, Ont., to Eleanor M. Tolton, of the township of Amaranth, Dufferin county, Ont. by D. Stewart, of Mull, assisted by A. H. Finch, of Grand Valley.

KING-MAXWELL.—At the residence of the bride's father, Grand Valley, Ont., July 10th., 1895, Wm. Maxwell, of the city of Toronto, to Alice King, by D. Stewart, of Mull, Ont.

VANHORN-McMULLIN.—At the residence of the bride's father, on 27th August, 1895, Joseph Claude McMullin, of the township of Harwich, Kent county, Ont., to Helen S. Vanhorn, daughter of Mr. John Vanhorn, of the same place, by D. Stewart.

MAXWELL-SIMPSON.—At the residence of the bride's father, on 28th August, 1895, Thomas E. Simpson, of the village of Grand Valley, Dufferin county, to Minnie Maxwell, of the township of Amaranth, of same county, by D. Stewart.

### A Timely Reminder.

Each season forces upon our consideration its own peculiar perils to health. The advent of fall finds many reduced in strength and vigor, poorly prepared to continue the business life. The stomach and bowels, the great highway of animal economy, is especially liable to disorder in the fall. The nervous system has also suffered in the struggle. Typhoid fever and malaria in particular find in the fall that combination of earth, air and water that marks this season as especially dangerous. The falling leaves, the decaying vegetables contribute their share of contamination. Hood's Sarsaparilla furnishes a most valuable safeguard at these important points, and should be used in the fall before serious sickness has laid you low.

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## RECENT PUBLICATIONS.

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

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

Montreal and Quebec Line.—The magnificent large double tier steamers, Montreal and Quebec, leave Montreal, week days, at 7 p. m., Quebec, 5 p. m., Sundays, 3 p. m., and connect at Quebec with Saughey steamers and Intercolonial Railway. Orchestras on board.

Saughey Line.—The splendid steamers, Caroline, Canada and Saughey, leave Quebec, Tuesday, Wednesday, Friday and Saturday, and, from July 15th to August 25th, daily (Sundays excepted) at 7:30 a. m., calling at Murray Bay, River-du-Loup, Tadousac, Ha Ha Bay, and connecting at Chicoutimi with railway for Lake St. John. Orchestras on board.

J. F. Dolan, District Passenger Agent, 2 King St. east, Toronto.

L. H. Myrand, agent, Quebec.

H. Foster Chaffee, District Passenger Agent, 128 St. James St., Montreal.

Alex. Milloy, traffic manager. C. F. Gil-dleeve, general manager.

General offices, 228 St. Paul St. Montreal.

**Woman's Work.**

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

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

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

Once more we remind the auxiliaries that we wish to hear from them all, and publish notes and news from them often.

It is not surprising that some sisters, and some auxiliaries even, should be sorry to have O. C. W. B. M. displaced by Woman's Missionary Society. People become attached to a name. There is not space to give the pros and cons here now, but it may be mentioned that after the point had been discussed at the Annual Meeting the vote was unanimous in favor of the change.

With reference to this matter of the name, it may be stated for the information of those sisters who were not at the Convention, that, in addition to the proposal to retain the *old* name, "Ontario Christian Woman's Board of Missions," the following propositions were made for a *new* name: (1) "The Christian Woman's Board of Missions of Canada;" (2) "The Christian Woman's Board of Missions of the Disciples of Christ in Canada;" (3) "The Ontario Christian Woman's Missionary Society;" (4) "The Woman's Missionary Society of the Disciples of Christ in Canada." As stated above, number four was unanimously adopted. So far as the writer's private opinion is concerned, she would prefer to have "Ontario" in place of "Canada" in number four, and so amended would consider it the most suitable of the names proposed.

A. M.

**Auxiliary Programme for October, 1895.**

- Topic: "Individual responsibility."
1. Hymn—"Praise the Saviour, all ye nations."
  2. Scripture Reading—Ezek. xxxiii. 1-11; 1 Cor. ix. 16.
  3. Prayer.
  4. Reading of minutes, reports and other business.
  5. Hymn—"Sound, sound the truth abroad."
  6. Discussion of topic, with reading of original papers or appropriate selections.
  7. Prayer.
  8. Roll call and collection, the responses in Scripture texts.
  9. Benediction.

**INDIVIDUAL RESPONSIBILITY.**

We often say, "It is our privilege to work for the Lord." And it is a grand privilege one that we should be very prompt to avail ourselves of, and to enjoy. But, sisters, it is more than a privilege; 'tis a duty. We are, in a measure, responsible for the salvation of our fellows. We have a work assigned us, for which, if we do not perform, God will call us to account. "If thou dost not speak to warn the wicked of his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand."

It is a very solemn thought. Just think of it; responsible for the eternal ruin of a fellow man, when a word from us might have saved him. We think of the need of the Gospel among the heathen; will their blood be required at our hands? We cannot all go to foreign lands, indeed many of us have not the talents for that work, still we cannot shirk our responsibilities; we must warn them, or their blood will be required at our hands. We can earnestly pray for those who are engaged in the work. "The effectual fervent prayer of a righteous man availeth much." We can also give of our means. If God has blessed us with abundance, let us give liberally. "To whosoever much is given of him shall be much required." If we have been giving but little of this world's goods, we can still give liberally. Remember "the widow's mite." God will just expect each of us to do according to our ability. We are not responsible for impossibilities.

'Tis true we cannot all go to foreign fields, and we feel that we can discharge our duty by praying, encouraging and giving, but when I come nearer home, I think more than this is required of us.

Some sister will say, "I have not a talent for speaking; this responsibility will have to be discharged by my living a Christian life." And, sisters, that is a very beautiful way to show Christ to the world; but I feel sure that every sister in our Mission bands can speak for Jesus. Many of us may not be able to speak in public, perhaps not even in our sisters' meetings; but who among us cannot speak a word in our homes, and, as we go in and out among our neighbors, we can talk on other subjects, why not on the most important?

We sometimes hear it said, "It is so Pharisaical to be talking religion;" and we are so timid and afraid of what "they say" that we let many opportunities pass by—opportunities that can never be recalled—and we are responsible. We should warn those around us. Tell them of a Saviour's love in coming to die for us, and of the awful consequences if we reject him.

Let us strive earnestly and prayerfully to do our duty, so that we can say, like Paul, "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God."

K. D. T.

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## Foreign Missions.

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

### For Foreign Missions.

Comparing the receipts of the first six days in September with the corresponding time, 1894, we have the following for Foreign Missions:

	1894	1895	Gain
Number of contributing S. Schools..	12	14	2
Number of contributing churches....	7	8	1
Number of contributing Endeavor societies.....	3	2	loss 1
Individual offerings	21	14	loss 7
Amount, 1894, \$511.15; 1895, \$541.95; gain, \$230.80.			

This is a better showing than we were able to make last week.

Let it be remembered that the books close for the current missionary year, Oct. 1st. THE TIME IS AT HAND. Many churches and Sunday-schools have not sent their offerings. May we not go to Dallas with a large gain over last year? We ought to gain at least \$1000 in September over the corresponding month last year. See that your remittance reaches the office not later than the morning of Oct. 1.

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

### A Circuit of the Globe.

A. McLEAN.

*Number 11:—A plea for missions in America.*

Years ago, so the story runs, a band of skeptics crossed the Mississippi near where St. Louis now stands; they sang unclean songs; they drank wine and beer, and vowed that Jesus Christ should never cross that river. If one will start from St. Louis and go west till he reaches the Golden Gate, he will see and know that Jesus Christ has crossed the Mississippi. Or if he will go south through Arkansas and Texas and Arizona and New Mexico, or north through Iowa, Minnesota, Idaho, Nebraska, the Dakotas, Montana, Washington and Oregon, he will see indubitable evidences all the way that our Lord is trusted and served in all this western country. On the crest of the Rockies and the Sierras, and in the fertile valleys between, wherever two or three are gathered together there He is in the midst. Christian people are going everywhere; churches, schools and Christian institutions of all kinds follow. No power can exclude Christ and the gospel. Japan and China and India tried to do that, and failed. As well

try to keep out the sunshine and the dew; as well try to keep out the sweet influences of spring and summer. Skeptics may join hearts and hands in such an attempt: He that sits in the heaven shall laugh. The west no less than the east belongs to Christ, and He shall have it.

Let no one think that everything has been done. The fact is, there remaineth much land yet to be possessed. Here and there forts have been established, but the victory is far from being complete. The saloon is omnipresent. Beer cars are seen in every train. Gambling runs riot. Many who were active in the churches at home have lost their faith, and are in haste to get rich. What then? Those who have the truth must carry it everywhere, and fill all hearts and homes and institutions with its spirit. Every thing opposed to Christ must give place, as the wolf and the bear must give place to civilization. In order to do this, the churches must arouse themselves and put forth such efforts as have never been witnessed. For be it known that the powers of darkness are mustering and marshalling themselves for the combat they are entrenching themselves in the great West. The strong man armed keeps his house and his goods. One stronger than he must come and bind the strong man, and take away the armor wherein he trusted, and spoil his goods. This is a critical period in the history of the west, for it is a formative period.

Great populations are pouring in. The nation gains more from immigration than from all her mines of gold and silver. Capable, energetic and ambitious men come here to better their condition. In 1835 there was not 3,000 white inhabitants in all the vast region between Lake Michigan and the Pacific. Now, there are in this territory Chicago, Milwaukee, St. Paul and Minneapolis. In 1840, Chicago had a population of 4,500; now, it has 1,438,000. In 1834, there were two log houses where Milwaukee now stands; the present population numbers 204,000. In 1842, a trading house was built on the site of St. Paul. A small community of whites and half-breeds engaged in barter with the Indians and trappers. In 1850, St. Paul was in the wilderness; wild animals and Indians haunted the grounds about it. St. Paul has now 133,000 people within her borders, and Minneapolis has 164,000. In 1870, Duluth was laid out on speculation in the woods. Duluth is now "the zenith city of the unsalted seas," and has a population of 33,000. San Francisco, in 1844, had a population of

fifty souls; now, she has 300,000. Kansas City, Denver, Seattle, Tacoma and Portland have grown in the same way. The time to reach these immigrants is on their arrival. They are then free to listen to the plea we make. In ten years it will be tenfold more difficult to reach and win them.

We hear of the "Wild and Woolly West." In a ride of two thousand miles I did not see one prairie dog, or one jackrabbit, or one coyote, and only a score or two of Indians. The west is neither wild or woolly. The people are as intelligent and enterprising as in the east. Some one said to Knowles Shaw that the people of the west were "the scum." He said they were like the scum that rises on milk: The papers of San Francisco, Salt Lake and Denver contain all the news found in the great dailies of Chicago and New York. San Francisco in many respects reminds one of Boston. The streets are wider and are not suffering from curvature of the spine. But the schools, and churches, and shops, and homes, and sidewalks and street cars are not so much, if any, behind those of "the Hub of the Universe." There is poverty and there is vice on the Pacific Coast, but these things are found on the Atlantic seaboard as well. Preachers say it is harder to build up churches in the west than in the east. The spirit of the men who crossed the plains in 1849 is still there. The people want wealth, and they want it at once. Solomon said: "If the axe is dull, one must put forth more strength." So, if it is harder to make converts and build up self-supporting churches, we must work the harder. At Reno, Nevada, we saw a few Indians. They were dressed and acted like white folks. Some were smoking cigars and cigarettes, thus showing that they are bone of our bone and flesh of our flesh. Of the 300,000 Indians of the west, 66,000 pay taxes. The noble savage, so-called, is cultivating the arts of peace. He has been created anew in Christ Jesus.

One who has not traveled over this country has only a faint conception of its extent and resources. Texas alone is considerably larger than the German Empire, California is larger than Turkey, Oregon is larger than England and Scotland and Wales. I have traveled from ocean to ocean, and from the lakes to the gulf. The more I travel the vaster the country appears. There is room in this magnificent domain for a thousand millions of people. Then our population will not be as dense as that of Britain. The gospel must be carried into every city and hamlet of this broad land. Wherever the beer keg can go,

the Bible must go. If the Bible could go in advance and keep out the accursed thing forever, it would be better. Wherever men go to mine gold or silver or copper, or to raise corn or wheat or fruit, or to engage in any form of work, there the ministers of the gospel must go and preach the unsearchable riches of Christ. It will avail nothing that we have three-fourths of all the coal in the world within our borders, that we have wide and fertile fields, that we raise more hogs and cattle than any other nation, that in manufactures and mechanical appliances we lead the world, that we are the richest of nations, if we are not a righteous people, and if our God is not the Lord. Let us know and remember that it is righteousness that exalteth a nation.

We are well able to do the work which the Lord requires of us. We must plan the work on a larger scale than in former years. We must spend hundreds of thousands of dollars where we have been spending tens and fifties. There are mines in the Rocky Mountains with machinery that cost a million dollars. See what vast sums have been invested in railroads! Capitalists pour out money like water. They spend any amount in the sure and certain hope of profits in the years to come. We must go at this work as men go into great business ventures. We must capture the great cities. What has been done in Kansas City, in Des Moines, in St. Louis, can be done anywhere. It can be done in Chicago, in New York, in New Orleans, in Boston, in Cincinnati, in Indianapolis. Greater triumphs can be won, if we will do our whole duty. God says of each of these great centers of population as he did of Corinth, "I have much people in this city." We can not do the Lord's work without a very much larger expenditure of money and a much larger evangelistic staff than we have thus far dared to even dream about. In Salt Lake City our people were offered a lot in a most desirable section, if they would erect a building upon it. They could not accept the offer. There are hundreds of such opportunities in the new and growing West. We ought to be ready to seize every one. We are playing at this work; we are trifling with a great trust. We need to hear the voice of God like a fire-bell at midnight, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

There is not only room for the Disciples of Christ, but there is urgent need of them. Our growth in Missouri shows this. The fact that we have increased in fifty years from almost

nothing to 130,000 amounts to a demonstration. The great churches in Mexico, Columbia, Sedalia, Warrensburgh, Holden, Harrisonville, St. Joseph, Liberty, Lexington, Springfield, Kansas City, Topeka, Salina, Denver, Salt Lake City, Sacramento, Oakland, Los Angeles, and San Francisco, could not have been called into existence if we had no vital truths for this generation. While recognizing all the good there is in other communions, we must hold to our conviction that in some important matters they are at sea in a fog. It is for us to publish the truth which God has revealed to us till all shall see it. It is high time for us to understand what God would have us do. We must make the spread of the gospel of the glory of Christ our first and supreme concern. This is a time for heroic giving. It is a time for men to go out without purse or scrip or two coats, assured that God will supply their need according to his riches of glory. If we do this we shall have such a measure of prosperity at home as shall cause the scoffer to say, "God is in these people of a truth." The churches thus planted and watered will be missionary from the first, and will do their utmost to send the gospel into all ends of the earth. The Lord help us to see our duty and to perform it.

**Father and Son Cured.**

THE VILLAGE OF WHITECHURCH DEVELOPES A SENSATION.

The Father Attacked with Rheumatism and the Son with St. Vitus Dance—A Story that Can Be Vouched For by All the Neighbors.

From the Wingham Advance.

Mr. Joseph Nixon is the proprietor of the only hotel in the village of Whitechurch, and is known to the whole countryside as a man who thoroughly understands his business, and a jovial companion as well. It is well known in this part of Ontario that Mr. Nixon's hotel was destroyed by fire, but with that energy which is characteristic of him, he quickly set to work to rebuild. His story, as told a reporter of the Wingham Advance, who recently had occasion to visit his hostelry, will prove of interest. "I was helping to dig out the cellar," he said, "and in the dampness and cold I contracted rheumatism, which settled in my right hip. It got so bad that I couldn't sit in a chair, and I couldn't ride in a buggy without letting the affected leg hang out. I suffered a great deal more from the trouble than anyone who has not been similarly affected can imagine. How I was cured is even more interesting. One day I saw a neighbor,

whom I knew had rheumatism very bad, running down the road. I called



"I was helping dig out the cellar"

him and asked him what had cured his rheumatism. Dr. Williams' Pink Pills, he promptly replied, and that determined me to try the same remedy. Well, the result is Pink Pills cured me, and that is something that other medicines failed to do. I don't know what is in them, but I do know that Pink Pills is a wonderful medicine. And it is not only in my own case," continued Mr. Nixon "that I have reason to be grateful what the medicine has done. My son Fred, about twelve years of age, was taken with an attack of cold. Inflammation of the lungs set in and, as he was recovering from this, other complications followed which developed into St. Vitus dance, which got so bad he could not possibly stand still. We gave him Dr. Williams' Pink Pills, with the result that he is now thoroughly cured, and looks as though he had never had a day's sickness in his life, and, if these facts, which are known to all the neighbors, will be of benefit to anyone else, you are at liberty to publish them."

Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood or a shattered condition of the nervous forces, such as St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood, and restoring the glow of health to pale and sallow cheeks. In the case of men, they effect a radical cure in all cases arising from mental worry, overwork, or excess of any nature. Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50.

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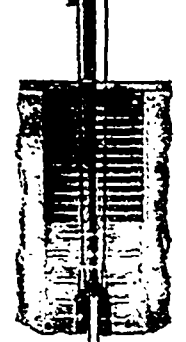
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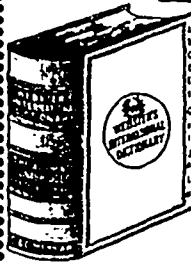
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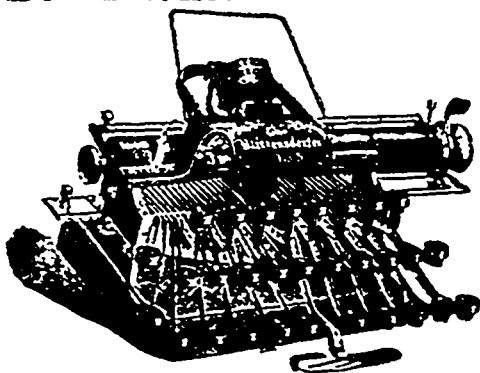
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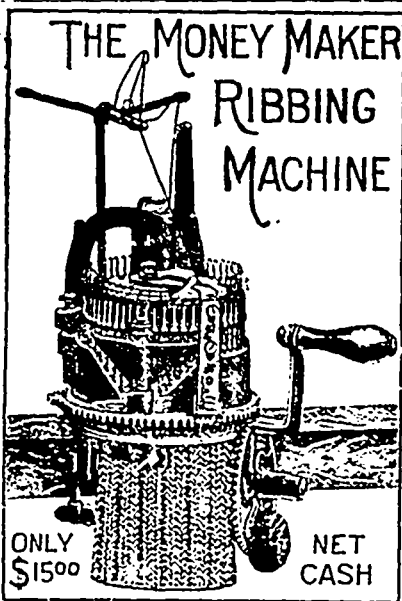
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**Medicine in Tablets.**

*From the New York Sun of February 5, 1894.*

**Increased Use of Drugs in This Form Instead of Compounding by Prescription.**

A comparatively recent invention, vastly extended in its application within three or four years, has wrought a curious change in the practice of medicine. Country physicians, 100 years ago, when there were few druggists outside of considerable towns, carried in their saddle bags or medicine chests a variety of drugs, pills, powders, potions, lotions and what not. Such physicians made up their own prescriptions and furnished their patients with medicines. The use of medicines in the form of tablets tends more and more toward a return of modern physicians to the methods of their predecessors. Physicians everywhere now write fewer prescriptions than they wrote ten years ago or even two years ago, and the use of medicine in the form of tablets is extending every day.

It is only ten or fifteen years since compressed tablets of chlorate of potash began to be used. Other simple drugs were then put up in tablet form, and gradually the variety of drugs and prescriptions thus prepared was extended until now it includes thousands of compounds. Any physician may now have almost any prescription of his own made up into tablets. The usual requirement is that at least 5,000 tablets shall be ordered. Many well-known prescriptions of famous physicians have attained a world wide celebrity in the medical world through their use in tablet form. Hundreds of liquid prescriptions are thus used by saturating inert material with the mixture just as homeopathic remedies are prepared in the form of sugar pellets. The tablet factories are constantly experimenting with a view to reducing further drugs and prescriptions to tablet form. They are ready to vary known prescriptions in accordance with the fancy of individual physicians, and to combine one or more prescriptions in a single tablet. The general use of tablets instead of prescriptions has greatly simplified the practice of medicine. The physician, instead of writing a prescription and instructing his patient to have it compounded by a druggist, leaves the necessary number of tablets with instructions as to the time and manner of taking. Nearly every physician is provided with some such tablets, and many use them in great quantities. Tons of drugs are now put up in this form. It is the wholesale method of modern life applied to the preparation of medicines. Apothecaries have felt the effects of the change in practice through the lessening in the number of prescriptions to be compounded. For the patient, it has cheapened the cost of doctoring, for the physician obtains the tablets at so low a rate that he usually makes no charge for those supplied to his patients.

New as the use of tablets is, the form of the tablet has been greatly improved since their introduction into medical practice. Tablets are smaller and more compressed than they were a few years ago. The machinery for making them originally was, and perhaps still is, controlled by a single wholesale drug store of this city, but there are many manufacturers of tablets here and elsewhere. When the patentees first began to call their products to the attention of physicians the tablets very slowly made their way, because the patentees were not widely known to the medical profession. Then they associated themselves with a famous drug house, and the tablets soon began to go.

Only the simpler drugs and remedies put up in tablet form are accessible to the general public. The compounds are not even known by name outside the medical profession. As they are not patent medicines, they are not advertised in other than medical newspapers. They come to physicians with a label that proclaims the ingredients and their proportions. Physicians have the good repute of the manufacturers as guarantee that tablets are made of pure drugs and carefully compounded. The best tablet manufacturers employ skilled and careful apothecaries and buy their drugs in large quantities directly from manufacturers.

**INTERESTING SECRET HISTORY OF AN OLD-TIME REMEDY.**

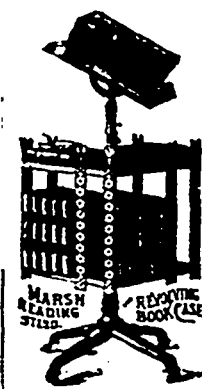
A certain well-known preparation is so largely prescribed by physicians that its use by them may be said to be universal. Conversationally it is spoken of among themselves as the "R. & S. Compo." If you are ill and

call the doctor, no matter what else you get, you are moderately certain to get some one of the forms of the "R. & S." prescription. Its use has been growing more general for a hundred years, and has been vastly increased of late by slight improvements found to be important in effects. The prescription, especially in rural districts, is usually prepared in fluid form, sometimes in powders; but of late years it has been found possible to prepare it in tablets, the form now so popular with physicians for all standard medicines. So enormous is the demand, from physicians solely, for the various forms of this preparation that a single manufacturing chemist in New York City made and sold 350,000 pounds of these tablets in the year 1893—and this, be it borne in mind, was to physicians alone, or to fill orders from dealers from whom physicians obtain their supplies. Every physician of eminence has his "R. & S." formula, varying more or less from the original, but substantially the same—that is, depending upon the basis indicated by the letters R. & S.

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