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*Disciple of Christ*

# THE DISCIPLE OF CHRIST

## AND CANADIAN EVANGELIST.

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

Vol. X., No. 1.

HAMILTON, MAY 1, 1895.

\$1 PER YEAR IN ADVANCE.

### The Disciple of Christ

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

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

### Editorial Notes.

This is a Special Home Mission Number.

The congregations of Disciples of Christ throughout the Province are asked to give a liberal collection for the Home Mission Fund of the Co-operation on the First Lord's Day in May.

Many reasons why this collection should be general, and according to the ability of the Disciples, are given in this paper. A careful reading of the various articles will interest, instruct, and, we think, inspire the readers to do their duty.

The Disciples of Christ are here in Ontario, and they think they have a right to stay. And they believe it is their duty to extend their borders in this country. They have been trying to do that in the past; they mean, by the help of the Lord, to do more in that direction in the future.

What is the aim of the Disciples? It is to realize fully in faith and practice the religion of Christ as set forth in the New Testament. They repudiate all human creeds, and all unscriptural tests of fellowship. They say that Christ, and Christ alone, is Lord.

The Disciples urge that the union the Lord prayed for His people should

work for. They say that if sectarianism was sinful in the days of Paul, it must be sinful now; that if it was wrong to wear a sectarian name then, so must it be now. And they therefore reason that the only way a Christian can deliver himself from the sin of sectarianism is to cut himself loose from it, and do all in his power otherwise to destroy it. They maintain that the honor of Christ, the good of His people, and the extension of His cause call loudly to those who believe in Him to lay aside their sectarian differences and be one in Him.

The Disciples contend that the fundamental sin of sectarianism is the making of unscriptural tests of fellowship, or conditions of membership in the church; that a sect may be described as a society claiming to be a church of Christ whose terms of admission are more strict, or more lax than the New Testament warrants. They hold that it is gross presumption to tamper with the rule laid down by the Lord and His inspired Apostles; that that, in fact, constitutes the essence of Popery whether among Catholics, or Protestants, or others.

If the Disciples are asked what are the Scriptural tests of fellowship they reply that the Acts of Apostles clearly show that the Apostles received those who with all the heart believed in Jesus as the Christ the Son of God, repented toward God, confessed with the mouth Jesus as Lord, and were baptized into the name of the Father and of the Son and of the Holy Spirit. And they further point out that those so received were retained in the fellowship of the apostolic churches so long as their walk and conversation were in harmony with the Gospel of Christ, that harmony also is to be determined now, not by human standards, but by the New Testament. A careful observation of the practices of the different denominations, Catholic and Protestant, will show that men's opinions are made tests of fellowship to a greater or less extent. The Disciples therefore say that a sharp distinction should always be made between matters of faith and matters of opinion. No human opinion should be made a condition of

membership in a church of Christ.

Many people when first the position is presented to them think that it would not work. It seems to them that something more would be required to hold a church together. But a little thought will make it clear that this is no narrow basis of fellowship, although it can be stated in a few short sentences. The confession of Simon Peter—found in Matt. xvi. 16 is itself a big creed. When a person believes that with all his heart he should not delay making his faith known, and taking his stand with the followers of the Lord. Why should a young Christian be confronted with the Shorter Catechism, for example, and be required to pass an examination in that before being received into the church? Who has authorized any one to place that document between a loving heart and the blessings of Christian fellowship? And so with other similar human devices. "Back to the simplicity of apostolic days" should be the cry of every true disciple of the Lord Jesus.

Those who believe in Jesus as the Christ, and hold the principles set forth above, must, if they are conscientious, feel the obligation to be aggressive in maintaining and propagating them. That which bears so directly upon the honor of Christ and the furtherance of His cause can never be a matter of indifference to those who love Him. And as a matter of fact, intelligent and conscientious Disciples are zealous to advance the good cause. With no sectarian purpose to serve, with no personal ends to gain, but rather often at the sacrifice of what might be considered personal interests, they have given themselves to the advocacy of primitive Christianity, have determined to declare the whole counsel of God in the Gospel, and have resolved by the grace of God to enter into the fulness of the blessing of the gospel of Christ.

The Co-operation of Disciples of Christ in Ontario is in full sympathy with the position and purposes we have indicated, and on this ground feels warranted in appealing to all of a like mind to aid in carrying on the work of establishing churches of Christ pure

and simple in the Province of Ontario. This paper is also devoted to the same good cause, and so whatever influence it may have is cheerfully placed on the side of the Co-operation, and its voice is raised at the present juncture to urge that the May collection should be general and generous, worthy of a great cause, a faithful people, and a gracious Lord.

The discussion of the Sabbath question and of the running of street cars on Sunday still continues in the pulpits and the papers of this city. Those who stand for the fourth commandment are exhibiting quite a capacity for insisting upon their own limitations and qualifications being accepted as not interfering with the original law of Exodus; but they are exceedingly impatient of any limitations proposed by others. We are beginning to doubt whether there is a genuine Sabbatarian in Hamilton—Jew or Gentile.

This investigation of the Sabbath question should open up the larger question of the relation of the Old Testament to the New. It is amazing how little the most of the most pious know of the Bible as a book, rather as a collection of books. There is a big field for true Bible teachers. Young men of grit, grace and gumption, could not find a nobler or more useful sphere.

The great question of our day is, "What of the Bible?" The Bible is in the hands (or on the shelves) of the people, but it is not yet in their heads nor in their hearts as it ought to be, and must be if the religion of Jesus is to hold its own, not to say to gain ground among the children of men.

"THE DISCIPLE is a very welcome visitor. I think it is getting better all the time." So writes an isolated Disciple, who pays for our paper regularly and keeps it following him around almost from Dan to Beersheba.

"I thought the EVANGELIST could not be improved. I see it can. I am delighted with its new form and wish it every success. We have never had its equal since I have known our paper, which is over 25 years."—J. LEDIARD.

### From the President.

The command to *go and preach the gospel* is still in force; how many of us are making any attempt to obey the command of our Lord? That is a serious and solemn question which we must answer. We cannot all go, but it is of equal importance, I think, to remain and take care of the material things that we may have wherewith to give. It is clear to my mind that we can be faithful to Christ and His cause, and help to preach Christ to the world, by contributing to the support of those who are preaching. We enjoy very great privileges, brethren; do we seriously consider our responsibility, and ask ourselves, what am I doing in return for all that God has done for me? A little self-judgment is often helpful in enabling us to reach a righteous decision on any subject in which we are concerned. If our heart condemn us we are on dangerous ground. "for God is greater than our hearts and He will condemn us."

I am confident that we as a people have a work for Christ; to exalt Christ above every other authority; hold up God's word as the Divine guide; and plead for the union, the oneness, as in the beginning, of the followers of Christ by the restoration of the faith and practice as taught by the Apostles. Now is the supreme time; unfaithfulness now and the labors and hope of years might be set back a decade, and golden time lost.

The Board feel anxious to carry out the promises made at last annual meeting. We find our faith severely tried. The mission points where so much is being accomplished can only be continued by your—*our*—united assistance. God has honored us and made us stewards of His bounty.

If every Disciple of Christ in Ontario would just contribute as God has prospered him and her, God knows, what a glad day it would be, joy on earth, and joy in heaven. Trusting that the May collection this year will be the very largest in our history, and that you may all be richly blessed, and the cause of Christ advanced, I am, yours fraternally,

HUGH BLACK.

### Owen Sound and the Home Mission Board.

Owen Sound was never more thankful than now for the help she has received from the brethren through the Board of Co-operation. There have been times when the very trials of the way and the want of encouragement seemed to kill out the spirit of thank-

fulness. But by God's blessing the past year has been our brightest from whatever standpoint we view our work, and we thank God and take courage.

But it is certain that but for the help of the Board this congregation could not have stood where it does, nor have had the growing influence for good that it has in this town. By its help it has been possible for us not only to preach the gospel in its simplicity and "contend for the Faith once delivered to the saints," but to win a place and a name for our church in the town as amongst the foremost in all good works, and on the testimony of the ministers themselves, "a pattern in godliness" to their larger congregations. Brethren, these are reasons for thankfulness, and we give the glory to Him who has made it possible.

We shall do our best in the May collection. Our burdens are heavy and we cannot do what we would. We are taking Bro. Lhamon's prayer meeting topics for our Sunday night prayer meetings, and in every way we can are trying to do our very best.

J. LEDIARD.

### From Guelph.

The necessity of a united effort amongst the Disciples of Christ in Ontario was never more apparent than at the present time. The work of the Co-operation (by which I mean the brotherhood who compose it) has grown probably faster than the wealth of its supporters, and the scarcity of funds to meet all demands, and the consequent strained condition of the Co-operation, might lead the uninformed or casual observer to the conclusion that interest and faith in the work was on the wane. But a more thoughtful view of the situation will, I believe, dispel any such notion should it exist, and a logical handling of the facts will lead the inquirer to a directly opposite conclusion. A comparison of the work now undertaken with that carried on by the churches a few years ago, when only one or two churches in the Province attempted to keep a preacher his whole time, will well illustrate this point. During this earlier period when the home demands on the churches were very light the Co-operation was comparatively free from difficulty as regards finances. A brief review of the changes and growth of the work in local congregations will reveal the fallacy of the inference that our position is weaker because of the difficulty in providing funds for united effort through the Co-operation. The churches that are attempting to support preachers may now be counted by

the score, and the value of our church property has vastly increased. The fact that the brotherhood, in addition to meeting the greatly increased local demands, has extended its arms to weak churches and been the means of establishing flourishing churches in our large centres, show what strides have been made and leaves no place for discouragement. The importance of these extensions can scarcely be realized. All reports indicate that the work is prospering in all these points. I may be pardoned if I draw especial notice to the increased vitality of the work in Toronto as a result of a long and persistent effort, the self-sacrificing spirit of the church membership, and in no small degree to the ability and energy of its distinguished pastor. It is a matter of very great thankfulness that in Toronto, the centre and hub of Western Canada, the cause of primitive Christianity is thus gaining a foot-hold.

While I believe the Board, in view of the past progress, have no apprehensions for the future, still it were folly to disguise the fact that its financial condition is at present embarrassed. This may doubtless be fully accounted for by such circumstances alluded to above apart from hard times, which has also left its mark. I would therefore plead with all possible earnestness that the brethren would hold up the hands of the Board in the endeavor to hold the ground already attained and to make new advances. We have reached a critical point, but feel confident that if each does his duty our progress will suffer no retrograde step, and the work in which the older and departed generation of preachers and workers labored will surely attain the success for which they fervently prayed. Loyalty to Christ requires us who claim to be His disciples to do our part in spreading the gospel for the salvation of the lost. May we not withhold the substance God has entrusted us with, but contribute liberally and lovingly to the support of his cause. J. W. KILGOUR.

Guelph, April 20, 1895.

### From Toronto.

We have begun our special preparations in Cecil street for the Home Mission collection in May.

The collection was announced last Sunday at the regular services, and will be every Sunday till the collection is made. We have begun the study of the Home Mission topics at our Wednesday evening prayer meetings. As an educative factor they will be helpful to all, both in and out of Toronto, for I think there are none who know too much about Home Missions.

The success of the collection is depending on the individual effort of every brother and sister in the Province; not alone on the side of the pocket-book, but also on the sides of prayer, thought and conversation.

May the united prayers ascend to our Father and the united efforts of all be put forth for the extension of the cause we all love so much.

J. L. LEARY.

Toronto, April 19, 1895.

### A Word from London.

The work here continues to move along. Additions every Lord's day. Since the first of the year, 27 have been added by baptism. Our existence as a church is owing to the aid we have received in the past and are now receiving from the Ontario Board. Next month a general collection will be taken for Home Missions. Let there be a liberal response. We do not, I believe, appreciate the service the Board has rendered to our cause in the Province in the support given to new and financially weak congregations. There is much to encourage us in the progress made by many of the churches during the past year. It is a matter of regret that we are not in a position to make an aggressive movement throughout the Province. Experience has taught us that no benefit is to be derived from evangelizing new points unless we can supply trained and educated preachers to instruct and build up any congregations formed through evangelistic effort. Hence the necessity of the Bible School recently established in Toronto.

Brethren, let us give the Board and the Bible School our hearty and united support. Our cause will then make rapid strides.

F. M.

London, April 11, 1895.

### Some Questions For You to Answer.

Has the Home Mission collection been announced at your regular services?

Have you at a prayer meeting considered a Home Mission topic?

Have you prayed for Home Missions?

Have you spoken about Home Missions to your brethren?

Are you conversant with the needs of the Home Mission work?

Do you know that for some years the offerings from Ontario for Foreign Missions have been more than the amount asked for, while those for Home Missions have never been above what was asked for and what was required?

Do you know that the reports of our Home Mission work were never more encouraging?

Do you want to see Home Missions grow?

Do you want our cause, the cause of Primitive Christianity in the Province, to grow?

Do you know that unless Home Missions grow and are supported, Foreign Missions must decline?

Do you know that growth at home means growth abroad?

Have you heard that all the people of Ontario have not accepted Christ yet?

Do you know that the success of the Home Mission collection depends upon each individual Disciple—you, brother or sister, doing his or her best for it?

Then help the Home Mission collection all you can. A BROTHER.

**The Financial Law of Christ.**

The Bible is the poor man's book. Christ is sole King in His church. The constitution of this church is Christian. The apostle Paul was the organizer of churches, and the first epistle to the Corinthians is the great church organizing epistle. In its closing chapter the apostle institutes a system of finance. This system bears the character of an authoritative and repeated law. "As I have given order to the churches of Galatia, even so do ye." The method taught by the apostle to provide the revenue of the Church is an expansion of the Jewish and Pentecostal church systems, an example for us, an implied and inferential obligation sustained by cumulative and presumptive argument. New Testament institutions are not given with Sinaitic form and severity. They meet us as sacred provisions for urgent occasions. They appeal to willing hearts more than to a legal mind. Christ rules in love, but His will should not have less authority or constraining power on that account. "The poor," said the Saviour, "ye have always with you." (John xii.8.) This word, extorted by the rapacity of Judas, teaches us that poverty has its claims upon us which we must not neglect. From our definition of "the poor," we exclude the systematic idler and professional beggar. We note the claims of the real poor.

When the deacon St. Lawrence was asked, in the Decian persecution, to show the Prefect the most precious treasures of the Church of Rome, he showed him the sick, the lame, the blind. "It is incredible," said Lucian, the pagan jeerer and sceptic, "to see the ardor with which those Christians help each other in their wants. They spare nothing. Their first Legislator has put

it into their heads that they are all brothers." "These Galileans," said Julian the Apostate, "nourish not only their own poor, but ours as well." In the year 252 a plague raged in Carthage. The heathen threw out their dead and sick on the streets, and ran away from them for fear of the contagion, and cursed the Christians. Cyprian, on the contrary, assembled his congregation, told them to love those who cursed them; and the rich working with their money, and the poor with their hands, never rested till the dead were buried, the sick were cared for, and the city saved from destruction. In works of charity we gladden others. The helpless and fatherless must never be forgotten. Real generosity is the surest way of thriving. "He that gives shall receive." "The liberal soul shall be made fat." "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barn be filled with plenty, and thy presses shall burst out with new wine." Prov. iii: 9, 10

R. A. BURRISS.

**What of the Future?**

C. A. FLEMING.

Every reader of this paper once in a while turns his mind toward the future and asks himself what will our work tell for in this country in ten, twenty, fifty years from now. We are sure that every reader wishes the largest measure of prosperity for our movement. One thing is certain, we will either go forward or backward—as there is no such a thing as standing still—we venture to predict that our readers are so thoroughly imbued with the missionary spirit that we need not speak of anything but a forward move.

*Conditions of Success.*—In order to be successful in the spread of the gospel we must adapt ourselves to the needs of the people. This is one of the reasons why the work of our pioneers was successful. One reason why our work has not grown so well as we would desire of late years is, I believe, a failure on our part to adapt ourselves to the conditions of the Province. For some years past we have been putting forth our best efforts in the towns and cities. This is right as far as it goes, but the work in rural districts and villages should not be left undone.

*Lessons from our Neighbors.*—Let us look around us and see if any useful points can be learned from those around us. Take the Mennonites for example. These people are pushing rapidly into both old settled and newly settled districts, and are rapidly gaining

a firm foothold in the Province. They encourage young men to be preachers. They train them up in evangelistic work, and are getting a strong force of preachers, who have a good ordinary education, say as good as the average public school teacher, and expect him to be of about the same social standing in the community and to get about the same salary as a public school teacher in the locality in which he preaches. They look out for a locality where a mission can be started and they go ahead preaching and converting the people, and when a sufficient number is gathered in they form a congregation.

*Our Needs.*—First, may I say, a force of energetic, God-fearing young men, with a reasonably good education and some special training for their work, who will be willing to go into any neighborhood where a congregation can be formed.

Second, That our young men just mentioned be willing to go out and evangelize and build up congregations wherever they can find a location at a salary such as the public school teacher gets in the vicinity, a stated portion of this if necessary to be paid by the Co-operation. Let, in all the older districts, the preacher give sufficient attention to finances to make the mission "pay" its way by collections and offerings as much as possible, remembering that if he ministers to the people in spiritual things it is but their part to minister to him in temporal things. I believe that to the attention given this point the Methodists owe a large measure of their success in pushing out into new fields.

*Our College in Toronto.*—There is perhaps no one thing that has been done by our brethren in years that will, I believe, be a larger factor in this advancement than the establishment of our college in Toronto. Is it not just what was needed and at the time when it was needed? A place in which to prepare not only preachers having a university education, but also largely and specially the class of young men whose work I have just outlined; young men of limited means and present education also limited, if we may so describe the education obtained at our Public and High Schools. Such literary education coupled with a course in the college in Toronto and backed up by a consecrated, energetic character would fit many of our young men for useful work.

*In conclusion,* may I say that in what I have written I desire to open up the subject, and I will not expect everyone to agree with me. It may be, Mr. Editor, that it may serve the purpose



FRANK LEAKE  
Oshawa, Ont.

**Pains in the Joints**  
Caused by Inflammatory Swelling

A Perfect Cure by Hood's Sarsaparilla.

"It affords me much pleasure to recommend Hood's Sarsaparilla. My son was afflicted with great pain in the joints, accompanied with swelling so bad that he could not get up stairs to bed without crawling on hands and knees. I was very anxious about him, and having read

**Hood's Sarsaparilla Cures**

so much about Hood's Sarsaparilla, I determined to try it, and got a half-dozen bottles, four of which entirely cured him." Mrs. G. A. LAKE, Oshawa, Ontario.

N. B. Be sure to get Hood's Sarsaparilla.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

of a target to fire criticisms at, and in that way bring out many practical points that will be useful to us in our efforts to advance the cause of our Master in this Province.

Owen Sound.

**Home and Abroad.**

It is the duty of everyone, whether at home or traveling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in everyday life. For instance, Hood's Sarsaparilla as a general tonic, and to keep the blood pure and less liable to absorb the germs of disease, will be well nigh invaluable. Change of drinking water often causes serious trouble, especially if one has been used to spring water in the country. From a few drops to a teaspoonful of Hood's Sarsaparilla in a tumbler of water will prevent the water having an injurious effect.

Hood's Vegetable Pills, as a cathartic, cause no discomfort, no disturbance, no loss of sleep, but assist the digestive organs, so that satisfactory results are effected in a natural and regular manner.

## Young People's Work

FOR CHRIST AND THE CHURCH.

COMMITTEE ON YOUNG PEOPLE'S WORK: W. W. Coulter, Chairman; J. J. Smallman, Mrs. R. H. Cameron.

### C. E. Prayer-Meeting Notes.

GEO. FOWLER.

MAY 5. The lessons of Gethsemane. Mark xiv. 32-52.

It was the midnight hour, and in the Garden of Gethsemane wrestled the Saviour of the world in prayer. Such suffering, such anguish, mortal never knew. It presents for our consideration one of the most solemn, touching scenes in the history of the world. We approach the contemplation of this Scripture with sublimest reverence and deepest humility. We seem to hear the angel say to us what the Captain of the Lord's host said to Joshua: 'Loose thy shoe from off thy foot; for the place whereon thou standest is holy.'

The lessons we learn here are many and important.

1. We begin to have some conception of the price of redemption. It was not the dread of physical suffering that caused such anguish, but that he was to be made sin for us. He suffered not as a martyr, but suffered for us. His one cry of agony on the cross, "My God, my God, why hast thou forsaken me?" was not caused by mockery of the crowd, the scourge or the hammer; but because the Father's face was turned away from Him. On Christ was laid the iniquity of us all. He must tread the wine press alone. Our hearts ought to overflow with love, our very souls be melted into tenderness, and our whole being brought into loving submission to this "Man of Sorrows."

2. We learn how to meet affliction. Go to God in prayer if the heart is heavy with sorrow; if great trouble rests upon you, go into your closet and pour out your soul in prayer.

3. Another lesson that impresses itself upon us is the secret and manner of prayer. Have (1) implicit faith in God; (2) earnestness in our petition. Luke xxii. 44 says: "And being in an agony He prayed more earnestly." (3) Whole-hearted submission to His gracious will: "Nevertheless not what I will, but what thou wilt." Mark xiv. 36. (4) That God hears and answers our supplications. An angel came from the very Throne of Heaven and strengthened Him. Luke xxii. 43.

Other lessons we learn here are (1) the necessity of watchfulness, Mark xiv. 38; (2) the heinousness of sin, Matt. xxvi. 47-49; and (3) the folly of using carnal weapons to defend and ad-

vance the cause of our Lord, Matt. xxvi. 41-55.

MAY 12. How can we Endeavorers help our church? 1 Cor. xii. 1-27.

If your C. E. is not a potent factor in the upbuilding of the church, something is materially wrong. The question which should be uppermost is, how can we Endeavorers most efficiently help our church? One thing we must bear in mind is, "our society is not an organization independent of or separate and apart from the Church, as some seem to think and others to fear."

1. We can very materially improve the prayer meeting. This is one of the most important meetings of the church and withal most neglected. To make this better, more interesting, and more devotional, is to increase the spirituality of the church.

2. We can assist in the Sunday school. It is our duty to be always ready to help the superintendent in every way possible. As C. E.'s, we study our Bible, and the more proficient we are with God's word the better S. S. teachers and scholars and officers we make.

3. We can increase the usefulness of the church in comforting the sorrowful, in visiting the sick, helping the poor and strengthening the weak.

4. We are a help to the church by being present at all the services possible and ready and watchful to assist.

5. One thing our churches need, and in this we can be of great use, is the improvement in our singing. Let us endeavor to relegate to the past the doleful, discordant sounds, which is designated singing. To give out an invitation hymn, and have the audience singing different parts of the hymn in almost every pew is enough to distract the stoutest hearted preacher and to demoralize any congregation. Endeavorers, let us assist in having harmonious spiritual singing.

6. We can be of use to the church in rising superior to the little petty jealousies, etc., that clog the wheels of progress. Loftier conceptions of Christian living are what we require. These we acquire by close communion with our Redeemer.

7. A live church is one interested in missions. We can help to disseminate missionary intelligence, and increase the missionary zeal, and prompt to larger gifts. May 5th is our collection for home missions. Let us lead the van in working for the largest collection yet lifted in our province. Much depends upon us. Let us be worthy our responsibility. Work and pray for May 5th.

"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."

### Two Clergymen Agree.

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**The Sunday School.**

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

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

**Home Missions and the Sunday School.**

To the Superintendent and teachers, attention:

Did your Sunday School take up the offering for Home Missions on the first Lord's day in September last? If you did not, will you not do so on Home Mission day and send it in with the collection from your congregation? I am not certain, but I think quite a number of schools missed their opportunity to do so, and letting the time pass have done nothing this year.

It is not too late for a good offering from your school, and you can make it so by giving it attention, if not on the first Lord's day in May, then take the second for it, or, indeed, the third. But in any case do it and get the way clear for the Foreign Mission collection, which comes later.

We ought to impress our children with the importance of our Home work. I do not mean the importance of our work at Owen Sound or Hamilton, or any other point being helped by the board, but the real importance of our position as a people and of the truths we teach of the doctrines we hold. Make every child understand the value of the work and the need of the work, if you desire them to have an interest in it.

Why do our schools give less to Home than to Foreign Missions? Because we interest them more in the one than in the other. There is the picturesque element in the one which the other seems to lack, and we have made much of that side, both with the children and with the adults. This may be all right in its place, but it is not giving the work of Home Missions its proper place in the child mind.

What is the proper place of Home Missions? The proper place of Home Missions is the first place. Certainly it is. We are not always careful to give it that place. No Home Missions means no Foreign. The one grows out of the other. Develop the home church and it will help the foreign field. Develop the home school and you help the foreign school. Our Sunday Schools are proving a blessing to our Ontario work, and they must be

encouraged along these Home Missionary lines if we would make them strong.

Another reason for this appeal is that our board has heavy responsibilities this year, and we need that every Sunday School should do something to lighten this burden. So if your school failed to take up the offering in September, please take it up as early as you can after reading this.

Before you read this you will have received your "Form for Statistics." Be good enough to fill it up at once. Ask your teachers to remain at the close of the Sunday session and with their help you can fill it up in a few minutes. Try this way of doing it, will you?

Finally, send in a good offering for Home Missions and then select a delegate to represent your school at the London Convention J. LEDIARD.

**Children's Work.**

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

The time for annual reports is drawing very near, and should all be sent in not later than May 25th. This leaves little enough time to embody them in a general report, but it can be done, and this date will allow the Bands who meet twice in the month to present their report at their last meeting, and so make the year complete. Last year every Mission Band and Junior Endeavor Society was represented to some extent. All had done something, and I am hoping to hear from all this year. I have no doubt that you have all been finding the obtaining of funds a difficult task this year, for money seems to be a very scarce commodity; but if we have been doing our best, that is all that can be reasonably expected of us. In making up your reports, please answer the following questions:

1. How many members in your band?
  2. Is it larger or smaller than last year?
  3. How often do you hold your meetings?
  4. How much money raised, how raised, and for what purpose?
  5. How many members have united with the church during past year?
- Also give suggestions as to work for the coming year, and any interesting items of news in connection with your band or J. E. Society.

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HAMILTON, MAY 1, 1895.

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

**Change of Address.**

Please take notice that our address is changed from 85 Wellington St. north to North Barton Hall, Hamilton.

**Volume X., No 1.**

Another year has rolled around, and we begin a new volume of our paper. Nine years we have been engaged in this work. As we enter upon the tenth year we are disposed to say a word or two.

In looking back over those nine years we cannot but feel that we have had, so far as the editorial part of our work has been concerned, on the whole a pleasant time. We have had to endure some criticism, but not very much; not so much as would have been good for us, perhaps. We have often wondered that our brethren have not brought us to task for our utterances in the paper. That they have been so easy with us may be taken, we suppose, as an indication of our general orthodoxy from the standpoint of the Disciples. We have always got the credit of being sound on "First Principles." It may be that on that account our brethren have borne with our occasional vagaries on other matters. And right here we take the opportunity of saying, with reference to recent criticisms which we have published, that it should not be expected that an editor even would always be right from the point of view of all his readers. He should, indeed, always write what he thinks is right, but if his readers differ from him they have access to the paper to state their opinions. And we welcome such criticisms, especially when they are expressed in a kindly spirit. Some times it happens that an irate scribe will dash off an indignant squib, denouncing the editor for a reprobate, etc. If the writer of

such a piece does not see it in print he ought to be thankful, and not mad. We have more than once received the hearty thanks of a brother for withholding from the public gaze that which was written and posted in heat and haste. Let it be understood that criticism is welcomed, and the editor of this paper is not ambitious to publish a one-sided sheet.

We regret to say that from the business stand-point our experience has not been so pleasant. We have received the constant support of a goodly proportion of the Disciples in this country, but many more have not stood by us as we think they might have done. We do not now refer to those of our brethren who do not see eye to eye with us on a number of things, but to those who make no complaint on such points. It may seem strange that not unfrequently those who make the most use of the paper in the way of using it to publish church news, obituaries, marriages, etc., are the least disposed to further its circulation. We think this must usually be the result of thoughtlessness, and not of ingratitude. As we have tried to keep our eye on the interests of the cause, we think we are entitled to ask the cordial support of our people generally on that ground. And so we do for the year upon which we are now entering.

**"The Pioneer Preachers."**

We have got out a very nice picture of our pioneers, viz.: James Black, Dugald Sinclair, James Kilgour, Edmund Sheppard, Alexander Anderson and C. J. Lister. A copy of it will be sent out with this number to all who are entitled to it, and have been expecting it for some time.

We stated a while ago that the offer of the picture to all new subscribers and to all old subscribers who would renew would be withdrawn on the first of May. We have relented a little on that, and now announce that the offer is extended to the first of June. We do not like to disappoint old friends particularly. And we are sure that quite a number of them would have renewed ere this but for the hard times. Money seems to be getting more plentiful, at least we hear it is, and so we think it will oblige a goodly number of our readers to let the offer stand for another month.

Will all our agents not take notice of this and help us to gather in all arrears and also to get a large number of new subscribers this spring?

As we stated once before in the paper, those who received the "Pioneer Picture" last summer may have a

copy of the new one by sending us ten cents to pay the expense of publication.

**The Manitoba School Question.**

It doth not yet clearly appear what the Dominion Government intends to do on this momentous question. And it would not do very well for us to say anything politically. But on general principles we venture to re-affirm our faith on the subject:

1. Let Manitoba alone.
2. A bargain made without the knowledge or consent of Manitoba is not binding upon Manitoba.
3. The Public School question will never be settled until it is settled right.
4. The way to settle it right is by making the schools secular entirely which, by the way, is not to make them Godless.
5. Let every Canadian who really loves his country and its institutions keep his eye on the politicians of all shades of politics. They are very liable to act politically.

**The Annual Meeting.**

As announced in the last number of THE DISCIPLE, the annual meeting of the Co-operation of Disciples of Christ in Ontario will be held this year in London. It ought to be the best meeting of the kind ever held by the Disciples in this country, and it will be if all those who ought to be there will attend. We look for a large attendance, and we have come to have great faith in our opinion in these things, for they nearly always turn out as we predict.

It is just possible that the new mode of entertainment may at first thought dispose some to stay at home. But we are confident that upon further reflection no true friend of the work will remain at home on that account, for while the new system does not add much to the expense of the delegates, it is a great saving of both expense and labor to the church that entertains the convention. On the principle of bearing each others burdens, we think there is much to say on behalf of the new way. One of the great benefits of the annual convention is the educative effect upon the members of the church that entertains it. Under the old system of entertainment this is largely lost, because the sisters of the church are compelled to give so much of their time to the labor of providing meals for their guests. This is a point which should have due weight when this question is being discussed.

But whether the new system or the old one is the better method of enter-

taining the annual meeting, every friend of the work should now say, "I will do my best to make the next annual meeting the most profitable ever held by the Disciples in Ontario." If it should turn out upon trial that the new plan is not suited to us here in Ontario we can easily go back to the old way next year. It did not seem possible for the board to do otherwise than it has done.

In the meantime between now and the meeting in London, our people should be thinking over the questions which will likely come up. This number of THE DISCIPLE will furnish much food for thought, and will set the minds of our brethren to consider many matters of immediate and pressing importance. It is not necessary, therefore, for us to enlarge further on this subject at this time.

**Omnibus.**

We shall relieve our mind here to the extent of saying that when Lord Aberdeen rebuked those who persisted in talking while he was reading the Speech from the Throne the other day he did a very proper thing, and when the Ottawa snobs boycotted his reception they showed themselves to be "very small potatoes."

"I am pleased to see your paper so much improved in its new dress. It is always a welcome visitor," so writes an old friend.

We would ask our friends to condense their articles as much as possible. These are the days of the "short and sweet." Make your writings so, and you will be read, and blessed. Of course, there are themes which cannot be briefly treated. Due allowance is then always made by Editor and reader.

As we have practically given up this number of the paper to the home mission work, we are forced to hold over a lot of other matter. The demand upon our columns was never greater, if indeed it was ever so great. Our people are finding their pens—which is well. The DISCIPLE ought to be enlarged right away, and, of course, could be if the subscription list were enlarged, as it might be if the friends of the paper would exert themselves as they might. We cannot too strongly emphasize the fact that a very little greater effort upon the part of the friends of the paper would make it easy for the publisher and would also in the near future make it possible to enlarge and otherwise improve the paper.

We hope that our people will give Bro. C. A. Fleming's article a thought-

ful reading. Short, sharp, pointed articles upon the matters he discusses will be welcomed. We should like to see a good discussion of the same general subject at the annual meeting. It is often well for a religious people to take their bearings, and consider their position with regard to the Word of God, and the country in which they live.

Rev. Thomas Dixon, of New York, who has recently quit a rich Baptist church to propagate "Universal Christianity," unrestrained by creed, is using his sharp tongue to expose some of the denominational errors with which experience has made him familiar. In a sermon on Sunday he said:

Universal Christianity can be obtained only by an assault on darkness, and if the world is to be conquered by us there must be more of a fight against darkness and less fight among ourselves. You all know of the religious strife that is continually going on in small communities, where there are churches of every denomination, and sometimes two of the same denomination, all paying more attention to stabbing one another than to stabbing the devil. The scheme in these communities is to gain converts by building large churches and then mortgaging the churches. The mortgaging of churches and the fighting between sects is a religious crime. It is a modern crucifixion of Jesus Christ.—*Hamilton Times.*

### Co-operation Notes

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

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

### Home Missions.

Church Ridgetown, . . . . . \$4 75  
Church Orangeville, . . . . . 5 00

Collections for Home Missions the *First Lord's day in May.*

We have aimed to send copies of *circular letter* and envelopes for May Collection to all our churches in Ontario. If they have not been received, please notify us.

It may be, yea it is quite probable, that some to whom this appeal is made will not respond. We would not feel as we do about this if such churches were advocating missions and supporting them in some way. There are those who will not do their duty in this respect, but, thank God, there are

those who will do it, and they are growing in numbers every year, while the former class are growing less.

Think of a church claiming to be modelled after the apostolic pattern, and yet doing nothing worth the name for the cause of missions! We would very much prefer sectarian churches, with all that is objectionable in sectarianism, to churches of this kind. Let us be apostolic in spirit and practice as well as in theory.

"I have somewhat against thee" is the language of Him, who is the First and the Last, to the church devoid of the missionary spirit. It is certain, notwithstanding the existence of many excellencies, that its candlestick shall be removed and its light shall go out.

Lift up your eyes and behold the desolate places where the cause we advocate once flourished. Some of these churches are already dead, and others are dying. Here is the epitaph, "Died of poverty begotten by illiberality."

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

A certain brother refuses to contribute towards the spread of the gospel through an organization because the contributions are made public. In all his giving he has resolved "not to let his left hand know what his right hand doeth." It is well not to make a display of our benefactions. In this scripture, our Saviour would guard us against ostentation. We are, however, commanded "to let our light shine," and "to provoke one another unto love and good works." In our giving we are taught the sin of a vain display on the one hand, and the folly of hiding our light under a bushel on the other hand. It may be at times that the right hand would be ashamed to let even the left hand know—the contribution was so small.

When this appeal reaches the churches, it is probable some will excuse themselves from responding. It may be because the church is small, and that home obligations are heavy. If one church in the province can excuse itself in this way, so might all of them do so. All our churches are small, and all feel the burden of home obligations.

A *practical* interest in missions is the surest and quickest way to become numerous and strong. The church too weak and too poor to give for missions will certainly die. It may be considered as good as dead already.

There are many isolated brethren from whom we would be pleased to hear.

Don't forget the date—the First Lord's day in May. Send all contributions to the undersigned.

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

### Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE DISCIPLE OF CHRIST, 85 Wellington Street North, Hamilton, Ont.

THE CANADIAN MAGAZINE.—The current (April) number of that excellent and most successful national review and magazine, *The Canadian Magazine*, exhibits in its contents that interest and variety which has characterized it since its inception, and which is more strongly exhibited on the whole as the years go on. The present number, the 26th of the issue, is very full of engaging reading, not only to Canadians, but to foreigners, almost every contribution being of general world-wide interest. Amongst the contents of the present number is an article by Hon. David Mills, dealing with the policy of Russia, and contending that the political ruling of the world, with all which that involves, is in danger of passing to the rule of the Czar, and urging a thorough co-operation of the various parts of Great Britain (and also the United States), in upholding the British power and all that it represents in the development of freedom, trade, and civilization. The article is one of the most powerful that has appeared for years in any of the magazines. THE CANADIAN MAGAZINE is published by the Ontario Publishing Co., Ltd., Toronto; \$2.50 per annum; single copies, 25 cents.

THE EASTER YOUTH'S COMPANION.—Among the many attractive and handsome Easter numbers, so popular among readers of magazines and papers, *The Youth's Companion* excels in appropriateness to the season and in the exceptional quality of its reading matter. The "Story of a Statue," by the Marquis of Lorne, prepared for *The Companion* in collaboration with the Princess Louise, is an article of rare interest. "Dorothy's Easter," and "A Corner in Eggs," are two typical Easter stories well worth twice reading. "The Romance of a Shoal," an adventure story by W. Clarke Russell, would be hard to duplicate. Each one of the entire collection of stories deserves special mention, and, with the miscellany, poetry, etc. collected in this one

K. D. C., the Great Spring Remedy.

issue, is worth the price of the paper for the entire year.

SCRIPTURAL BAPTISM, a sermon by W. D. Cunningham, pastor of the Church of Christ, St. Thomas, Saturday evening, March 2nd, 1895. This sermon was preached by request, and if the hearers were not satisfied they were hard to please. For in one sermon the act, the subjects, and the design of baptism are set forth in a clear and satisfactory manner.

THE MINISTRY OF THE SPIRIT, by A. J. Gordon, D. D., with an Introduction by Rev. F. B. Myer, Minister at Christ's Church, London. Philadelphia, American Baptist Publication Society, 1420 Chestnut Street, 1894, 12 mo., 225 pp.—price \$1.00. A cursory glance shows this to be a very interesting book. We shall give it an extended notice after reading it carefully.

DESIGNS OF CHRISTIAN BAPTISM, by L. B. Wilkes; cloth, 282 pages, price \$1.25. This is a thorough-going kind of a book, very wholesome in these days, when so many people who profess to accept the New Testament as containing a correct account of the sayings of Jesus and His Apostles, are afraid, or averse to quoting what they say with regard to Baptism and its consequences. It is one of the curiosities of modern religious literature that even the extremely orthodox Protestants, sticklers, in theory, for the Bible, the whole Bible, are very industrious in explaining away the plain words of the New Testament regarding baptism. We should like to know of this book having a large sale.

AN OUTLINE OF BIBLE HISTORY, by B. S. Dean, A. M., professor of history in Hiram College, Cincinnati. The Standard Publishing Co., 192 pp., price \$1. This book will make the Book of books a more interesting and intelligible book to any who has never read the Bible much, or has read it in an irregular sort of a way. It is just the kind of a handbook that a busy Bible student should have by him. The book has a number of good maps, and the appendix has synchronistic tables of the Hebrew Kingdoms which will greatly aid the student in picking his way through the Old Testament.

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DIVIDEND NO. 71.

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

Notice is hereby given that the general annual meeting of the company will be held at 8 p. m. Tuesday, June the 4th, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.

By order of the Board,

S. C. WOOD, Managing Director.

TORONTO, April 17th, 1895.

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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.

GEORGETOWN, April 15, 1895.—Bro. W. J. Lhamon, of Toronto, was with us three weeks between Sundays and assisted us with the work in this field. We appreciate the help of Bro. Lhamon very much, and hope that he may come again when circumstances are more favorable and reap a harvest from the seed he has faithfully sown. We ask for the sympathy and prayers of the brethren.

One young lady confessed Christ and was baptized. J. D. STEPHENS.

TORONTO, Cecil St., April 15th.—Since last report we have had four confessions, one baptism and two united by letter. The work goes on apace. We are preparing for the Home Mission collection. It was announced yesterday twice, and at next Wednesday evening prayer meeting a Home Mission topic will be studied. Bro. Lhamon preached to good audiences yesterday.

Since the beginning of the year there have been eleven baptisms, six of whom have taken membership (the rest will come soon), and eight received by letter and one by statement. This makes total additions of (6 baptisms, 8 letters and 1 statement) 15 since the new year, with five others to come in the near future. We are also planning and working to pay off some of our debt next June. J. L. L.

OWEN SOUND—Sister Pearce entertained the church at her birthday party as usual. We make it the occasion of an offering towards our church debt. The company was large, the entertainment excellent, and the offering about \$30. J. L.

LONDON, April 22.—One baptism last evening at our regular service and six confessions—three fathers and three mothers. GEO. FOWLER.

COLLINGWOOD, April 18.—One baptism at the close of our prayer meeting last night. All departments of church work in a healthy, energetic and hopeful condition. C. S.

GIRLS AND BOYS.—The lecture by the Rev. W. J. Lhamon, of Toronto, last evening in the Church of Christ on "Girls and Boys, old and young," was an intellectual treat of a high order, and was thoroughly enjoyed by those present. The reverend gentleman, who enjoys a wide reputation as a close

thinker, is a clear and forcible speaker. His delineation of child life is almost perfect, and his thoughtful suggestions in character building most helpful and instructive. He severely criticized the false teaching of the necessity of the young, sowing "wild oats," and by apt illustrations proved conclusively that sweet or bitter old age depends largely on the life lived in the "teens" and "twenties." He occupies the pulpit of the Church of Christ Lord's Day, morning and evening, when we bespeak for him a large hearing.—*St. Thomas Journal*, April 20th, 1895.

Large audiences greeted Rev. W. J. Lhamon of Cecil St., Toronto, yesterday. The "Two Bibles" was the theme in the morning. Basing his remarks on John i. 17, "For the law was given by Moses, but grace and truth came by Jesus Christ," he contrasted the two dispensations, demonstrated our relation to each, and pointed out the fact that the old was for a people and an age, the new for all peoples and all ages, Moses, the law giver of the old, Christ, the law giver of the new. The old was annulled when Christ was nailed to the cross, and the new to form and organization on the day of Pentecost. Henceforth the truths taught by Jesus became the law of faith and practice to all peoples through all succeeding generations. In the evening he gave a powerful discourse on the "Kingdom of God," based on the model prayer as recorded in Matt. vi. 9-13. The full recognition of the fatherhood of God; the complete surrender of our wills to His; unwavering faith in God for daily sustenance and our duty to forgive and forget were riveted in eloquent language and an impressive sermon was closed by an earnest appeal to all to take membership in that kingdom which alone was founded on love.—*St. Thomas Journal*, April 22nd, 1895.

HARWICH, April 22nd, '95.—Please report one addition at Harwich and one at No. 9—both by confession and baptism. A Lord's day school has been organized at No. 9. J. W. Van-Horn, supt; Samuel Smith, ass't supt; Miss E. Bedford, sec-treas. We are engaged in a meeting at Bridge End. Have preached six sermons. Four confessions and baptisms. Will continue. R. BULGIN.

HAMILTON.—Rev. Geo. Munro, pastor of the Disciples' Church, preached on the Sunday question again last night, his subject being "How the early Christians kept Sunday." In opening he corrected a wrong impression under which Rev. J. G. Shearer was laboring in his letters, in regard to the mention made of the Sabbath in the New Testament. What he (Mr. Mun-

ro) had said was that in only one place in the New Testament is the Sabbath referred to in a legal way, and even in that place there is no obligation enjoined, but rather Christians are set free by it. The New Testament, he said, gives only a few references which show how the early Christians observed the day. These references showed that they met together generally for worship. Beyond this, he said, Christians are not entitled to dogmatize. He quoted history of the early Christians to show that they were not required or commanded to keep the Sabbath in the way some good people insist now. Incidentally he quoted a very strong article from the *Canadian Baptist* in

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support of his contention. Referring to the running of street cars and to whether Sunday cars or the working of horses on that day should be stopped, he said that on the principle of the greatest good to the greatest number, he would, if he had the power, stop the working of horses on Sunday and allow the cars to run. Such a change, he said, would be more reasonable, humane, and more Christian than the present system. Those who justify the working of horses and condemn the running of cars on Sunday, he said, are straining out the gnat, but swallowing the camel.—*Hamilton Times*, April 22.

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

**Woman's Work.**

O. C. W. B. M.

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

A meeting of the Woman's Board was held at the residence of our President, Mrs. Malcolm, on Friday, April 12th.

The work of the present year in both Home and Foreign fields was discussed and the programme for the annual meeting prepared. The work for the coming year was, as far as possible, mapped out, in order that it might be brought before the convention for consideration without any delay.

Full notice of the different schemes will reach each Auxiliary in time for their regular meeting in May. This will give all an opportunity to discuss the matters placed before them and to arrive at a decision in regard to each.

L. V. RIOCH.

**Suggestive Thoughts.**

SELECTED BY MRS. T. L. F.

Give as the morning that flows out of heaven,  
Give as the waves when their channel is riven,  
Give as the free air and sunshine are given—  
Lavishly, utterly, joyfully give.

Not the waste drops of thy cup overflowing,  
Not the faint sparks of thy hearth ever glowing,  
Not a pale bud from the June roses blowing—  
Give as He gave thee who gave thee to live.

God holds out a liberal hand. If we accept its gifts we are in honor bound to extend them.

1. An offering to God is the natural impulse of a good heart.
2. It should be the very best that can be offered.
3. It should come in the proper spirit, otherwise it receives no consideration from God.

The willing offering is the only *real* offering. The Lord does not sit over against the treasury as a tax-gatherer.

There is no virtue in offering that which costs the giver nothing. The gifts to which Christ gave his personal approval were gifts which measured the extreme depths of self-sacrifice.

He whom God has blessed should not measure the gifts he bestows. Love is always prodigal. God gives his children more sunshine than they can

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All the clogged avenues of the

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

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drink in, more grace than they can appreciate or receive. The love and gratitude of his children should constrain them to a like prodigality.

We grow by giving. Grain left in the garner decays. Grain sown broadcast multiplies. That which scatters, increases, and that which withholds more than is meet, tends to poverty.

We keep nothing save what we give. There is no insurance company which can preserve a man's worldly property against final loss, but what we have offered to the Lord is in safe hands, and we are persuaded that he is able to keep that which we have committed unto Him "against that day."

Many have ceased to regard giving, on any general or public scale, as a Christian duty. They recognize the duty and feel the necessity of prayer; the duty of maintaining the public worship of God; the duty of speaking often one to another. But when you come to giving to objects beyond the local sphere in which they live, many recognize no claim of duty, and give, if they give at all, from custom or complaisance, and not for the sake of Christ. It is amazing that so many men who profess to be redeemed by Christ think that the whole matter of giving is optional; a thing to be done or not, according to the personal feelings or convenience of the giver. There is need of clear instruction and careful training for all the members of our churches in this simple duty of giving to the cause of Christ?

Are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these by taking Hood's Sarsaparilla.

- LIST OF AGENTS.**
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  - Aylmer, Cecil Legg, Lyons P. O.
  - Beamville, On., Miss R. Prudhomme.
  - Blenheim, Miss Bella Sinclair.
  - Bowmanville, Mrs. Geo. Butchart.
  - Collingwood, Ont., Miss M. E. Frame.
  - Detroit, Mich.
  - Erin Centre and Erin Village, R. W. Ballah, Hill-burg P. O.
  - Everton, Ont., Jno Mc Kinnon.
  - Glencain, Ont., Mrs L. Frame.
  - Georgetown, Cnas. McKinlay.
  - Grand Valley, Geo. Tough.
  - Guelph, Ont., Maggie M. Tindall.
  - Huntsville, Ont., W. M. Crewson.
  - International Bridge, A. H. Cowherd, Anigari P. O.
  - Kilsyth, Ont., James Fleming.
  - Lobo, Ont., Mrs. E. McClurg, Ivan P. O.
  - Marshville, Ont., Mrs. Ella E. Main.
  - Mimosa, Alan Robert-on, Hillsburg P. O.
  - Orangeville, Martha E. Kim.
  - Owen Sound, Ont., A. E. Trout.
  - Portage la Prairie, Man., John Munro.
  - Rainham, Miss Alice Fitzgerald.
  - Ridge-own, Miss Nettie Green.
  - Rodney, John Higgins.
  - Rosedene, Ont., Miss Ella Moot.
  - Smithville, Ont., Mrs. Wm. Alcock.
  - St. Thomas, Ont., W. W. Coulter.
  - Toronto Junction, Arch. McMillan.
  - Toronto, J. L. Leary, 400 Manning Ave.
  - Walkerton, Ont., N. C. Royce.
  - West Lorne, Miss Bella McKillop.
  - West Lake, Ont., Mrs. Catherine McDonald.
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**Church Directory.**

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**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,  
Residence: 85 Wellington St. North.

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

*Services:*  
Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4:15 p. m.; Senior Endeavor, 8:15 p. m.

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

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

*Lord's Day Services.*  
Public worship, 11 a.m. and 7 p.m. Mission Sunday-school, 9:30 a.m. Junior E. Society, 10:20 a.m. Sunday-school, 3 p.m. Wednesday evening prayer-meeting, 8 p.m. C. E. Society, Friday, 8 p.m.

Strangers welcome to all services.  
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### Perseverance In Missions.

We are liable at times to become discouraged with our missionary efforts. The work may not prosper as we think it ought, and we feel like giving it up. And there are so many hindrances!

It would be folly in us to close our eyes to the discouraging features or ignore their existence.

Every craft launched in the interest of humanity has met with opposing winds, and has been buffeted with the waves of adversity. Such experience is valuable. It helps to produce the fibre in an organization essential to strength and permanency.

After being baptized unto the Leader of a good cause, it is no unusual thing to be disappointed with the bitter waters and the privations of a fruitless land. Such things are in the contract. They lie along the road which leads to the Land of Promise.

The Saviour found them along His earthly pathway. So also did the Apostle Paul, and so will we if, like Christ and Paul, we undertake something for the good of the world.

It is the faithless ones who say, "We are disappointed," "It is no use," "Let us go back." It was the lack of faith upon the part of Israel, their servile and cowardly spirit, their unwillingness to face a few difficulties that kept them out of Canaan.

"But, beloved, we are persuaded better things of you and things that accompany salvation though we thus speak." "We are not of them who draw back unto perdition, but of them who believe to the saving of the soul."

The results of our Co-operative work in Ontario during the past few years we consider encouraging. Slow but steady progress has been made. It could not be otherwise than slow, considering the fact that no effort had been made for the training of young men for the special work and sacrifice which the cause in this Province demand. But there is a better day coming.

Let us keep the ball rolling; it will move faster after a while. "Faithful continuance in well doing" is as essential to success in our missionary enterprise as it is to the salvation of the soul.

There is not a place, we believe, in our land where, with consistent effort, our cause can not be built up. The time was never so propitious as it is now. A certain Disciple, several years ago, made the following remark: "Our village is all Immersionists. I don't think the Methodists will ever get a footing in this place." But they have got a footing. To-day the Methodist Church is the largest one in the village,

and to our shame it ought to be. It is the reward of perseverance.

They began and continued. They had small audiences for years, but now the village is theirs.

Can't we with our glorious plea do the same thing? "Let us not become weary in well doing, for we shall reap if we faint not." We ask a contribution from every Disciple in Ontario before the last of May. We ask it in the name of Jesus and for His sake.

T. L. FOWLER.

### Christian Endeavor Notes.

What about Home Missions? Has the President called your society's attention to the amount required to redeem the pledges made at the annual meeting last June, or has your pastor informed you of the work done at the mission points, or explained that these missions owe their very existence to the contributions of individual Disciples throughout the Province? Why should not each Endeavorer have an interest in this grand work by investing a little principal? Try it, and God will bless the offering, especially if it is a self-denial. Why should not the same spirit enthuse us as animated Scott when he wrote,

"Breathes there a man with soul so dead  
Who never to himself has said,  
'This is my own, my native land.'"

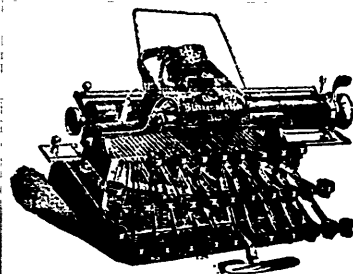
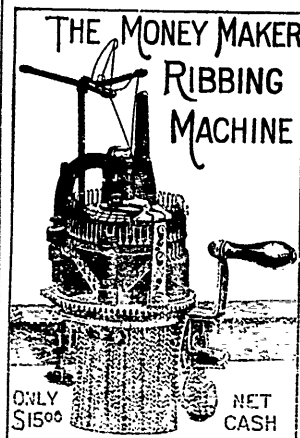
As this issue is a Home Mission number, why not file it for future use. It will just be what you want when the topic is on missions. But do not mistake me. We want it read and acted on for the May collection, then add it to your library for reference.

The annual meeting is fast approaching. Are you planning and praying for it? What are you doing to make it a success? Will your report show that you—individually and as a society—have been active and aggressive in the cause of the Master during the past year. And in closing let me say that your delegate will feel more at home at the annual meeting if your society has contributed to the Home Mission work.

W. W. C.  
[Re-read the report from Toronto and see what a live Society is doing for Missions—\$48 in six months.—Ed.]

### Rudy's Pile Suppository

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Y. P. S. C. E., Cecil St., Toronto.

The Young People's Society of Christian Endeavor of Cecil Street Church of Christ, Toronto, held their semi-annual business meeting on April 8th for election of officers and receiving of reports of work done. We have now a membership of 64 active and 7 associate. We have also a live Junior Society of 28 members. We have raised during the past six months for missions \$48.05, out of which amount \$15 has been paid for Home Missions and \$22 for Foreign Missions. Included in the latter is a \$10 stock in the Young People's Heathen Building Fund. Our missionary money is raised almost exclusively by the Fulton plan of two cents a week from each member. \$36.85 has been raised on a pledge of \$50 on pastor's salary; \$21.50 to Ladies' Aid; \$10.39 for flowers; \$11.27 for general work, and we have a small balance of \$3.80 on hand. This makes a total of \$131.86 raised for all purposes. The officers for the ensuing term are as follows: President, Miss M. L. Bell; Vice-Pres., Mr. C. L. Burton; Cor. Sec.,

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The Convenors of Committees are as follows: Lookout, Mr. P. L. Weeks; Prayer Meeting, Mr. G. E. York; Missionary, Miss A. G. Leary; Sunday School, Mr. E. Hamby; Social, Mr. A. W. Goodall; Visiting, Miss L. Kirk; Flower, Miss R. Stennett.

Yours in C. E.,

ALICE M. HALL,  
Corres. Secretary.

70 Huron street, Toronto.

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**Foreign Missions.**

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

**Canada.**

Receipts from Canada for Foreign Missions since January 1st, 1895, up to April 12th, 1895:

**CHURCHES.**

Acton	\$8 00
Charlottetown	30 00
Collingwood	33 00
Erin	20 00
Erin Center	54 00
Everton	62 77
Galt	15 00
Glencairn	50 00
Grand Valley	19 52
Guelph	16 00
Hamilton	30 00
International Bridge	19 48
Kemps	5 00
Kilsyth	8 60
Marsville	39 25
Mimosa	12 90
Nassagaweya	18 35
Orangeville	5 00
Owen Sound	16 40
Portage La Prairie, Man.	45 00
St. John (Coburg St.)	30 75
St. Thomas	133 34
Stayner	5 00
Toronto (Cecil St.)	59 17
Summerside	5 10
Walkerton	10 39
Westport	3 00
Winger	4 31

**SUNDAY SCHOOLS.**

St. Thomas	6 20
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**INDIVIDUALS.**

J. H. Hanes, Craighurst	15 00
Mrs. W. D. Robertson, Kenilworth	1 00
Est. Abram Farwell, Oshawa	200 00
J. H. H. Juy, Bowmanville	29 00
P. Baker, Everton	10 00
W. F. Darroch, Harriston	10 00
C. W. B. M. of Ontario and Maritime Provinces	100 00
John E. Farewell, Whitby	10 00
Gabriel Wells, Everton	15 00
A Few Sisters, Bowmanville	17 60
A Friend, Bowmanville	2 00
C. W. B. M. Ontario and Maritime Provinces	50 00
Est. Abram Farwell, Oshawa	300 00
Some Young People, Bowmanville	18 59
Mrs. P. D. Campbell, Balderson	5 00
John Darroch, Harrison	5 00
D. F. Kilgour, Arthur	2 50
Thos. Klinck, Victoria Sq're	1 00
Mrs. P. C. Leach, Oakville	2 00
Chas. White, Gore Bay	1 00
Cash	50 00

Total ..... \$1,560 72

**Married.**

**GIVEN-BINGHAM.**—On 3rd of April, 1895, at the home of the bride's parents, Esquesing Township, by J. D. Stephens, Robert Given and Ruth Bingham, both of Esquesing, Halton County, Ont.

**A Glengarry Miracle**

THE STORY OF A YOUNG GIRL WHO THOUGHT DEATH WAS NEAR.

Her Condition That of Many Other Young Girls—Heart Action Feeble, Cheeks Pallid, Easily Tired and Appetite Almost Gone—How Her Life Was Saved.

From the Cornwall Freeholder.

Nothing in this world is more distressing, and unfortunately it is too common in this Canada of ours, with its extremes of climate—its almost arctic winters and summer days of tropic heat—than to see a young life fading away like a blighted vine. Its early days have been full of promise, but just when the young maiden becomes of a lovable age with everything to live for, or the young man evinces signs of business aptitude, they are suddenly stricken down and too often in months, or it may be weeks, there are empty chairs at the fireside and sore hearts left behind. Not always is this the case, however. Fortunately science has discovered remedies to check the ravages of decline, when it has not gone too far. Recently, a case of this kind was brought to our notice, and the circumstances were so notable and attracted so much attention in the neighborhood that we felt impelled to inquire into them more fully and give them the benefit of as wide publicity as possibility.

Henry Haines, who has for several years past acted as farm foreman for Mr. Daniel Currie of Glen Walter, Glengarry county, has quite a large family, among them one daughter Mary, now about 18 years of age. Until her 12th year she was much as other children, fairly rugged and without sickness of any kind. Then of a sudden she became delicate and as the months went on her parents were afraid she was going into a decline. Her heart beat feebly; she was feverish and flushed, slept badly and had but little appetite. Doctors were consulted, who talked about growing too fast, and such commonplaces, and prescribed different medicines, none of which, however, appeared to be of any permanent benefit. A year or so ago the young lady hoping a change of air might accomplish for her what medicine could not, went to Fort Covington, N. Y., where she had some relatives, and engaged as a nurse. Even this light employment, however, proved too much for her and in the spring she returned to her parents a perfect wreck, with nothing to do but die, as she thought. But when least expected aid was at hand. Mr. Haines had been reading of the marvellous cures made by Dr. Williams' Pink Pills for Pale People, and reasoned within himself that if they had cured

others they might save his daughter's life. On the next visit to Cornwall he bought a half dozen boxes of Pink Pills. It may be easily imagined that Miss Haines required little persuasion to try the much talked of remedy, and well for her it was that she did so. In the course of a week she felt an improvement. By the time she had taken two and a half boxes she realized that she was experiencing such health as she had never known before, and her friends began to remark and congratulate her on the change in her appearance. Still persevering in the use of the pills, she found herself when at the end of the fifth box in perfect health and able to engage in all the work of the household and the amusements from which she had up to that time been debarred. She had an excellent appetite and no one could wish to feel better. Hearing of the marvellous change, her sister from Fort Covington came over to satisfy herself, and could hardly be persuaded that the robust, happy looking girl was indeed her sister whom she had never expected to see alive again. Miss Haines says she cannot say enough in favor of Dr. Williams' wonderful Pink Pills, to which she feels assured she owes her life.

Dr. Williams' Pink Pills are an unfailing cure for all troubles resulting from poverty of the blood or shattered nerves and where given a fair trial they never fail in cases like the above related. Sold by all dealers, or sent postpaid at 50 cents a box, or 6 boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y. See that the registered trade mark is on all packages.

**Obituaries.**

**THOMSON.**—A sad message was the telegram that announced at the home of Mrs. Arch. Thomson, of the 3rd line, Erin, the unexpected death on April 8, at his home in Alleghany, Pa., of her son, Bro. Benjamin Thomson. Typhoid fever cut him down, though only a couple of weeks ago so well and so strong. He was in his 33rd year. About six years ago he was married to Miss Laura Black, daughter of Brother John Black, of Eramosa. After her constant sleepless watching over him, there came to her that crushing blow, to be left behind a widow and in a strange city. Even there God raised up kind Christian friends in the church where they had during their stay of a few months already become active and esteemed workers, who showed them every kindness. Bro. Thomson had been but recently chosen a deacon there and teacher of a large class of

young men, who presented a beautiful wreath expressive of their sorrow.

The remains were brought home for interment. Sympathizing friends gathered at the station, and the funeral was large.

Our brother united with the Erin Center church a number of years ago, and he was enabled by God's grace to be faithful unto death, and to leave a bright example of faithful work in the service of Christ. His grief-stricken wife and widowed mother, and his sorrowing brothers and sisters—some of whom were unable to be present at the funeral—have the sympathy of the entire community. They mourn in great grief, but they sorrow not as those who have no hope. R. W. B.

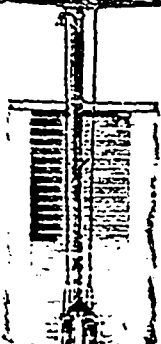
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The Loom of Time.

BY MISS ELIZA WILL.

Within time's loom life's web we weave,  
Tossing the shuttle to and fro  
From eve till morn, from morn till eve,  
While seasons come and seasons go.

As thread and thread each other cross  
While back and forth the shuttle  
flies,  
So hope and fear, so gain and loss  
Alternate, in life's web arise.

The pattern grows from day to day,  
The pattern grows from night to  
night:

Sometimes the shuttle's thread is gray,  
Sometimes the shuttle's thread is  
bright.

Lord, oft we weave our own design  
Instead of that thou bidst us use!  
We take our threads instead of thine,  
And all thy proffered help refuse.

But, if we bring our tangled maze  
To Thee, so marvellous thy skill,  
Thy can'st, before our wond'ring gaze,  
A web of beauty weave at will.

Athwart life's darkest threads will shine  
The crimson glow of canceled sin;  
And mercy, grace and peace entwine  
With purple, blue and gold wrought  
in.

The tears of penitence that flow  
In lustrous radiance sparkle there;  
The tears that fall for other's woe  
Than diamonds gleam more rich  
and rare.

O Christ, we bring our lives to thee!  
Thou art the Master Weaver grand!  
Woven like thy life our lives should be,  
But we have an unskilful hand.

Sometimes we weave a thread or two  
After the pattern set by thee;  
Lord, we would have it through and  
through  
That all thy pattern clear might see.

Help us this year to close abide  
By thy blest side, that thy dear hand  
Our weak, unskilful hands may guide,  
Control direct, our web's each strand.

-Endeavor Herald.

Toronto, Ont.

How to Teach your Children to Tell Lies.

If you want your child to learn how to be false, tell it all the lies you can yourself. When it is cross, you can say, "A big bear will come and carry you away," or "I will throw you out of the window." Perhaps the child is playing with a book and you say "If you do not put that book away I will whip you." But you forget what you said, and the child goes on, but it will remember mother told a lie. Again, your little boy is sick and you want it to take medicine and you say: "Take it dear, it tastes good." The child takes it and it tastes bad. Will that child ever again believe its mother? You know how hard it is for you to

believe any one who has once told you a downright falsehood. Oh, mothers, how blind you are! In a few days you will punish that child for telling a lie and forget all about the time when you taught it to lie by your own example.

Some mothers say to their children "I will beat you or I will whip you," etc., which many times they never do. Mothers often promise to give children something and forget all about it. This is a good way to teach them to tell lies. Threats are half the time lies. It would be a wiser way not to threaten to punish at all, but when your child needs correction give it. If you want to tell the truth you would be very careful not to promise what you did not give.

Some day you see a neighbor coming, and you say "I wish she would stay at home. I am too busy; I have not time to see her," etc. Then when she comes in, you are very glad to see her, and say kind words, and your child has his ears open, and in his little heart he says: "Mother is telling a lie." You say to the missionary, or some friend, who calls to invite you to the prayer meeting, missionary society or Sunday-school, "Yes, I am coming, I will be there." And then go on with your work and make no arrangements to come. You only said you would come to get rid of the missionary. But it is a lie all the same, and a good way to teach your child not to keep his promises. How many times have I heard a mother say: "You can't have any more pie or cake," but the child cries for it, and you give it. I know a mother who said she had the worst children in town, said it over and over, and then when a neighbor said her boy was the worst boy in town, she got angry and said it was not true. Now this mother did not believe her children were the worst children, but she told them so, which was a lie.

Dear mothers, and fathers also, this is a very important subject. God grant that the words we have spoken may open your eyes to see your sin in this matter. SISTER MOORE.

You Don't Have to Swear Off Says the St. Louis Journal of Agriculture in an editorial about No-To-Bac, the famous tobacco habit cure. "We know of many cases cured by No-To-Bac. One, a prominent St. Louis architect, smoked and chewed for twenty years. Two boxes cured him so that even the smell of tobacco makes him sick. No-To-Bac sold and guaranteed; no cure, no pay. Book free. Sterling Remedy Co., 374 St. Paul St., Montreal.

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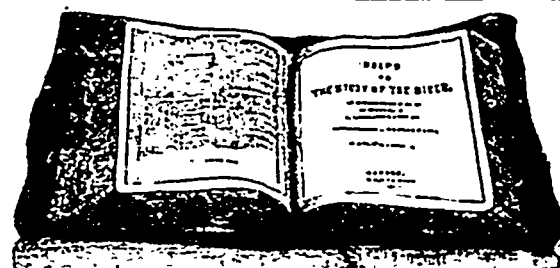
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SPECIMEN OF TYPE.

46 Jacob sendeth Benjamin. GENESIS, 43. Joseph entertaineth his brethren. CHAPTER XLIII. 16 And when Joseph saw Benjamin with him, he said to the ruler of his house, Bring these men home, and play, and make ready; for these men shall dine with me at noon. 17 And the man did as Joseph bade; and the man brought the men into Joseph's house. 18 And the men were afraid, because they were brought into Joseph's house:



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