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# THE DISCIPLE OF CHRIST AND CANADIAN EVANGELIST.

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

Vol. IX., No. 24.

HAMILTON, APRIL 15, 1895.

\$1 PER YEAR IN ADVANCE.

## The Disciple of Christ

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

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

## Editorial Notes.

It is not surprising that some of our brethren should take serious objection to our article in the March 15th paper on the Sunday street cars. On another page will be found letters from three of our brethren on that subject, which will be read with interest. For our part, as we have no liking for a one-sided, one-idea, one-man paper, we have pleasure in publishing what those brethren have to say. What remarks we have to offer in reply, we shall try to embody in these notes on this page.

Bro. Kirk repudiates our claim to represent the people known as Disciples of Christ in this country, in so far as our views on Sunday street cars are concerned. But we have never made such a claim. The views expressed are the views of the editor of this paper. He does not pretend that they are the views of all the Disciples in Canada, nor of most of them; that similar views are held by not a few Disciples, and those not the least intelligent, or least spiritual, is a fact. But that fact does not make them representative views. In fact, there is no Disciple who could properly assume to represent the Disciples on a matter of the kind. The Disciples never have met, and, we trust, never will meet, *en masse*, or through delegates, to pass a resolution on the Sunday street car question which should be the rule of faith for the

brotherhood. Where the Lord has left us free, no man has any right to bind us. The Lord has left us free on the Sunday street car question, and no man shall bind us.

We might go through Brother Kirk's letter and easily show up its inconsistencies, but the foregoing deals with the main point we wish to draw attention to. We pass his letter, therefore, with the query, whether it is more sinful to run a milk trolley on Sunday than a milk wagon, and with the intimation that we are not yet ready to take his

Lord forbade the running of street cars on Sunday, it would then be wicked to give any countenance to the practice. Since the Lord is silent on the matter, we should hesitate to dogmatize thereon.

So far as the company into which our views may happen to bring us is concerned, we would say that we are more careful as to the rightfulness of our views than as to the character or reputation of those who may chance to hold them in common with us. We have not the opportunity of reading the Toronto

ple, who seem to us to be not so good, have opinions on some things which to us appear to be altogether right, or not very far wrong.

There is one thing, and it is not the only thing, that pleases us in Bro. Trout's article. It is, that he will not remain away from the breaking of bread on the Lord's day, because a congregation happens to use an organ as an aid to the singing. Come to think of it, we have not gone much beyond that yet ourselves. We do not think the use of the organ can scripturally be made a test of fellowship.

Bro. Trout's word of caution as to a religious paper meddling with politics, single tax, etc., is received in the kindly spirit in which it is given. Our old friend, Bro. S. J. Chubb, urges us to make a study of the single tax, and let our readers know the result. Bro. Chubb has been at us for several years on the same line. We are between two fires, so to speak. We shall endeavor, as usual, to find the right way and walk in it.

So far as Bro. Lediard may not find his answer in the foregoing, we would say that we do favor the "better observance of the Lord's day," and with that end in view, we believe Sunday cars in large cities are helpful. We also favor "legislation looking to a better observance of the Lord's day," but we think it is very important that such legislation should be enacted from the standpoint of the State, and not from the standpoint of the churches. The State includes all citizens, whether religious or irreligious, Protestants, Catholics, non-Protestants, Jews, Agnostics, Sceptics, Atheists, and Nothingarians. The rights of all, the best interests of all, should be considered and protected. Those who profess and call themselves Protestants should not forget that they are not *all* the State.

The Disciples throughout Ontario are reminded that the *first* Lord's day in May is the day on which they are asked to give a special collection for the Home Mission Fund of the Co-operation.



C. J. LISTER.

hint to move to Chicago. Hamilton is a very good place to live in, and Toronto will be a better place to live in than it is now when the trolley car pursues the even tenor of its way every day in the week.

With reference to Bro. Edward Trout's contention that our opinion on the Sunday street cars is inconsistent with the new name of the paper, THE DISCIPLE OF CHRIST, we are rather surprised that an old Disciple like Bro. Trout should take so untenable a position. It surely is honoring to the Master to maintain that we are free until bound by Him. If the law of the

World regularly, but some people who are not the worst people we have ever met tell us it is not a bad paper. And we should not wonder if Bro. Trout and the *World* hold some, if not many, opinions in common. Does Brother Trout feel that he must relinquish a social, political or financial system which he honestly believes in, because, perchance, the *Toronto World* stands on the same ground? Not he. Nor do we. The question as to who holds this, or who believes that, has less weight with us than it once had. Some very good people—and wise in their generation, too—cherish opinions which to us are detestable, while other peo-

## Contributions.

## A Friendly Critic.

EDWARD TROUT.

When I opened the CANADIAN EVANGELIST a few days ago and turned over its pages, I was pleased with its improved appearance and general make-up; but, when I began reading its editorial pages, this pleasure was very soon dispelled. Instead of being pleased, I was pained and grieved. I regretted to read in a paper professedly set for the defence of the gospel of Christ any opposition to the good work that the Lord's Day Alliance were trying to do to prevent Sunday street cars. While I do not wish to defend the Alliance nor any other human religious society, I regretted, deeply regretted, to see the CANADIAN EVANGELIST—or, rather, THE DISCIPLE OF CHRIST (?)—prostituting its new name by advocating Sunday cars along with the Toronto *World*, the *Canadian Sportsman*, and the *Advocate*. The latter belongs to the Licensed Victuallers' Association—certainly nice fellow journalists. Some of them, if not all, gladly quoted what THE DISCIPLE OF CHRIST had to say on the subject. Is not this fact in itself sufficient to convince you that you have championed the wrong side of, possibly, a doubtful question? Can you afford to have the fair name of your publication dragged in the dirt by being mentioned in the same breath with papers of this class? Can you touch tar without staining your fingers? No, you can not; neither can you advocate the running of Sunday street cars, organ worship, nor any of these doubtful or untaught questions, without greatly impairing your influence and usefulness.

As you must well know, the tendency of the present age is to allow professed Christians to go "hand in glove" with the world, regardless of the teaching of the Bible or the Christlike, exemplary character the followers of Jesus should ever exhibit as "the lights of the world" and "the salt of the earth." Can you afford to join the ranks of those who are constantly trying to nullify the effect of the teaching of Christ and His apostles. Just think of what you are doing. Think of the example you are setting the younger and possibly less thoughtful readers of your paper.

Because we may differ, please do not stigmatize me as a fanatic, nor a bigot. I am neither one nor the other. Nor do I pose as a perfectly-modeled Christian; but, so long as a large number of our most intelligent and more thoughtful brethren are justly in favor of a quiet Lord's day, of quiet and hallowed wor-

ship, without the aid of blaring trumpets or other musical instruments, I shall not vote for either Sunday cars or in favor of organ worship on the Lord's day; neither will I absent myself from the Lord's table on His day because an organ is used to assist the singing.

Please pardon me, as one older than yourself and with possibly more experience in supervising the general tone and character of a respectable newspaper, in offering some kindly suggestions. One is that you pay less attention to the Henry George theory of single taxation, and that you say much less about how your readers should vote to fill our legislative chambers, and all such kindred and outside subjects which are in themselves divisive, and sometimes unfortunately engender ill-feeling and strife between brethren. Another suggestion is that you study the moral effect of your lax teaching. Go to Paris, where Sunday is a *fête* day. There the theatres and all sorts of worldly amusements have full play and are encouraged by the authorities. No, you need not go so far as France. Visit New Orleans, Jacksonville, Fla., and other cities "away down south," and you will find, as I have seen, on many Lord's days almost empty churches, but crowded cars, steamboats, parks, gardens and saloons. There are more cars and more excursions on His day "for the poor workingmen and their families" and "those who cannot walk to church," than on all the other days of the week. As you travel from there northward, you may notice this loose conduct and disregard for a day of rest and a day of worship growing gradually less and less. This is just what the *Advocate*, *Sportsman* and other kindred papers do not desire. It is what they are clamoring against. The president of the Toronto Street Railway Co. publicly admitted in court that many thousands of dollars had been spent in corrupting the public and the press. Why this expenditure, if Sunday cars are not immensely profitable? Why do you assist him in securing them? If THE DISCIPLE OF CHRIST (?) and other so-called religious papers continue to assist in this unholy alliance, I quite agree with you when you say, "We have no doubt but Toronto will take its place in the respect in question on the side of enlightened Sundayism? Would it not be more correct to say enlightened heathenism?"

I think that this is only the second or third time that I have inflicted upon you any newspaper correspondence, and I should not do so now did I not feel greatly interested in the success of the grand and glorious Gospel truths that you profess to advocate. Beside this,

I feel assured that the thoughts that I have endeavored to express will find an echo in the minds and hearts of a large number of your readers, especially the more thoughtful ones.

Toronto, 3rd April, 1895.

P.S.—Since writing the above, I find the following in the *World* of the 4th inst., which I presume was copied from the *Hamilton Spectator*, and I think your readers should know how your remarks are used:

"This is not the opinion of an unregenerate layman. It is the opinion of the editor of a religious journal, THE DISCIPLE OF CHRIST AND CANADIAN EVANGELIST, and the editor of the journal is the Rev. George Munro, pastor of the Hamilton Church of the Disciples, and President of the Hamilton Ministerial Association."

## Against the Sunday Street Cars.

EDITOR DISCIPLE OF CHRIST:

DEAR SIR: I like the change of name in your paper; but, as a Disciple of Christ, I wish to repudiate your claim to represent the people known as Disciples of Christ in this country, in so far as your views on Sunday street cars are concerned. I am grieved to see a hitherto well conducted Christian paper advancing the views of grinding and oppressive monopolistic capitalists, who would not only run street cars on Sunday, but everything else that money can be made out of. Indeed, if your arguments for Sunday cars are valid, there is no reason why there should be any restriction on any other way of making money on Sunday.

I could expect a worldly paper like the *Toronto World* to take such a position as you do, and in to-day's issue it laments that the Legislature has not seen fit to allow milk trolleys to run north of this city. If it had been allowed, then, with a few milk-and-water Christians, with Bibles under their arm, to ride the trolleys, and an amateur photographer to photograph the saintly group, an excellent Sunday car campaign picture would be available for the next campaign in this city. You will, with your *new title*, prove a valuable ally of the *World*. Our quiet, orderly and restful Sundays are not made so by the fourth commandment, but by the laws of this Christian land; and when people chafe under them and long for the husks of a foreign and less Christian land, I see no reason for their remaining here: they might easily be assimilated in Chicago, for instance.

As a Disciple of Christ, I believe in His golden rule, and it should be your rule. If it is, you should be willing that Disciples should run the cars as well as ride them; and the principle is the same, whether all the employees

were Disciples or non-Disciples, or *vice versa*. If the former, and in the event of your advocacy of Sunday travel having its desired result, your paper would announce that "early on the first day of the week, the Disciples met together at the car barns, to convey picnickers to the Beach and other pleasure resorts." Cars can not run without operators. If those operators are Disciples, they cannot be at the Lord's table and operate the cars at the same time. If Disciples are unwilling to thus deny themselves the boon of immunity from secular labor on the first day of the week, what about the golden rule, when they are willing that others be deprived of that boon, who, because of their defenceless position, are unable to help themselves?

Respectfully yours,

BENJAMIN KIRK.

105 Bleeker St.,  
Toronto, March 30, 1895.

## Sunday Street Cars.

TO THE EDITOR: My dear Brother,—It is not often I dissent from you. Indeed I am an admirer of your correctness on many important matters; but I feel I ought to say to you that I very much regret your remarks on the Sunday street car question. I agree with you that "the Lord's Day Alliance" is on the wrong track when it appeals to the fourth commandment of the Mosaic Decalogue for authority to turn the Lord's day into a Sabbath; but it does not seem to me that a wrong text or a weak argument alter the character of the cause it seeks to advocate.

What the most of us are concerned about is *the Lord's day*. Many of us believe that the running of street cars and various other forms of everyday labor not positively necessary do not tend to good order or to the physical or spiritual well-being of the people, nor to a becoming and profitable observance of a day which the Bible calls *the Lord's day*. The general sentiment of a Christian people has enacted some laws touching this very thing, and we believe the same Christian sentiment can enact other laws, if necessary, which shall tend to righteousness.

Now, my brother, I wish you could place yourself squarely on the side of better observance of the Lord's day, even if the "Alliance" do use the wrong text, and hinder the work by a poor argument. The text, as is not unusual, will be forgotten: the sermon, which is on the whole a wholesome one, will remain. Perhaps I have misunderstood you. Are you in favor of any legislation looking to a better observance of the Lord's day? Tell us in one of your clear articles as early as you can.

Your brother, J. LEDIARD.

**The Single Tax.**

DEAR BROTHER MUNRO: I read with interest your brief notice of Henry George's visit to Hamilton. The man has evidently made a favorable impression; but, apparently, to use single tax phraseology, you have hardly yet seen more than the faint outlines of the cat, for you say, "As for the single tax, let those discuss it who understand it." Pardon me if I suggest the question, whether it is not your duty to understand it?

The name "Single Tax" has a very commonplace sound, and it is not to be wondered at if the claims of its advocates are often passed over without examination among the multifarious schemes of reform put forward. But, to those who have seen something of the light, a closer inspection becomes a duty. You say Henry George finds his chief inspiration in his faith in God and in the Gospel of Jesus Christ. Henry George finds his faith in God confirmed by those principles of truth and justice which underlie the Single Tax. It is not "man's inhumanity to man" that is responsible for the present glaring inequality, so much as man's ignorance of those laws which govern our social organization just as surely as the laws of gravitation and molecular action govern the physical universe. This is what arouses so much enthusiasm among Single Tax men. It is not a mere theory of expediency in the matter of taxation, but the discovery of principles of truth and justice in their origin divine, of which the Single Tax is the application to present needs and conditions of society.

I send you by this mail a packet of literature, and hope ere long to see your paper come out boldly on the side of the right in this matter.

Yours sincerely,

S. J. CHUBB

Cleveland, March 28, 1895.

**Nothing Strange.**

Intelligent people, who realize the important part the blood holds in keeping the body in a normal condition, find nothing strange in the number of diseases that Hood's Sarsaparilla is able to cure. So many troubles result from impure blood that the best way to treat them is through the blood, and it is far better to use only harmless vegetable compounds than to dose to excess with quinine, calomel and other drugs. By treating the blood with Hood's Sarsaparilla, scrofula, salt rheum and what are commonly called "humors," dyspepsia, catarrh, rheumatism, neuralgia, consumption and other troubles that originate in impurities of the blood or impaired circulation can all be cured.

**Obituaries.**

**McKILLOP.**—Duncan G. McKillop, youngest son of Bro. and Sister Duncan McKillop, of West Lorne, passed away from earth, on Monday 1st inst., after a brief but severe attack of pneumonia.

On the following Tuesday, the last sad rites were performed, and the remains laid away in mother earth in hope of a glorious resurrection from the dead.

Our dear young brother has left us in the morning of life. He would have been twenty-three years of age had he lived until the 8th of next month. His buoyant spirits and kind and earnest nature made him the joy and light of the home. The sorrow and grief of the bereaved family are great, but their joy and hope are greater. The vacancy in the home produces a loneliness which can be felt but not expressed, but they "sorrow not, even as others which have no hope."

On February 16th, 1891, while attending the Collegiate Institute in St. Thomas, he made the good confession, under the preaching of Bro. R. Moffett, and was buried with his Lord in the holy ordinance of Christian baptism. Since that time, his life has been a recommendation of the Saviour to all who knew him.

His vacant seat in the Endeavor Society, in the Sunday-school, and in the regular church services is painfully conspicuous. This is the case, because before his death it was always filled.

He took a deep interest in the meeting held here in January by Bro. Munro, and was the means of bringing more than one to the meeting who confessed Christ. His sympathy was enlisted in every department of church work, and his assistance was given whenever required. Duncan could always be counted upon to help when help was needed.

He was assistant in the post-office, and a partner in business with his father and brother. No one was better nor more favorably known in this section of country. The many hundreds who attended his funeral testified to the high esteem in which he was held. He was a general favorite. Nature had done much for him. He was always the same, and had a smile and a pleasant word for every one, and everybody liked him.

His life, though short, was not in vain. His influence was cast on the side of goodness and truth—on the side of Christ. The C. E. Society of which he was a member could not do too much to show their appreciation of his work and their sorrow for the loss they

have sustained. This was true also upon the part of the people of the village. The writer was present at the funeral, so also was Bro. Geo. Munro, who delivered a very appropriate and touching address.

It is sad to see one so young and so promising cut down in the morning of life, but "God's ways are not our ways."

We commend the bereaved ones to the love and sympathy of Him who takes notice of the falling even of a sparrow.

T. L. FOWLER.

**THOMPSON.**—The members of the Ladies' Auxiliary assembled to-day at the home of Sister Paul Wills feel constrained to place on record their heartfelt sympathy with the family of Sister Rosanna Thompson, who passed quietly from this life on the morning of Friday, March 29, 1895, having been an invalid for several years. She was a most patient sufferer, and bore her afflictions with exemplary Christian fortitude.

She was a charter member of our auxiliary, and as long as she was able to attend always enjoyed the meetings. Moreover, she showed her interest by sending her contributions for many months even after her health failed.

Although she was eminently a home Christian, kind, and hospitable to a fault, if that be possible, still she was always ready to encourage any and every good work both by her sanction and support. She was so gentle and withal so charitable with the young and their faults and failings, that many a one can testify that in their childhood days her house seemed like a veritable children's paradise.

There was another characteristic of our sister which deserves special mention. She was particularly careful not to say anything unkind or uncharitable about any one, indeed we doubt if she ever harbored an unkind thought, and her example in this respect is worthy of imitation. We would sincerely hope there might be many more like her.

Signed in behalf of Auxiliary,

MRS. FORRESTER, President.

MRS. ZAVITZ, Vice-Pres.

MISS SARAH WILLS, Sec.

MRS. ANGLE.

Winged, April 3, 1895.

**Rudy's Pile Suppository**

Is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first class druggists everywhere. J. WINER & Co., Wholesale Agents, Hamilton, Ont.



Mr. J. W. Dykeman  
St. George, New Brunswick.

**After the Grip**

**No Strength, No Ambition**

**Hood's Sarsaparilla Gave Perfect Health.**

The following letter is from a well-known merchant tailor of St. George, N. B.:

"C. I. Hood & Co., Lowell, Mass.:  
Gentlemen—I am glad to say that Hood's Sarsaparilla and Hood's Pills have done me a great deal of good. I had a severe attack of the grip in the winter, and after getting over the fever I did not seem to gather strength, and had no ambition. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory, and I recommend this medicine to all who are afflicted with rheumatism or other

**Hood's Sarsaparilla Cures**

afflictions caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them."  
J. W. DYKEMAN, St. George, New Brunswick.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

**BESIDE THE BONNIE BRIER BUSH.**

By IAN MACLAREN.

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

A Dozen Selected from Many Hundreds of Testimonials.

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

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

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

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

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

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

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

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

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

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

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

**FLEMING H. REVELL CO'Y,**

140, 142 YONGE ST., TORONTO.

Mention this paper.

K. D. C. cures dyspepsia.

## 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.

APRIL 22. *On guard—over what? How? Neh. iv. 6-23.*

While the returned captives were reconstructing the walls of Jerusalem, they were harassed night and day by the surrounding nations. The wall must be built, and the people must be protected. There was but one way; they were compelled to watch as well as labor. The work was soon accomplished, and Jerusalem was safe.

We as Christians are soldiers in the army of the Lord. A Christian character is to be erected upon the eternal Rock of Ages, that will stand the test of time and eternity. It does not spring suddenly into being, like the lightning flash. It rises slowly and with great labor. Its quality will depend upon the material put into it. Its durability will depend upon the way the materials are cemented together. But while this eternal edifice is rising tier on tier, foes will beset us on every hand. The enemy will take grim delight in continually harassing us, endeavoring to thwart our designs by either completely demolishing the structure, destroying its symmetry or discouraging the heart of the architect. In order to succeed, we must, like Nehemiah, be watchful. We must be on guard over:

1. The appetites of the flesh. These war against the soul. The spiritual must have the ascendancy over the carnal. Rom. viii. 1-14.

2. The spirit of wordliness. This creeps so insidiously into our hearts, our homes, our C. E. societies, and into the Church. Endeavorers should be a guard over the Church. "The friendship of the world is enmity with God."—Jas. iv. 1-5.

3. Over foes within and without. Matt. xxiv. 42-51.

4. Over the first approach towards indifference.

5. Over our tongues. Jas. iii.

How? (1) By prayer; (2) by eternal vigilance; (3) by the study of the Word of God; (4) by full and implicit confidence in God; (5) by active work; (6) by avoiding the very appearance of evil, and by keeping upon us, night and day, the whole armor of God, and grasping firmly the sword of the Spirit.

"The Saviour bids thee watch and pray, Maintain a warrior's strife, O, Christian, hear His voice to-day; Obedience is thy life. The Saviour bids thee watch and pray,

For soon the hour will come That calls thee from the earth away To thy eternal home.

APRIL 28.—*Communion with Christ.*

John xiv. 18-23.

It is a rare privilege to have communion and fellowship with the children of God; but to have communion with Christ is a privilege, so exalted, that we are unable to appreciate it properly. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son, Jesus Christ."

Fellowship with the righteous of this world makes us better, and stronger, and purer, and constant communion with Jesus will make us like Himself.

"But we all with open face, beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the spirit of the Lord."

"With Him sweet converse I maintain; Great as He is I dare be free; I tell Him all my grief and pain, And He reveals His love to me."

How can I hold communion with Christ?

1. In the study of the Bible. As we read the product of inspiration it is God speaking to us through His Spirit, with reverence and humility, and with a burning desire to understand and accept all of the teachings of the Lord, should we read the precious Bible.

It is ennobling to commune with the master minds and giant intellects of past ages; but to hold communion with God Himself; to understand His dealings with the generations of past dispensations, and to sit at the feet of Jesus Himself and listen to gracious words that He utters is more than ennobling; it transforms us, making us wise unto salvation.

2. We commune with our Saviour in His own ordinance—the Lord's supper. We sit at His table on His invitation, and remember Him, who did so much for us, and watch and wait patiently for His second advent.

3. We commune with "the Great High Priest that has passed into the heavens, Jesus the Son of God," in prayer. We pray with our families in the home, and in public assemblies; but the sweetest communion that we have with our Saviour is in the secret prayer. In our closets, away from the world, we appear face to face with our Redeemer. Our heart is laid bare, and we, like the loving disciple, would recline upon the Saviour's breast.

"Sweet is the pray'r whose holy stream In earnest pleading flows; Devotion dwells upon the theme And warm and warmer glows."

## Christian Sunday-School Publications.

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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.

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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.

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No duty on Church Bells. Please mention this paper.

**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.

The first Lord's Day in June will be Children's Day for Foreign Missions. It is not too soon for teachers to be reminding their classes of this annual event and preparing for it themselves.

Have a good Foreign Mission programme for that day's session, and you may find it possible to make one of the church services for that day bear directly on the question of children and missions.

See that your Sunday-school is represented both by report and delegate at the June meeting, and if you have not helped in our home mission work this year, then do it at once, and do it well. J. LEDIARD.

**Children's Work.**

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

**CONTRIBUTIONS.**

Mission Band of "Two," Cherry Valley..... \$1 00  
JENNIE FLEMING,  
Kilsyth, April 8, 1895. Treasurer.

DEAR CHILDREN: Mission Bands and Juniors, I wonder what I can say to you all that will impress you with what I conceive to be the importance of putting in five or six weeks of hard work before it is necessary to send in your reports. I have received so very few indications this year as to what you are doing, that I feel discouraged about the result; and a vision of pledges which cannot be met makes my heart ache sometimes. If that proves to be the case, I shall begin to think that some of the fault lies at the door of your superintendent, and that if some one was chosen to take her place who has more time and strength to bestow on the work, it would result in arousing fresh interest and zeal in our bands. I have been thinking very seriously of the advisability of resigning at the close of this year, and letting some one else try if they can infuse a little more energy into this department of work. I do not want you to think that I am tired of working with you, and want to shirk the responsibility unto some one else, because that is not the case; but because I care for it so much that I want it to have every possible help and advantage which it is possible to give it.

I want you all to think seriously of this matter, and be ready to express your wishes at the convention. The interests of our work must come first, before individual feelings or wishes; and we must try and find out how this can best be done. When your reports come in, I may be agreeably astonished both as to the quantity and quality of your work. I only hope I may.

Our Mission Band work is auxiliary to our O. C. W. B. M., and that seems to imply that each of our local bands should, in a sense, be auxiliary to the local auxiliary. The question is, to what extent has this relationship been understood and acted upon in the past history of our work? The care of the band has generally devolved upon some one or two persons who were willing to do it, and the other sisters have been willing to let them; but if for any cause these mission band leaders let go, what was the result? Did the auxiliary recognize the fact that it was responsible to some extent, at least, for the welfare of what should be a nursery for mission work, and step in and supply the deficiency in some way? I think these are questions which might come up with profit at the convention. J. E. L.

**Ontario Christian Woman's Board of Missions.**

The following sums have been received from March 6th to April 10th, 1895:

Auxiliary at Bowmanville..... \$6 00  
" St. Thomas..... 16 00  
" " (collec'n) 3 00  
" Lob..... 10 00

**Foreign Missions.**

Auxiliary at Toronto, Cecil St., (collection)..... 5 00  
Mrs. Yule, Aurora..... 1 00  
Mrs. C. E. Ewing, Coburg.... 1 00  
Miss Sara F. Palen, Cherry Val'y 1 00  
Miss Sally Ketchum " 50  
Mrs. Celia P. Garrison " 50  
A sister..... 3 00

JENNIE FLEMING,  
Treasurer.

Kilsyth, April 10, 1895.

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Rheumatism is caused by lactic acid in the blood attacking the fibrous tissues of the joints. Keep your blood pure and healthy, and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness, and tones the whole body, neutralizes the acidity of the blood and thus cures rheumatism.

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Blenheim, Miss Bella Sinclair.  
Bowmanville, Mrs Geo. Butchart.  
Collingwood, Ont., Miss M. E. Frame.  
Detroit, Mich.  
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Hillsburg P. O.  
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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.  
W. D. CUNNINGHAM, Pastor.  
Residence, 43 Mitchell St.

**The Missionary Intelligencer.**

**A MONTHLY MAGAZINE.**

ORGAN OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

SINGLE SUBSCRIPTION, 60 Cts.  
IN CLUBS OF TEN OR MORE, 40 Cts. Each.

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

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

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

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GEORGE MUNRO, - Editor and Publisher.

All matter intended for publication, all exchanges, and all business communications and remittances to be sent to George Munro, 85 Wellington Street North, Hamilton, Ont.

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

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

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

HAMILTON, APRIL 15, 1895.

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

**C. J. Lister.**

We are pleased to be able to present to our readers so good a likeness of Bro. C. J. Lister as that upon the first page. It occurred to us that a short biographical sketch would not be out of place on this occasion. Through Bro. Lediard, of Owen Sound, we have obtained the following particulars:

"C. J. Lister was born in London, England, in the year 1820. He came to this country when a child. His first home here was in Bowmanville, Ontario. His parents were Church of England people, with high church tendencies. Bro. Lister was not satisfied with the principles and teachings of that church. Being of an enquiring turn of mind he investigated the claims of infidelity, with the result that he became, and has continued to be, an uncompromising enemy of infidelity, and a helper of many struggling for the light. The Bible became his daily companion, and he began that independent study of God's Word, which is characteristic of the man, and still makes him a prince among preachers. For a time he found a religious home among the Congregationalists. Later, having come to a clearer apprehension of the primitive faith, he was baptized and became associated with the Disciples of Christ. Thereupon he immediately began to preach in the neighboring school houses. Very short speeches they were at first, delivered with much hesitancy, and accompanied with not a little blushing. Such was the character of the first public efforts of the man who, in after years, became a power in the land, and led many to Christ."

Bro. Alexander Anderson, of this city, a co-pioneer and co-laborer with Bro. Lister, has given us this further information.

Bro. Lister gave up a good position and a good salary in a bank for the life of a pioneer preacher, with very hard work and very moderate support. In the early days, the evangelists among the Disciples went out two and two. Bro. Lister travelled with Bro. Jas.

Kilgour about fourteen years. They preached the Gospel from Prince Edward County to Dorchester in Elgin County, as well as in Central Ontario, and along the Georgian Bay. Bro. E. Sheppard and Bro. Lister evangelized together for a year or two. Then Bro. A. Anderson was his companion for three or four years. Later on, Bro. Lister purchased a farm near Meaford, and thenceforth for a time divided his energies between farming and preaching—not a very good division of labor for a good preacher. For about eighteen years, Bro. Lister has made his home in Owen Sound. During that period, he has remained away from home for extended intervals, preaching on Manitoulin Island, in Muskoka, in the Niagara district, and elsewhere.

Bro. Anderson says Bro. Lister was a very agreeable companion, and a faithful preacher of the Word. He had a gift for house to house work—a talent for introducing a religious conversation. He never compromised the truth, yet the people liked him. His style of speaking was ordinarily conversational; when stirred he often became truly eloquent. He was a good reasoner, a splendid expositor, and a powerful exhorter. Many were converted under his preaching. One fall, he and Bro. Anderson held a meeting at Meaford, when forty were baptized. For a number of years Bro. Lister published a monthly journal called the *Adviser*, which was a good and well conducted paper."

It gives us a peculiar satisfaction to publish this sketch with a picture of Bro. Lister, because we know that many of those who will read the sketch and look upon the picture are his sons and daughters in the Gospel. We are sure their hearts will be stirred to an affectionate glow as they are thus pleasingly induced to think specially of him, whose strong, clear, tender words were instrumental in leading them to Christ, and who still, at the age of seventy-five, has physical force, and mental power, and a mind to labor in the vineyard of the Lord.

**Next Number.**

**NOTICE!**

As Bro. T. L. Fowler intimates in the Co-operation Notes, the May 1st DISCIPLE will be a special Home Mission number. We expect to have a good budget relating to the work in Ontario. We wish to have the paper in all subscribers' hands by April 27th. Contributors should send us their copy IMMEDIATELY upon receipt of this paper, if they have not done so before, so that there may be no delay.

To those who desire to act upon Bro. Fowler's suggestion to send for extra copies, to hand to those who are not now subscribers, we would say that we can send them such extra copies at the rate of \$2 per hundred, provided they order them *at once*.

If the friend of the Co-operation will act promptly upon these suggestions, it is believed that a paper can be published which will help the May collection very much.

**Omnibus.**

We regret very much to have to hold over articles from Mrs. Bradley, Bro. Burriss, and others, as well as some Literary Notes.

Articles for the Home Mission number have begun to come in. That is right. Please hurry, brethren, and sisters.

The "Maritime Notes" are very interesting. Our brethren by the Atlantic are moving on. May the Lord bless them more and more.

One or two items of church news sent to us, some time ago, either did not reach us, or were lost or mislaid. We aim to publish promptly all such news.

TO AGENTS.—Will you not, without further suggestion from us, help us to get a good start on Vol. X? Every renewal, and every new subscriber counts.

Five new churches in Canada have made offerings to Foreign Missions since March 1st. We ought to seek to enlist every church. Of those that gave last year, thirteen have failed to respond this. Let them remit to A. M. Lean, Cor. Sec., Box 750, Cincinnati, O.

We have received from Bro. A. H. Cowherd, of Amigan, a report of the last county convention of the Welland C. E. Union. The next convention is to be held at Winger, next fall. Mrs. C. Angle, Winger; Miss Ruby House, International Bridge, and Bro. Cowherd himself are on the County Executive.

We have pleasure in drawing attention to the advertisements of Creelman Bros., Georgetown, which appear for the first time in this number of the DISCIPLE. We have been using a Buckensderfer type-writer for a few weeks, and are well pleased with it. Any one passing our way and desiring to examine it will be cheerfully shown it.

"PIONEER PICTURES."—As stated in March 15th paper, our offer of the Pioneer Picture to all old subscribers who renew, and to all new subscribers will be withdrawn May 1st. We propose to issue a new lot of the Pictures, and send them out with the May 1st paper. As we said before, those who fear being overlooked had better drop us a post card.

This is the last number of Vol. IX.,

and a great many subscriptions expire now. We trust all our friends will continue with us, and will renew promptly. These have been hard times for religious papers. We have large bills to meet, May 1st. Every dollar counts one. Send your own renewal and a new subscriber to us before May 1st, and we shall be very grateful to you.

**Endeavor Notes.**

The number of societies that have contributed to the Home Mission fund is most encouraging. That so many societies should respond during these hard times is evidence that the young people are interested in the home field, and this speaks volumes for the future.

But there is a number of societies that have not taken a part in this important work. Mr. President, would it not be a good time *now* to take action, and help swell the May Collection?

We understand that the next issue of this paper will be a regular missionary bugle blast, calling the King's soldiers to make ready for the May Collection. Why not send for twenty-five or fifty copies to distribute among those who do not take it? This will bring the Home work home to the people, and may be the means of increasing the circulation of this valuable paper. Send, at once, to Bro. Munro and let him know the number that your society or your church can use, so that he will be in a position to fill your order. The cost will be small.

W. W. C.

**HEALTH RESTORED.**

**Appetite Regained.**

**STRENGTH RETURNED.**

Distressing Constipation Cured by  
B. B. B.

GENTLEMEN,—For three years I have been terribly troubled with that distressing complaint, Constipation, and tried different medicines until last spring, when I commenced taking Burdock Blood Bitters, and after the use of five bottles had no more of my terrible suffering. Before I began using B. B. B., my appetite had almost gone, and I was thin and very weak, but after the use of each bottle I could (and so did others) see a wonderful change in my looks, and I felt my strength returning to me.

MRS. GEO. EAMAN,  
Dickinson's Landing, Ont.

"Hearty shake on the new form of THE DISCIPLE OF CHRIST."—W. J. LHAMON.

## 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.

MAY COLLECTION for Home Missions the first Lord's day of May. Please remember the date.

Let every preacher see to it that the church has an opportunity to give for this purpose.

Those who have not paid their pledges to the Co-operation for this year would confer a favor on us if they would do so now. The money is needed, and it would save the Corresponding Secretary the time and expense of sending special notices.

We will need one thousand and fifty dollars before the end of May. Let every one do something, and the money will be raised.

The DISCIPLE of May 1st will be a *Home Mission issue*. Look out for it.

Let this issue be put in the hand of every member of the church. The number who take the paper is comparatively small. We would ask the agents of the paper in any church to see that an extra number of papers is secured for distribution for this purpose. This number will be issued a few days before the first of May. Write Bro. Munro in time, and he will furnish all you need at reasonable cost. Let every church please try this. It is an experiment. It will be sure to do good.

Any church not receiving envelopes for the May Collection, can have them by return mail. We aim to send them to every church.

The June Meeting will be held this year in London, commencing Thursday before the first Sunday in June. It is a large undertaking for this young church. A charge of not more than twenty cents will be made for meals except breakfast, which will be free.

Now for a good collection which will place the balance on the right side of the sheet, and we will come up to London the first of June with the assurance of a good time and encouraging prospects.

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

## Home Missions.

We think the letter from J. Leary very timely and much needed. If his suggestions are followed, the collection in May will certainly be greater than it otherwise would or could be.

The reports from many churches concerning the March collection for Foreign Missions show that much can be done by faithful perseverance and enthusiasm. For many months that offering was the one thing spoken about in the *Voice* and *Intelligencer*, till the needs of the work were thoroughly understood. Their motto was "an offering from every member of every church." Why not adopt this motto for Home Missions?

Let every pastor in Ontario keep this thought uppermost through the month of April, explaining the need of the work, and also the duty of every member to help in it. We can surely show as much love for those without the Saviour who live near us as for those in Africa or China. Many fields are now white for the harvest, but, oh, how few are the laborers. It is useless to pray for workers, and not give to support them. Here, as everywhere, "faith without works is dead."

Many churches need help, and many places require churches. This work is done not by the Board but by individual members.

Oh, that every Disciple in Ontario would feel a personal responsibility in this matter. The Judge will not ask if our neighbor with ten talents has been faithful, but have we, each one, with only one talent, done what we could.

RUTH GREENE.

## The May Offering for the Ontario Co-operation.

At a recent meeting of the Board of Officers of the Cecil St. Church in Toronto, the pastor was requested to prepare at least three prayer-meeting subjects with related scriptures to be used by the church on the three regular prayer-meeting evenings immediately preceding the May collection. In accordance with this request, the following subjects with scriptures will be used in Cecil St., and are suggested to other churches of the Province:

April 17. Our mission as a people in Ontario. (a) To save sinners. 1 Tim. i. 15; ii. 4; Matt. iv. 19. (b) To be a leaven: "Declaring the whole counsel of God." Mat. xiii. 33; Acts xx. 27.

April 24. Prayer for weak and burdened churches. Scriptures: 2 Cor. xi. 28; Rom. xv. 1-6; Isaiah xli. 6, 7.

May 1. Prayer for the Ontario Co-operation. Scripture. Eph. iii. 14, 21.

In view of Bro. J. L. Leary's letter on this subject in the last issue of "THE DISCIPLE," it is needful to add here but a very few words regarding the plan suggested. It necessitates weekly announcements preceding the time of the offering. The basis is the true basis for all missionary effort, whether home or foreign. Not till we love and pray as we ought will we be able to love and give, and love to give as we ought. Our weak and burdened churches need the sympathy and prayers of their sister churches. I believe that many will join me in saying to the churches of the Co-operation: "Don't send us anything unless you can send us with the needful gifts in money, the more needful ones of kindness toward us and prayer for us."

The suggested prayer-meetings will educate. The Co-operation cannot be too well known, and many of the churches receiving help from it are not so well known as they should be. Those who best know and love the cause should be asked to take special parts in the meetings, and it should be their aim to give to others the knowledge of the work, and an inspiration to help in it. I feel myself that I want to attend the coming June meeting full of the spirit and the letter of the last scripture suggested under the topics given above. In closing, permit me to say that the Cecil St. Church proposes to pursue the plan outlined above because it worked admirably as regarded the recent collection for the Foreign Missionary Society. As always happens, the interest in the foreign work reacts to the advantage of the home work. A church that is large enough to love the cause abroad will not be found so small as to ignore the work at home.

W. J. LHAMON.

## 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.

MARITIME NOTES.—Brother Devoe, assisted by Brother Cooke, held a short meeting at Tiverton, N. S. Eleven were added to the church. Brother Cooke recently baptized one at Westport, N. S. Bro. H. Murray helped Bro. W. Murray in a meeting at Summerville, N. S.; result, seven baptized.

The church in Milton, where H. Murray has been pastor so long, is said to be the banner church of all denominations in Queens County, N. S.

Bro. W. F. Shaw is doing good work in Halifax. This is a mission point. The G. C. M. Society gives \$250 a year for its support. The Home Mission Board of N. S. and N. B. gives \$300, and Halifax raises the balance, about \$500, for salary and expenses.

Bro. E. C. Ford with Bro. Shaw held a three weeks' meeting in April, and five were added.

We understand the churches in Hants Co. were never in better condition. Bro. W. H. Harding is the preacher for these churches, and he does his work well.

Bro. E. C. Ford is in Pictou, N. S., endeavoring to organize a church there. Bro. D. Fullerton has built a fine hall, and gives it free for our use, besides giving liberally to support the preaching. Bro. Ford hopes, by the help of the boards that are assisting Halifax, to get a good preacher located in Pictou. Such men as Bro. Fullerton deserve help. He has spent \$3,500 on the hall, which is well seated, lighted with gas, and heated by a furnace.

R. W. Stevenson has returned to P. E. Island, and is preaching for the church in Montague. He is now holding a meeting, had one confession the first night.

Bro. Miller has been preaching for the church in Charlottetown for some months, and has put new life into every part of the church. All the brethren rejoice to see his work blessed, for Charlottetown is a fine city and has great influence.

Bro. Donald Crawford, one of the fathers in Israel, editor of the *St. John Christian*, and the best known and most dearly loved of all our preachers, continues his faithful, successful work at New Glasgow. It is due to his largeness of heart that New Glasgow sent so much for the support of Sister Rioch in Japan.

Our Home Mission Board has secured the services of Bro. T. H. Blenus. He has labored three months, and is a tower of strength to the cause. We look for a marked improvement in our church work and a large increase to our membership under his preaching and guidance. This is his report for three months: Preached 103 sermons, delivered four addresses, attended three funerals, married seven couples, fifty additions at Deer Island and L'Etete. Collected \$225. We want two preachers to locate in New Brunswick, address T. H. Blenus or the writer at St. John, N. B.

We began our March meeting in the St. John church ten days ago. Ten days ago. Ten have confessed so far. Bro. H. W. Stewart, our pastor, is preaching splendid sermons. Bro. J. B. Allan is sweetly singing solos every night. The attendance and interest is increasing, and we look for many others to make the good confession. The Home Mission Board's receipts to date, for this year, are \$600. At the same time last year they were \$377. Our



sisters also are giving more for the support of Sister Rioch and the Japanese child she has adopted for the children of these provinces. What are the Ontario churches going to do about helping Sister Rioch build a charity school? She has offered \$50 towards it. A few brethren in St. John have given me \$5, and I am promised some more. If nine churches in Ontario will follow our example, and send the money to Sister Rioch in Japan, she will be greatly helped in her noble work.

We are pleased to hear of the growth of the Cecil St., Toronto, Church under Bro. Lhamon's labor. He did great work in St. John and Milton, and is held in high esteem by these churches.

The DISCIPLE is a welcome visitor to our home, and we wish it all prosperity.

J. S. FLAGLOR.

St. John, N. B., March 28, 1895.

HAMILTON.—Considerable interest is evinced in the city over the discussion of the Sabbath and related questions, by the writer, on Sunday evenings.

G. M.

WINGER, 7th April.—Bro. Stove is holding a series of meetings, Bro. Brown, of Warton, assisting. Two baptisms to-day.

COM.

BOWMANVILLE.—Bro. R. A. Burris recently paid a short visit to New Brunswick, and assisted in a special meeting on Deer Island. There was one confession at Bowmanville, March 17th. Miss Nancy Bates, who was born May 8th, 1814, died here, March 8th. She was the eldest of a family of six—two sons and four daughters—all of whom died before her. She confessed Christ and was baptized in her 80th year.

LONDON, April 8th.—Thirteen additions since last report, all at regular services.

GEO. FOWLER.

WINGER.—Two confessions at our morning service, March 24th.

J. H. STOVE.

ALDBOROUGH.—On Friday, 22nd Feb., I left home for Elgin County to a few weeks with the churches at Rodney and West Lorne. I arrived at Rodney on Saturday evening, 23rd, and was met at the station by Bro. N. S. Lusty, who took me to his house, where I was made to feel quite at home. Next morning, we went to the church, where we met Bro. Ainsworth, of Ridgetown, when I spoke to the people, who were very attentive, Bro. Ainsworth presiding at the Lord's table. I found the brethren very friendly, which was encouraging to me as a stranger. Bro.

Ainsworth remained, and spoke at 3 p. m.

I was driven to West Lorne, where I spoke, at 3 p. m., to an earnest band of Christians, whose warm grasp of the hand and kindly words helped me much. There we have an excellent Y. P. S. C. E. and S. S.

From here I was taken to Eagle, and spoke again at 7:30 p. m., after which I went home with Bro. Daniel McKillop, where I received every kindness. This ended my first day's labor.

Through the week, we attended, at West Lorne, the Y. P. S. C. E. on Wednesday evening; at Rodney prayer meeting, Thursday evening; Friday night, I spoke at a private house. This, with visiting from house to house, kept me quite busy during my stay.

On March 24th, I exchanged with Bro. Ainsworth, and found the people of Ridgetown and Blenheim very friendly. My visit, altogether, has been one of pleasure to me, and I hope not unprofitable to the brethren here. There have been four additions at Rodney since I came here, two baptized by Bro. Ainsworth, and two by the writer, with others near the kingdom. We look for good results when Bro. Fowler gets here, as he is held in very high esteem by all the brethren.

S. WOOLNER.

OWEN SOUND.—The annual congregational meeting of this church was held on Monday evening last, when reports were read from all the departments of our work. Every report was of an encouraging nature and showed marked improvement over any previous year, except the financial report, which, owing to the general depression and the hard winter just passed through, was not greatly altered from last year's figures.

The Sunday-school shows satisfactory growth, with 115 on the roll and the highest attendance 78. In this department of our work, we are greatly hampered for room, and our poverty is the only thing which prevents us from enlarging our building. We may yet have to take some other building for a number of our classes.

The mid-week and Sunday evening prayer meetings are more largely attended than ever before, necessitating the use of the main audience room of the church, while the Lord's day services, both morning and evening, show a gratifying increase.

During the year ending March 31st, 1895, we have had twenty-eight additions to our number, twenty-two of whom were baptized, one half of these being from our Sunday-school.

We have been unable this year to

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reduce our church debt, which greatly troubles us. But, except the financial, every other part of our work is a cause of thanksgiving.

Refreshments were served at the close of the business session, and a pleasant and profitable evening was spent.

Three baptisms at our prayer meeting, last Thursday night, from the church in Kilsyth. I have just closed my second year's work with this congregation, preaching for them every Lord's day afternoon.

J. LEDIARD.

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## "A Thousand Thanks."

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

**Woman's Work.**

O. C. W. B. M.

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

**"Well Done."**

TO THE C. W. B. M. OF ONTARIO.  
BY RUTH GREEN.

The reckoning time is coming; the judgment day draws nigh; Again our Saviour in His glory will descend from thrones on high; Have we tilled the fruitful garden He entrusted to our care? Have we planted it for others? Have we watered it with prayer?

His our talents and our time; His the silver and the gold; His our wealth of means and mind; His the gems the seas enfold. He has left with each vast treasures, and has gone from us a while; When he comes to make the reckoning who'll be worthy of His smile?

Heathen millions in their anguish are crying for our aid; Our indebtedness to them we never yet have paid. They still grope in all the terrors of a sin misguided world, For we have not shown the highways where Jesus' banners are unfurled.

Brothers, hasten to the rescue; hear th' entreaties of the lost; Do not linger, do not loiter, whatsoever may be the cost. Not one moment to be wasted, not one talent cast aside, Till vast heathendom rejoices that for all the Saviour died.

Then with joy may we await His returning to our world, If true stewards of His talents; if true heralds of His word. He will take us home rejoicing when the crown of life is won, And before the hosts of heaven he will say to us, "Well done."

**O. C. W. B. M. Programme for May, 1895.**

*Lessons from lives of missionaries.*

1. Hasten, Lord, the glorious time—467, Hymn and Tune Book.
2. Scripture Reading—1 Cor. v, 14-21; 2 Cor. vi. 1-10.
3. Prayer.
4. I gave my life for thee.—No. 621.
5. Business, minutes, reports roll-call with scriptural responses or missionary facts, collection.
6. Prayer for C. W. B. M. officers, local and provincial.
7. Reading of paper on the subject in DISCIPLE.
8. Hail to the brightness of Zion's glad morning.—No. 539.
9. \*Leaflet—Mrs. Picket's Missionary Box.

10. Five minutes talk or paper on the heroines of our own missions.

11. Sentence prayers by all.  
12. Work, for the night is coming—630.

13. Repeat 93rd Psalm in concert.  
As we read the incidents in the lives of missionaries from the time of William Carey down to the present, and see their sufferings and their accomplishments, we are again and again brought feelingly to say there is a reason for all this. It must be an influence a power that is more than of man, that leads so many heroic souls to live lives like this, for they spend their best years in the hardest kind of work in inhospitable climates, in forests and jungles, among wild beasts and savage men. Many of them have been enabled to say with Paul, literally, have I been, "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside these things that are without, that which counteth upon me daily, the care of all the churches."

Judson, in his missionary experiences in India nearly a century ago, could understand something of what Paul meant by all this, for he and his brave wife and little children were subjected to just such dangers. Truly "the love of Christ constrained them—that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

Henry Martyn said, "What have I to do but to labor and pray and fast and watch for the salvation of my own soul and those of the heathen world? Ten thousand times more than ever do I feel devoted to that precious work. Oh! gladly shall this base blood be shed, every drop of it, if India can be benefited in one of her children, if but one of the children of God Almighty might be brought home to his duty." His was an intensely zealous nature. He learned that at that time India had but one witness for Christ, Dr. Carey, and this fact, together with his reading of David Brainard's heroic missionary work among the North American Indians, decided him to go to India. There he spent eleven years of arduous toil, alone and in feeble health. He travelled hundreds of miles, taught, preach-

\*The above leaflet referred to may be had for one cent on application to Miss Lois A. White, 160 N. Delaware St. Indianapolis, Ind.

ed, studied languages, and translated the New Testament. He said, "Oh, the sin of spending my time in ease, or even rest, while so many millions are waiting till I do my work."

Mrs. Osborne founded the Soldier's Home in South Africa and the Railway Mission of Cape Colony. She travelled fifteen hundred miles, sometimes under a broiling African sun, and sometimes with icicles hanging from her carriage. A Jew, seeing her devotion, said, "I do not believe in their Christ, but if he enables them to do this, I will never mock his name again."

Sarah Broadman continued her husband's work among the Karens for three years after his death. She organized and taught schools with such efficiency that, afterward, when securing a grant from the English government to extend her schools through the province, it was especially stipulated they must be after the plan of Mrs. Broadman's. She translated into modern Burmese the "Pilgrim's Progress." She also edited a hymn book in that language, composing twenty of its best hymns. She superintended the translation of the New Testament into the Pegnan language, and frequently preached to the Karens in their own language when no one else was available.

Eliza Agnew resolved at the age of eight, while studying geography in school, that when she "grew up" she would go as a missionary. At the age of thirty she went to Ceylon, where for forty-three years she labored for suffering women, never taking a vacation to her native land. During these years she had under her influence and instruction more than a thousand girls, often teaching children and grandchildren of former pupils. It is said that not one girl went through her school, taking the entire course, but came out a Christian. When she died they called her "the mother of a thousand daughters."

Miss Reed, of the Methodist mission in India, returned home in failing health, and was told by a number of physicians she had that dreadful disease, leprosy! The poor girl told not even her mother, and, with a firm faith and purpose, returned to live with and for lepers.

There have been many such heroic ones. Many, many might be named; but coming down to the missions of our own people, there are names we would like to mention.

Some twelve years ago, Miss Mary Graybeil, with three other girls, went to India. Miss Graybeil herself planned and superintended the building of a bungalow, taught the natives how to

fell and saw the trees, how to make brick, how to make a foundation, and bought four yoke of buffaloes, with which she hauled the material for her building several miles. An English visitor asked who was her architect, and was surprised to learn it was herself.

Jane Wakefield Adam, a consecrated woman who had been immersed by the Baptists but held membership with the Free Church of Scotland, went to India and has for years conducted a faith mission there. She says that not one cent for the mission has ever been asked for off any one on earth. Through faith and prayer she has obtained things needful. She was sought out by our medical missionary in India, and urgently invited by our Christian Women's Board to unite her work with ours, which she has done, and is now associated with us in work, and is a member of the Christian church in Bilaspur. She prefers that her work should remain a faith mission and that she should not receive a stipulated salary.

China and Japan each has its faithful laborers. Some have been called home: Mrs. E. T. Williams and Sue A. Robinson, of China, and Josephine Smith, of Japan. Some one has said, "The Lord removes his workers, but carries on His work."

What are the lessons from these? That "without me ye can do nothing," that the greatest necessity to any really great achievement is an abiding faith in Christ, and prayer.

**"A Word in Season."**

EDITOR DISCIPLE: Dear Brother,—A few sisters of the church here, in talking of helps and hindrances to a good protracted meeting, decided that one hindrance would be removed if Brother and Sister Thoughtless would keep their eyes fixed on their hymn-book during the exhortation and invitation, instead of on the timid young person they expect to come forward and make the "good confession." We wish to do the right, but fear giving offence to this good brother and sister, who do not seem conscious of the effect of being stared at. Perhaps you would speak a kindly word on the subject, through the medium of your paper.

Well I remember, some years ago, seeing a dear young friend for whose salvation we had been working and praying, prevented by a look from taking the step that would have changed his life. Instead, he closed his book, left the house, and is still out of Christ.

Yours respectfully, A SISTER.

**K. D. C. the household remedy for stomach troubles.**

### Letter from Japan.

TOKIO, Japan, March 1, '95.

To the Ontario and Maritime Provinces, C. W. B. M.

DEAR SISTERS: Since last writing, there have been many things for which we have lifted up our hearts in grateful acknowledgement to Him who is the giver of every good and perfect gift.

Two chapels have been built in Tokio in connection with the work of the Foreign Board here, one in Hongo Ku, the other in Koshikawa Ku. The latter is quite near us, so the company who have been meeting at our house for the observance of the Lord's supper now meet there. For the past three weeks services have been held every evening. The attendance is good. Many are interested and some are inquiring. The meetings will be continued as long as the people will come to listen.

At last the much needed monthly magazine has been started. This work is supported by the missionaries here and by subscriptions from home friends. Subscription price, 50 sen, or 50 cents, per year.

Eight have been added to the church in Tokio since last writing; of these two are from the Ushigome work. The charity schools are flourishing. Miss Oldham has started to build a school with funds mostly received from friends at home. In this school she will combine the Tanamachi and Yancho schools.

The Matsugawa Cho school has increased by seven this past month. We have now forty-seven where there is scarcely room for forty, yet they are so anxious to come, we are willing to put up with a little inconvenience.

A woman's meeting has been started in our home and also in the Tanamachi school-room by Miss Oldham, who has at last succeeded in securing the services of a good Bible-woman.

The woman's meeting held at Matsugawa Cho is very encouraging. There are two or three who at last seem to evince some real interest. I very often get discouraged. Most of them come to every meeting, and we call on them at their homes, yet still they hold back, not willing to accept Christ as their Saviour. Perhaps I am not patient enough, or prayerful enough. In this section of the work there are two women who cannot come to the meetings, so we go to their houses and tell them of Jesus there.

The two girls from the school whom I mentioned before as wishing to become Christians, but whose fathers will not give permission, are allowed to at-

tend our woman's meeting. One of them especially is a sweet, earnest girl, doing her best to be like her Master, although not allowed to acknowledge Him in baptism.

That which is stirring every Christian in Japan, and causing them to acknowledge God's hand with wondering, grateful thanksgiving is the success of the work among the soldiers, begun by Mr. Loomis, of the Bible House in Yokohama. On a visit to Hi oshima, the headquarters of the Emperor and war affairs he saw the vast number of soldiers ready for active service and waiting to be ordered away at any moment. Knowing the intense feeling against foreigners he thought it best to start the work in the least offensive way.

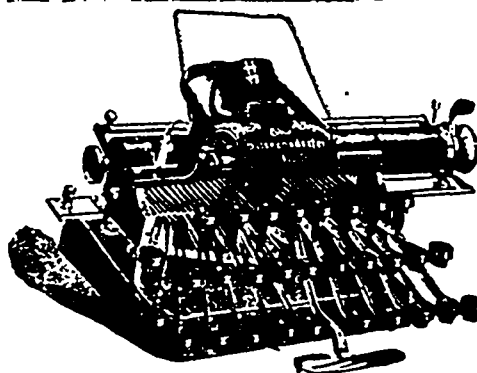
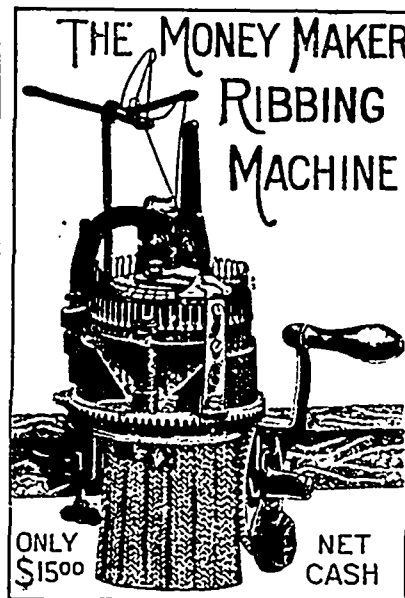
The Chinese wounded prisoners, who are receiving such kind and humane treatment at the hands of the conquerors, the Japanese, were the first he asked permission to teach. The attempt met with such unlooked for success that he was encouraged to go on. Next the unwounded prisoners received attention, Bibles were given them and meetings held at regular intervals; then the work among the Japanese soldiers themselves was with many misgivings attempted. Afterwards the *Imperial Guard* itself and the navy were supplied with the Scripture, till now there are few soldiers who have not received a Testament or a portion of one.

In each and every case the work was helped and encouraged by the Japanese generals, many of them putting themselves to no little inconvenience to assist Mr. Loomis and his co-laborers, of whom by this time there were not a few.

Last of all, the soldiers across the waters, who are engaged in actual fighting, were thought of. What could be done for them? Many prayers went up to heaven for guidance in this matter. What result? The Emperor himself caused a letter to be written to Mr. Loomis granting him permission to go to China and distribute Bibles to his soldiers there, and also instructed his generals to assist in every possible way in carrying on the work.

Four Christian Japanese Evangelists (one being a member of our own Koshikawa Chapel), were allowed to go to China to preach to the soldiers the unsearchable riches of Christ.

Their passage across was paid by the government, and at the end of two or three months they will be drafted into the army as chaplains. Could you have been here to witness the bitter opposition to Christianity and the



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persecutions the members have endured, you would realize with what full hearts we lift up our voices in praise to God from whom all blessings flow.

Was told the other day that the reason for this great change was that, the statistics of the army being taken, the Christian soldiers so far surpassed the others in sound bodies and good conduct, that the Emperor and the generals concluded that Christianity was a good thing for the country and should be encouraged.

The ordinary editions of the Testament being too bulky for the soldiers to be burdened with, a new edition was printed. Each gospel is printed in a separate little book. This the soldier can put in the cuff of his sleeve or in his belt with no inconvenience to him in any way.

Many are the letters received by Mr. Loomis from Christian soldiers and officers, thanking him for making their Christian life more possible, and also from some who through reading these gospels have been led to accept Christ. "Of the increase of His government and peace there shall be no end." Yours lovingly,

MARY M. RITCH.

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**Foreign Missions.**

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**The Best Record Yet.**

During March the churches made the best record in their history, for *Foreign Missions*. The receipts for the month were larger from collections than ever before. Comparing March, 1894, with the corresponding month, 1895, we have the following:

	Mch. 1894.	Mch. 1895.	Gain.
Number of contributing churches.....	971	1454	483
Number of contributing Sunday-schools.....	42	61	19
Number of contributing Endeavor Societies..	49	81	32
Number of individual contributors.....	301	248	loss 53
Amount received, Mch., '94	\$18,110.96		
" " " '95	22,156.95		
Gain.....			4,045.99

The number of new churches that have given, that is, churches that did not give last year, is 645. But of the 1,806 churches that gave last year, 1,097 have not responded this year. Shall we lose as much on the old churches as we gain on the new?

Remit to A. McLEAN, Cor. Secretary, Cincinnati, O.

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four months. Different doctors attended her and she tried numerous remedies said to be a cure for her trouble, but despite all she continued to grow worse. She was advised to try Dr. Williams' Pink Pills, but she had dosed herself with so many medicines that her faith in the healing virtues of anything was about gone, and she had fully made up her mind that her trouble was incurable. At last a friend urged her so strongly that she consented to give the Pink Pills a trial. Before the first box was all used she felt a slight improvement, which determined her to continue this treatment. From that out she steadily improved, and was soon able to be up and about the house. A further use of the Pink Pills drove away every vestige of the pains which had so long afflicted her, and she found herself again enjoying the blessing of perfect health. Eight months have passed since she ceased using the Pink Pills, and in that time she has been entirely free from pain or weakness, and says she is confident no other medicine could have performed the wonder Dr. Williams' Pink Pills have done for her. She says "I feel happy not only because I am now free from pain or ache, but because if my old trouble should return at any time I know to what remedy to look for a release."

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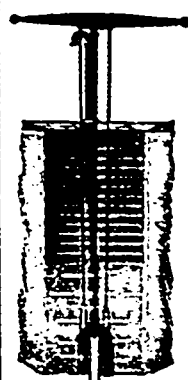
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Selections.

At a recent session of the Baptist's Ministers Meeting in Denver, Rev. Kerr B. Tupper read a paper on "The Weakness of the Baptists." His first point of weakness was "The Name Baptist," which, he said, is not scriptural. The only name given the church by Christ was the church of God. The third point was limiting the communion to those invited. Christ never did it, said Dr. Tupper, and he contended that "every man should be left to decide for himself as to whether he was fit to partake or not." The fourth point of weakness he believed to be sectarianism, and the fifth, small giving. It is significant that a Baptist Minister of national fame thus in a carefully prepared paper, before a meeting of Baptist ministers, reproves his denomination for their unscriptural church name, their semi-Romish notion that the church is the custodian and dispenser of the communion, and their sectarianism. Dr. Tupper is severely taken to task by D. B. Ray in his American Baptist Flag for these utterances, and invited to leave the denomination, which is very much like the bantam rooster in the stable saying to the horses, "no treading on one another's toes here." There is growth among these Baptists who are not bound by tradition, and the Ray school of Baptists cannot keep them in the old denominational ruts. They will think for themselves. When they do this with open Bibles before them they will be called "Campbellites," but they will keep thinking, nevertheless.—Christian Courier.

Dr. Parkhurst, the Hon. Joseph Larouque, Chairman of the committee of seventy, and the Hon. Frank Moss, Associate counsel with Mr. Goff on the Lexow Committee, addressed a large mass-meeting in the Second Church of the Disciples of Christ, on Thursday evening, Feb. 14th. The rally was held under the auspices of the 29th Assembly District, City Vigilance League. Dr. Parkhurst is at the head of the league, which is pledged to watch all the city departments in order to detect and correct any municipal wrong that may arise. This meeting was held to arouse the public conscience on matters of public corruption. Dr. Parkhurst spoke for an hour, most earnestly pleading for a continuation of the work of reform began at the election last November. He bitterly condemned the bill now pending in the Legislature, looking toward the creation of Police Commission

with a Bi partisan head, and vigorously argued for the right of the people as supreme over the wishes of the legislature. It was quite evident that the large audience which represented the best element in this part of the city was in hearty sympathy with the utterances of the famous preacher. Mr. Joseph Larouque, who followed Dr. Parkhurst, is one of the leading members of the American bar. Besides, he has done a great work for New York City as chairman of the famous Citizens' Committee of Seventy. His address was dispassionate, compact, logical and bristling with telling facts. Mr. Frank Moss is widely known both as the legal counsel for the Society for the Prevention of Crime and as associate counsel of Mr. Goff on the Lexow Committee. He made a pleasing address. Perhaps some one will say, "Politics in the church?" Yes, but moral politics. This meeting was not partisan in any sense. In evidence is the fact that Republicans, Democrats and Prohibitionists on the platform and in the audience heartily concurred in the utterances and resolutions of the meeting. The people of the community feel greatly honored in having such celebrities come into their midst.—S. T. WILLIS, in Christian Evangelist.

If you cannot on the ocean Sail among the swiftest fleet, Rocking on the highest billows, Laughing at the storms you meet. You can stand among the sailors Anchored yet within the bay; You can lend a hand to help them As they launch their boats away.

If you are too weak to journey Up the mountain steep and high, You can stand within the valley While the multitude go by; You can chant a happy measure As they slowly pass along; Though they may forget the singer, They may not forget the song. —Anon.

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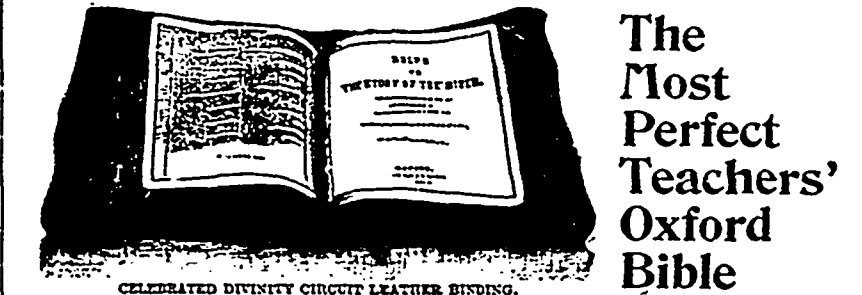
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SPECIMEN OF TYPE. 46 Jacob sendeth Benjamin. GENESIS, 43. Joseph entertaineth his brethren. CHAPTER XLIII. Before CHRIST 1576. 16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and make ready; for these 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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