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# The Canadian Evangelist

## AND DISCIPLE OF CHRIST.

Duncan Robertson 96

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

Vol. XI., No. 1. HAMILTON, MAY 1, 1896. \$1 PER YEAR IN ADVANCE.

### The Disciple of Christ

Is devoted to the furtherance of the Gospel of Christ, and preads for the un'on 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.

An intelligent enthusiasm for Christ is an enthusiasm for all that is good and true and noble in character.

What about the pious un-immersed? That's easy. Teach them the way of the Lord more carefully. What about the im-pious immersed? Ay, there's the rub. We have been working on some of these for some time, and we are sorely tempted to give them up—to the Lord Himself alone.

On Sunday one Chicago church introduced the bicycle checking system, the announcement of which resulted in a large attendance of knickerbockered youths and bebloomed maidens. Which Hamilton church will be the first to fall into line and invite the cyclists to tumble in?—*Hamilton Times*.

Why does the *Times* put such ideas into the heads of Hamilton people? To provide accommodation for bicycles at a church would be as bad as for a country church to erect a shed for horses. And we all know that no well regulated country church has a horse shed.

That which is most enduring should be our chief concern.

What would you think of a minister—not a Catholic—teaching a dying girl that Jesus is too sacred for the like of her to approach, and that she needs a priest to mediate between Christ and

her? We are credibly informed that that sort of thing is going on in this city.

Many people think it is ungenerous to criticise the Salvation Army because of their zeal and the good they are doing. But Paul's desire for the enlightenment of Israel was not lessened because they had a zeal for God not according to knowledge. Their zeal for God seemed to be a reason why his prayers and efforts on their behalf were more intense.

How do you find it in your locality? Do the Presbyterian ministers preach much now on the *five* points of Calvinism? Here they are:—Predestination, Particular Redemption, Total Depravity, Effectual Calling and Final Perseverance. If the Presbyterian ministers do not preach them, they ought to do so, for when they were ordained they promised they would.

What may be termed Protestant Evangelical Orthodoxy is coming to a point where it must be scrupulously loyal to the Word of God or go to the wall. People are getting their eyes open, and are enquiring, "How is this?" and, "How is that?" They wish to know why if the Word says so and so, the Evangelicals do not say the same.

It is a very hopeful indication of a good time coming, the fact that our Roman Catholic friends are becoming active in propagating their views among Protestants. We trust they will not relax their efforts; Protestantism needs just such a tonic. Protestantism has largely gone to seed, is scarcely more than a name. If it does not become a reality, Catholicism and infidelity will by and by bear full swing.

Notwithstanding our effort to enlighten them, the Presbyterian Synod that has jurisdiction in these parts, at its late meeting in Chatham, passed a resolution declaring that the law of the Sabbath is still in force. To that we oppose the words of Paul, Col. ii., 16, "Let no man therefore judge you . . . in respect of . . . a Sabbath day." That has more weight with

us than a resolution of a Presbyterian Synod.

We favor much and more and more a quiet, restful Lord's day. We should like to have everybody free from labor and disposed to worship on that day. But a certain amount of labor must be done on that day, and a great many people yet are not inclined to worship. What then? Why, do what we can to reduce the amount of necessary labor, and to increase the number of worshippers. But those ends cannot be attained by invoking an absolute law.

The Roman Catholics are very grateful to the high church party in the Church of England for leading the way Romeward. They know, if the weak-kneed Protestants do not, what Ritualism means, and they greatly rejoice to behold its manifestations in the Church of England or elsewhere. What a poor specimen of piety is that which requires to be bolstered up with ecclesiastical millinery, etc., etc.

Men like D. L. Moody are very hard on the "Higher Critics," saying that they are taking the Bible from the people, or shaking the confidence of the people in the Bible. But Mr. Moody himself, when for example, he preaches from John iii: 3, and never mentions John iii: 5, does that which tends to shake one's confidence in Mr. Moody, if not in the Bible. Mr. Moody is a very much over-rated man. He is a man to beware of.

### Bethany College.

One might think that Bethany College would be a well-endowed institution. It is the oldest College owned by Disciples. It was founded by Alexander Campbell. It has a long list of graduates, many of them men of mark in various callings, notably among preachers. And we think it is the fact that Bethany's friends have money—money enough to comfortably endow her. If so, why then these periodical urgent, plaintive appeals? We have come to expect just about this time of the year to read editorials in our papers in the States pleading for Bethany

College, reciting the great things she has done, and could do yet—if she had the money. But these appeals are made in vain. A new financial agent is chosen, a President resigns, weary, we may presume, of the burden, having spent his strength, not in vain altogether, but not seeing the College any nearer being endowed. We notice that President McDiarmid has resigned after five years of successful work, because the funds are not in good shape.

Mark this: Bethany College, located in the Pan-Handle of West Virginia, never will be well endowed. It is doomed there—doomed to struggle on a few years, wear out a few more good men, and its lamp go out in shame—a monument to the high regard in which the Disciples hold the memory of Alexander Campbell. Things have altered much since Bethany College was founded. Many Colleges have sprung up in other states, largely manned by Bethany's graduates, who naturally then transfer their allegiance, and devote their energies to building up those other institutions. It is entirely vain to hope that in those circumstances Bethany can be built up in her present location. And this brings us to the point of this article, and to publish a suggestion made to the writer by one of the Trustees of Bethany College, Bro. John Campbell, of Erie Mills, St. Thomas, Ontario. Bro. Campbell's idea is that Bethany College should be removed to Washington, D.C., the capital of the United States, and there be developed into a first-class institution. He thinks that such a scheme would appeal to large-hearted and deep-pursed Disciples everywhere, that it would save our people from the disgrace of allowing to perish the College founded by Alexander Campbell, that it would perpetuate the traditions of "Old Bethany," be a rally-point for her sons, and grand-sons, and be a witness to all the world of the high estimation in which the people known as "Disciples of Christ" hold learning and culture and Bible truth.

If our editorial brethren in the States think it well, they might test the feeling of the brethren as to the proposition here made by giving it some attention in their respective papers.

## Selections.

### The Loneliness of Sorrow.

HELEN HUNT JACKSON.

Friends crowd around and take it by  
the hand,  
Intruding gently on its loneliness,  
Striving with word of love and sweet  
caress,  
To draw it into light and air. Like  
band  
Of brothers, all men gather close, and  
stand  
About it, making half its grief their own,  
Leaving it never silent nor alone.

But through all crowds of strangers and  
of friends,  
Among all voices of good-will and cheer  
Walks Sorrow, silently, and does not  
hear,  
Like hermit whom mere loneliness de-  
fends;  
Like one born deaf, to whose still ear  
sound sends  
No word of message; and like one  
born dumb,  
From whose sealed lips complaint can  
never come.

Majestic in its patience, and more  
sweet  
Than all things else that can of souls  
have birth,  
Bearing the one redemption of this  
earth  
Which God's eternities fulfil, complete,  
Down to its grave, with steadfast, tire-  
less feet  
It goes uncomforted, serene, alone,  
And leaves not even name on any stone.

### English Topics.

GEORGE RAPKIN.

The English "Disciples" have gained the benefit of a valuable recruit from the Salvation Army. Perverts from one form of faith to another are very often of only equivocal value. Sometimes in England a Baptist, Congregational, or Methodist preacher goes off at a tangent from his own denomination and lands in the church of England. In nine cases out of ten the old associates of the deserter are able to say with truthful disparagement that they have lost as little as the Anglicans have gained. The cases are comparatively rare in which a seceder is a success. There are some very brilliant exceptions to the mediocrity which is the usual characteristic of religious transitionists. Our brother, George Rapkin, is a splendid addition to our forces. He was for several years one of the finest workers in the Salvation Army. His particular function was that of Chief Statistician to General Booth. I have not met with any man who knows so much about the inner working of the Salvation Army. Bro. Rapkin was baptized at West London Tabernacle by G. T.

Walden. He has been engaged by our English Board as a regular preacher and is winning golden opinions in every quarter. He is a popular "all-round" man, being equally efficient as an evangelist, revivalist, lecturer and pastor. I will show in brief outline what has been the interesting career of this versatile brother. At one time he was sent to Holland by General Booth. He rapidly learned to speak and preach the Dutch language. In conversation with me the other day he declared that the Hollanders were the most impressionable and hopeful people amongst whom he had ever labored, and that if we only had the means to plant a church in Amsterdam or Rotterdam glorious results might be expected to follow. In consequence of his Dutch experience and success, Bro. Rapkin was commissioned by General Booth to take his departure for the Transvaal in order to edit a Dutch edition of the War Cry in south Africa. This commission was not carried out as, before it could be put in execution, Rapkin's services were wanted elsewhere. After his baptism he discovered, like other men, that conscience is not allowed full play in the Salvation Army. I know exactly what this means, as I have baptized more than one Salvation Army worker. The sequel is invariably the same. The baptized believer may still find a home in that connection, but only as a dumb dog. Rapkin is one of the last men whom it would be possible to gag or muzzle. He next became assistant to the noted Palestine explorer, Mr. James Neil and travelled for three years through the whole length and breadth of the British islands as "lanternist." This engagement of course had the effect of clapping Bro. Rapkin's best abilities under a bushel. He has now burned the bushel and is a shining light in our ranks.

W. DURHAM,

in *Christian Evangelist*.

### To a Lady.

Will our lady readers forgive us for putting before them Mr. Arnold's advice to a "female relative." "If I were you," says this master, "I should take to some regular reading, if it were only for an hour a day. It is the best thing in the world to have something of this sort as a point in the day, and far too few people know and use this secret. You would have your district still, and all your business as usual, but you would have this hour in the day in the midst of it all, and it would soon become of the greatest solace to you. Desultory reading is a mere anodyne; regular reading, well chosen, is

restoring and edifying." As Mr. John Morley well says, "No wiser counsel could be devised either for women or men," but we specially commend it to our feminine readers. It is much to be feared that many use reading only as an "anodyne," and while such uses have their place in the economy of life, they are not the only, and certainly not the best uses of books. Novel reading is far too much of this order, and so it is bad for many men and women. They read only for the sensation of the story, and they shy off when they take up one of Meredith's books, or any work that requires attention. Whereas, if they would take Matthew Arnold's counsel they would soon find that books had a new meaning and message to them. Browning refused to be the after-dinner poet, and our best novelists are hardly after-dinner reading. The hour, or half-hour, as Mr. Morley suggests, for busy women, must be devoted to serious reading. Whatever choice is made, whether History, Poetry, Economics, Science, Literature, all this will depend on our tastes and needs, the half-hour or hour must be real study. Tennyson read in this way will be found to have new interest, and to be both "restoring and edifying." And what woman could not spare this half-hour, or hour, for serious study and meditation? It will discipline the mind, inform the intellect, and strengthen the higher nature. It will also help to create nobler tastes, and it will soon make the reading of worthless books practically impossible. Will any of our readers, young or old, try Arnold's recipe? It is simple, within the reach of all, and it will be a real blessing and inspiration to many. — *A. C. World*.

### You Will Never Be Sorry

For living a white life.  
For doing your level best.  
For being kind to the poor.  
For looking before leaping.  
For your faith in humanity.  
For hearing before judging.  
For being candid and frank.  
For thinking before speaking.  
For harboring clean thoughts.  
For discounting the tale bearer.  
For being loyal to the truth.  
For standing by your principles.  
For stopping your ears to gossip.  
For the influence of high motives.  
For asking pardon when in error.  
For being as courteous as a duke.  
For bridling a slanderous tongue.  
For being generous with an enemy.  
For being square in business deals.  
For sympathising with the oppressed.  
For giving an unfortunate fellow a lift.

For being patient with cranky neighbors.

For promptness in keeping your promises.

For dollars you have given to missions.

For putting the best possible construction upon the doings of others.—  
*Selected.*

### How to Use Wealth.

When Jesus said to the rich young man, "Go and sell all that thou hast and give to the poor," He had simply found a man who did not know how to be rich. There was nothing to do with that man but to send him back to the preparatory school of poverty. To make that special treatment of a single man the universal rule of human life would be to shut up one of the great higher schools of human character in sheer despair. Sometimes, perhaps, a rich man feels that if he could get rid of his money he could be a strong and unselfish man. It is the old delusion. The sinner in the tropics thinks he could be a saint at the north pole. It is only that he knows how the sun burns, but has never felt how the frost freezes. There is a special strength and a particular unselfishness which the rich man's wealth makes possible for him. It is his duty to seek after them, and never rest till he has found them. Not to make himself poor, but to know how to be rich, is the problem of his life.—BISHOP PHILLIPS BROOKS.

"Her Majesty," says a writer in the *Woman at Home*, London, "has kept the religious instruction of her children largely in her own hands. When Mr. Birch had been appointed tutor to the Prince of Wales the Queen wrote: 'It is an important step, and God's blessing be upon it; for upon the good education of princes, and especially those who are destined to govern, the welfare of the world, in these days, very greatly depends.' A story is told that when the archdeacon of London was catechising the young princes, he said: 'Your governess deserves great credit for instructing you so thoroughly.' At which the boys piped up, 'Oh, but it is mamma who teaches us our catechism.' It is not, perhaps, generally known that the Queen occasionally taught a Bible class for the children of those in attendance at Buckingham Palace."

Such a queen deserves to reign a half century over an empire on which the sun never sets. Think of the Queen of England teaching a Bible class, at which some of our highalutin church-members would turn up their stubby noses!—  
*Christian Leader.*

**God is in Change.**

ANNA D. BRADLEY.

To-day, a little girl read aloud, "God is in change." Laughingly correcting herself, she read again, and this time it was, "God is in charge."

But all day long the pretty child's careless blunder kept with me, and I seemed to hear repeated over and over again, "God is in change." It was a beautiful thought to me, and it seemed to be a new attitude in which I could view my Father.

Ah me, our ever shifting lives! How weary we become! And though we strive to be content, still, often, we cannot help but secretly long for the quiet rest and calm uniformity which marks the life of our neighbor.

But, if we only understood, we would not demur. We would not, even if we could, have it different from what it is, if we did but realize that in every change that can come to us our Guide and Comforter has entered it before us, adapting it to our needs, and making it the very best thing that could come to us and ours.

Your life and mine, dear brother, sister, has been so very different from what in our bright, expectant youth we had proudly planned. Nothing has been just the same which we had fondly hoped it would be. Yet still your checkered life and mine has been the very best for you and me; for God has directed all of our movements, and has been in every change.

"He, watching over Israel, slumbers not, nor sleeps."

What need we care—we, the loved children of God—even though we must travel in this way or in that? We are trusting to a love that cannot fail, to an arm which is as tender as it is strong. If you and I should continue to walk the way we most prefer, perhaps we might never meet our Father there; but journeying in the path He chooses for us, lo, God is in every change!

We bask in the sunlight, and our Father is there with us. We shrink from the shadows; yet there is no need, for still He is close beside us. Death comes into our circle and bears our best loved ones away. But arms divine are clasped about us, while a voice, not of earth, is whispering to our breaking heart, "Be still, and know that I am God; and when the mists have all been rolled away then you shall understand."

Other sorrows more cruel far than death mayhap have come to some who care to read this page. But over these I draw a veil of silence. There are some bleeding wounds upon which I

would not dare to lay my clumsy, though well meaning, hands.

Yet this I would remind the grieving hearts. Not one who treads these thorn-strewn paths of anguish walks alone. In all of your afflictions the One who loved you first and best is sore afflicted too; and walking very close beside you, He gently murmurs, "Lo, I am with you always."

And in the last great earthly change, which not one of us can escape, even there we are not alone. For even as we walk through the valley and the shadow of death we need fear no evil, for He is with us still, comforting and supporting us all the while.

When we stand before "The Great White Throne" to give an account for the life we have lived, are we then alone? Ah no. For He who has been with us in every change will still be near us in every change will still be near us then, and while He compassionately strengthens our trembling soul by whispering assuringly, "Fear no evil, for I am with thee." He speaks aloud to the righteous Judge of all the earth and says, "I am her Shield and her exceeding great reward."

Then take courage. In life, in death and throughout all eternity, "God is in every change."

**Argument for Total Abstinence.**

One of the strongest arguments for total abstinence of which we have heard comes from the practical experiment of a number of workmen in England. The question of total abstinence was being discussed in a meeting at the close of a lecture in favor of it by the late Mr. Silk Buckingham. A workman arose and said it was very well for a gentleman like the chairman or "a parliament man," but for hard-working men like himself to do without beer was perfectly ridiculous. In this sentiment a group of his friends concurred. The speaker then inquired, "Have you ever tried it? If not, how are you able to judge?" He then proposed to adjourn the meeting for a month, have the men try the experiment, and then come together and give their honest verdict. They agreed to do this. When the night of the second meeting arrived, the building was crowded two hours before the time to commence. When the meeting opened the same workman made an address substantially as follows:

"We have kept our promise made one month ago, and from that time to this none of us have tasted intoxicating drink. We have continued to the end, improving sensibly as we have proceeded; and as we had not been a



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single day or even an hour absent from work during that period, there were no deductions for lost time. So that, besides being stronger, healthier and happier than we were before, we had each of us at the end of the fourth week from thirty to forty shillings more in our pockets than formerly. We rejoice, therefore, that we attended the first meeting, though we came to oppose it, and we mean to persevere as we have begun, and recommend all workmen to follow our example." — *Outlook*.

**An Inspiring Example.**

Gladstone says that advice chills, but example inspires. Who is not roused to higher living by the example of Chrysostom when summoned before the Roman Emperor.

When threatened with banishment should he persist in adhering to the Christian faith, he replied: "The world is my Father's house; thou canst not banish me."

"But I will slay thee," said the Emperor.

"Thou canst not," said the historic man; "for my life is hid with Christ in God."

"I will take away thy treasures.

"Nay," was the answer. "In the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there."

"But I will drive thee away from thy friends."

"Not so," answered Chrysostom. "I have a friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me." — *Ram's Horn*.

**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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## The Sunday School.

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

### The Teacher's Preparation of the S. S. Lesson.

R. W. M'DONNELL.

While I feel deeply the responsibility of having to deal with this subject in the presence of so many Sunday-school teachers, yet, my part being not so much to thresh out the subject as to introduce it for discussion, what I have to present will, I trust, be in sufficiently few words to save time for discussion.

The thought that impresses me most in this connection is that the preparation of the teacher is a necessary, a most essential, preliminary to the preparation of the lesson. A landman cannot teach the art of sailing a sea-going ship. A sailor will make a sorry teacher of farming. And as unlikely and ill adapted as either of these is he who undertakes to teach a class in the Sunday-school without first having given his heart to the Lord, and been instructed by Him in the mysteries of the Kingdom.

Giving the heart to the Lord implies having come into covenant with Him to serve Him, hoping for the eternal reward which He promises for faithful service. Not a covenant openly acknowledged by profession publicly in the church merely, but what is still of more vital importance, a covenant ratified and endorsed in secret in the closet "alone with God." It implies becoming Christ's disciple, i. e., His scholar, one who as entering the school of a great master, teacher, trainer, becomes voluntarily subject to His discipline, mild or severe, as He may see most wise. It implies the acceptance of His will as supreme, and obedience, implicit obedience to His commands, as of previous mental consent to the fact that their wisdom may not be questioned.

The scholar who, in his own conceit, is already wiser than his teacher is out of place in school, and a poor learner. The student who, in his own conceit, is already wiser than his professor is out of place in college; and the disciple who undertakes to teach his Lord how He ought to do, or have done, things is "as a broken tooth" or "a servant that maketh ashamed."

Unless the teacher has given his heart to the Lord and has learned of Him, it will be a hollow mockery to attempt to teach a class. And, as for the preparation of the lesson, he could not possibly prepare it in any right sense of the word.

The object of preparing the lesson is to teach. But how, for instance, can a man teach faith in God if he has none? How can he speak of the love of Christ, if he has none of it in his own heart? How can he teach others subjection to the will of the Father, if his own will is his own highest law? How can he teach obedience, if he himself is disobedient? How can he inculcate a sacred regard for the word of God and its teaching, if he does not regard these as sacred himself?

"Say, boy," says a young man with a cigar in his mouth, to a younger lad near by, "don't learn to smoke. It's a bad habit," and you know that his argument is frivolous under the circumstances; but if, from a changed heart, and a reverence for his Lord, he has himself put away his cigar, and given up what is now, to him, an unbecoming and evil habit, he may now present the argument, and do so with great moral force and power of conviction.

Children and young people have a fine sense of perception, and our honesty and sincerity as teachers, or dishonesty and insincerity, stamp upon them their legitimate and natural reflex influence in a very great degree, and for this reason the teacher must be honest with himself and with his God to do his best work in preparation for teaching.

In any department of life in which a parent wishes his child to attain the highest possible efficiency, he puts that child under the very best master in that department, be it music, or painting, or otherwise, and in due time the scholar, if susceptible to training, reflects, or rather reproduces, the master's talents, and sometimes even in such a degree that it is said of him that the mantle of his master has fallen upon his shoulders; and this is as true in the line of Sunday-school work as any other, and emphasizes the fact that the preparation of the teacher—not merely the preparation of the lesson—is the first essential and prerequisite to the properly caring for the scholar, which is the final object of the preparation of the lesson.

To have intrusted to our care for, at the most, one short hour per week, those who have an immortal destiny makes teaching in the Sunday-school a very serious duty—we must be prepared to make the most of that short hour—but being duty, we must accept it, and prepare ourselves for it as best our circumstances will allow. The teacher must always remember that he is *the Lord's* servant, not the servant of any man, or company of men, or any sect or any denomination, but the

servant of the Lord, to whom he shall finally render account of his stewardship. He will remember that the Lord says, "The prophet that hath a dream let him tell a dream, but he that hath my word let him speak my word faithfully" (Jer. xxiii. 28). "If any man speak, let him speak as the oracles of God" (1 Pet. iv. 11). That the object of teaching is the salvation of souls, not merely moral training, however necessary this latter may be—that "*the Gospel of Christ is the power of God to salvation*," and that the desire and prayer of Christ is that His followers may be one. A prayer which must finally be realized, and in some degree, as we shall aim, by our efforts.

The Sunday-school Teachers' Association commends itself in that it brings into union those who are otherwise scattered, and makes for the carrying out of what Paul enjoined upon the church at Corinth, when he says (1 Cor. i. 10), "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

I have in what has been presented above dealt with what I feel to be the main feature of the proposition how to prepare the Sunday-school lesson, and I expect that others are to follow me on the subject. I will not enlarge upon any of its other phases, and will finally and briefly remark that, if the teacher *is properly prepared himself*, he will endeavor carefully and conscientiously to prepare his lesson, setting apart such ample time for this purpose, and using such helps as wisdom may suggest. He will keep a sharp look out that his helps are Scriptural, and, if not, will discard them for others that are. He will aim to keep the interest of his scholars and lead them gently to do some thinking for themselves, drawing them out by illustrative and suggestive questions. He will study the different traits of character of his scholars, and adapt himself to them individually as well as possible, so as to get them to appreciate what he has himself learned and add it to the store of their own thought. For "as a man thinketh, so is he," and it is by thought that we are to transform these scholars into men and women true to the principles of the Kingdom and rule of the Divine Master. The teacher must so prepare his lesson and dispose his class that he can hold the attention of his scholars, and if he is full to the brim, firm, yet gentle, he may sow the good seed in the consciousness that "his labor is not in vain in the Lord."

It appeared to me that to make a comparison of the various helps published for the use of the Sunday-school teacher and scholar is not within the scope of my mission in this paper. It would be a large task, and one which could not possibly be performed to the satisfaction of all. Therefore, I would merely say that we will judge these best by the acceptance of and adhesion to the scripture model in doctrine and ordinance.

Now may the God of peace and love, the Father of our Lord, Bind us together hand and heart by His own precious word. And may we ne'er be 'shamed to own the Bible as our guide, And cherish it, and own with it no other creed beside. So let us work and stand for truth, that on the final day, "Well done, thou good and faithful one," we each shall hear him say.

### Gladly a Witness.

Rev. W. E. Hassard, Bruce Mines, Ont.: "The Package of K. D. C. you sent me some time ago was duly received and I have been giving it a fair trial. First of all I must thank you for it, and then proceed to say—and that gladly—that it did and is doing me a wonderful amount of good. It is just the thing I need, I believe, as I have cultivated an aversion to cathartics. Have also used the Pills once or twice, and find them very mild in action."

Thousands of Canadians are suffering from indigestion, who can be cured if they will only test "The Greatest Cure of the Age," K. D. C. Send for free sample of K. D. C. and Pills. K. D. C. Co., Ltd., New Glasgow, N. S., and 127 State street, Boston, Mass.

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**Sunday-school Notes.**

Will all Sunday-school teachers and secretaries please remember that the annual meeting is nearly here again. A few weeks and we shall meet in Toronto. Will you be there? Let us have the best gathering of S. S. teachers we have yet had, for we have no more important work than that amongst our youth.

It is desirable that our schools be represented by delegates. Choose them carefully and prayerfully, and do it soon. Don't leave important matters till the last and thus find that your delegate, being appointed thus carelessly, feels that the matter is of no great importance and acts accordingly.

Remember your annual returns. Papers will reach you shortly. Fill up on the first Lord's day after you get them. Let teachers and officers stay for the purpose, and in half an hour it can be completed and returned. All forms to be returned to me not later than May 24th, if they are to appear in this year's Report.

JAMES LEDIARD

**Children's Work.**

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

**Special.**

Juniors and Mission Bands, "Lend me your ears." Our missionary year is fast drawing to a close, and we have just one month in which to finish up our work, send in our reports, and get things into shape for the Annual meeting. No time to waste, is there? I should be glad if this year's report was going to be our best, as it is the seventh, and a perfect number, but I am trusting you to make it just as good as you possibly, and honestly, can. No matter how little you have been able to do, or even nothing at all, I should be glad to hear from every band on the roll. Will you not oblige me in this matter?

Please answer the following questions. How many members on the roll, and how does the membership compare with last year?

How much money has been raised; by what means, and for what purpose intended? What special work or study has been taken up during the year, and has it been marked by any special encouragements or discouragements? How many of the members have united with the church, or have been called away by death?

If it is possible to let me have your reports not later than May 25th, it would make the preparation of the

Annual report very much easier for me. I hope to hear from you as soon as possible.

WIARTON, April 9th, '96.—Dear Mrs. Lediard, as secretary of the Children's Mission Band, I write to let you know that we have again started the Mission Band here. Our membership is, as yet, very small, but we trust, now that we are started, that we will soon have a much larger one. We have our meetings once every two weeks and have had two meetings since we have re-organized. Hoping that we may be able to help you a little in this good work  
M. R. HUNTER, Sec.

The "Sunbeams," of Hamilton, held an open meeting on the evening of April 16th, and gave the service "Over the World." It is appropriate for missionary entertainments, and was appreciated by the audience, and realized the sum of \$3.19. They have now sixty-one members on the roll.

J. E. L.

**Young People's Work.**

FOR CHRIST AND THE CHURCH.

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

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

GEO. FOWLER.

May 3. "Be of good cheer." John xvi. 22-33

Man, in his own strength, is impotent to rise above the forces and powers of this world. There is a law of gravitation of the spirit of evil which holds the human race to earth. There is a something imminent in man that makes him dissatisfied with this sensual, carnal life, and which whispers to his soul that he was created for something higher and more exalted, and that this life is not all. The revelation of God in Christ makes all plain, and possibilities of exaltation are placed within the reach of man, beyond his most sanguine expectation.

When the hearts of the disciples grew sorrowful, and their courage faint at the first intimation from Jesus that He was to leave them, He gave them encouragement by exclaiming, "Be of good cheer, for I have overcome the world."

Of all created beings that inhabit this mundane sphere, redeemed man should be the happiest. The world, the flesh and the devil, those powers that have held us in bondage, and were leading us down to darkness, despair and death, have been overcome by Jesus of Nazareth, the Christ of God. He has entered into humanity,

participating in our sufferings and temptations, overcoming this trinity of evil facts, that humanity might be exalted to heaven.

1. We should be of good cheer because light and liberty and hope have banished darkness, bondage and despair. Jesus Christ has brought life and immortality to light through the Gospel.

2. The invitation of our Saviour to come and enjoy the peace of forgiveness, and to be partakers of His divine nature, and to receive and accept the gift of eternal life has gone out to all mankind. This universal invitation to Heaven by Jesus ought to make the whole earth rejoice and all men brethren.

3. We should be of good cheer because Christ is formed within us, the hope of glory. The hope of immortality beyond the grave is ours to enjoy. Faith will give place to reality, and hope to fruition in the mansions of yonder.

4. We should rejoice always. What if in this world we have tribulation and persecution and sorrow. "I have overcome the world, be of good cheer." Our peace is in Him. These afflictions but develop our Christian characters and make us fit to live with Jesus. Though the clouds seem dark, and we are cast in gloom, the promises of God shine forth from this word to lead us on.

May 10. Sewing Christ in our homes. Rom. xii. 9-18; Mark v. 19.

Convert the home, and you convert the world. We must lift up the cross in our homes. In the world, among our friends, and in the daily contact with the business world, we are under restraint, and many things that would be said and things that might be done are held back: but in the home the restraints are removed. We need more of the grace of God to help us here than at any other place. Says Margaret E. Sangster:

"We have careful thought of the stranger,  
And smiles for the sometimes guest;  
But oft for our own the bitter tone,  
Though we love our own the best.  
Ah! lip with the curve impatient,  
Ah! brow with the shade of scorn,  
'Twere cruel fate were the night too late  
To undo the work of the morn."

"It is an unfortunate condition of society when there are any other conditions regarding the creation of a home save love and thrift. A home is never to be considered as a mere sublimated lodging house, where it is

possible food may be better cooked and more comfort secured than in rooms.

Home is created slowly, with the coming and the going of the years, by birth and death, by joy and sorrow, till the whole house is full of memorable associations. The greatest hope that can touch the home, the hope that takes away the walls and makes it an everlasting place, is the hope of the life that is to come, and that hope is sustained by the church."—IAN MACLAREN.

"What home graces should be cultivated?"

"How should we illustrate our religion at home?"

"What are some of the home dangers we need chiefly to guard against?"

May 17. How God rewards those that do His will. Matt. xxiv. 31-46. (A union meeting with the Juniors suggested).

1. Search the Scriptures to know God's will.

2. Learn to divide the Word.

3. If we would enter heaven, we must be doers of the Word, and not hearers only. Jas. i. 22, 25.

4. The wise and the foolish man. Matt. vii. 24-29

5. The young man who refused to do Christ's will. Mark x. 17.

6. The reward of doing Christ's will. Rev. xxii. 14

**Do Not Do This.**

Do not be induced to buy any other if you have made up your mind to take Hood's Sarsaparilla. Remember that Hood's Sarsaparilla cures when all others fail. Do not give up in despair because other medicines have failed to help you. Take Hood's Sarsaparilla faithfully and you may reasonably expect to be cured.

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HAMILTON, MAY 1, 1896.

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

Special collection for Home Missions the first Lord's Day in May. Send all contributions to T. L. Fowler, Corresponding Secretary, Box 1093, St. Thomas, Ontario.

Take a look at the label on this copy of your paper. If it shows that you are in arrears, please remit the amount due at once.

**Good Politics for Canada.**

The communication from Bro. Edward Trout, of Toronto, which appears elsewhere in this paper, gives us the opportunity to say another word or two on the political situation. And as before, it shall be of a non-partisan character. We are sorry that our article affected Bro. Trout as it did. An old newspaper man should be a better judge of good writing. Now that he calls our attention to it we find that our comments on the fine passage quoted from Mr. Laurier's speech were not badly written at all. Indeed we were quite taken up with ourselves when we saw the entire article in one of the biggest papers in the country, and also saw extracts from it in a number of others. But this is by the way. An old hand at the paper rather enjoys a little criticism.

Bro. Trout pays this paper one of the finest compliments it has ever received when he intimates that he turns to it on the morning of the Lord's day expecting to find something suitable for that holy day. We could wish nothing better for the paper than that it should be found appropriate for reading upon the first day of the week. For we still belong to the company who think that the first day of the week should be the Lord's day.

And in writing the article, "Apples of Gold in a Network of Silver," we had no intention of offending the spiritual susceptibilities of any one. We have a strong persuasion that religious papers should ignore party politics, and speak out when they see Christians supporting the grossest kind of iniquity for the party's sake.

We dislike to have to strike Dr. Trout's name off the list. We do not know that we would ever offend Bro. Trout in that way again, but then we might, and we certainly could not promise not to do so. We are wondering what Bro. Trout will do for reading on Lord's day mornings after the first of July. We guess he will have to fall back on the Old Book entirely. Well, there is enough good reading in that to last a man on Lord's day mornings for a lifetime, and one could even venture to read a little from it on other days without fear of being stalled.

We can assure Bro. Trout that our readers are not slow to express themselves when they think the case demands it. He need not put himself about to write for them: they will do that readily enough when they feel like it.

And now having said so much with regard to Bro. Trout's letter, we are emboldened to go farther, on the principle that one may as well be hanged for a sheep as a lamb. And we shall undertake no less a task than the formulation of a Political Platform for the Dominion of Canada in this year of grace, 1896. Here it is:

1. Canada forever.
2. British connection.
3. No special privileges to any party, race or sect.
4. No bribery.
5. No boodling.
6. No gerrymander.
7. A fair Franchise Act.
8. Abolition of the legalized traffic in intoxicating liquors.
9. A common sense tariff.
10. Efficient and economical management of the country's business.
11. Cabinet Ministers—Men of mark, and specialists in their departments.
12. No pensions to civil servants.

A country governed on those principles would not need an immigration policy. People would flock into it.

What we would like to see would be some such platform adopted by a new party composed of the best men in all the present parties. What an incubus to a decent man to have to carry the political sins of his ancestors! What a wrench a good man's conscience must receive when he is hunting for some

justification for an unjustifiable political transaction!

The young men of Canada particularly should take up such a platform with avidity. We are sure many of them are groaning under the present conditions.

**Omnibus.**

Volume eleven, number one.

We are receiving orders for the book "Immersion." It ought to be circulated by the thousand.

A friend who has recently read "McGarvey's Sermons" says they are good every one.

The inversion of names on first page is made without prejudice and with no thought of lowering the standard.

We have pleasure in drawing attention to the advertisement of the Standard Dictionary. It is a magnificent book. A grand thing to have in a family.

We are all glad to hear of the big meeting at Collingwood. Collingwood is one of the points the Co-operation has been standing by. So the Co-operation has a special right to rejoice at the large ingathering. What has been done there can be done elsewhere if we faint not.

Here is some curious doctrine for you, recently expressed by a Presbyterian. "If the infant child of Christian parents dies, it goes to heaven. If the infant child of non-Christian parents dies it goes to the other place." That's handy, is it not? Just see to it that you are born of Christian parents and that you die in infancy and you are eternally saved.

This paper, like other religious papers, has felt the pressure of hard times. We begin to see the dawn of better days, we think. Our old friends have nearly all remained with us right through, which, considering our many imperfections, is perhaps more than we deserve. We need many more paid-up subscribers to put the paper in good shape. We solicit the aid of all our friends. Every subscriber counts one.

We have been noting the way in which our friends and the public have seemed to feel about the name "Disciple of Christ" for a paper. We gather that there is a considerable aversion to the free and familiar use of it, especially in a business way. So we have concluded so far to defer to that feeling by putting the old name first, thus allowing it to be properly used for

reference and for business. None the less do we desire that the paper should faithfully set forth the word and cultivate the spirit of Christ.

George Monroe, pastor of the Christian Church in Hamilton, Canada, recently preached a sermon on "Protestant Principles and Practices," which was reported in the *Hamilton Spectator*. The distinctions made by Bro. Monroe between "Catholic" and Protestant principles were clearly stated and are fundamental to evangelical Christianity. In a previous sermon, also reported in this paper, on the Bible in our public schools, however, in which Bro. Monroe took the objector's side, we feel constrained to dissent. We believe that selections from the Scriptures could be made and read in our public schools that would not only not infringe upon any man's religious scruples, but would have a healthful effect upon the morals of the young.—*Christian Evangelist*.

We beg to inform our big brother of St. Louis, Mo., that our name is spelled M-u-n-r-o. Furthermore, the writer is not "pastor of the Christian Church in Hamilton." There is no church in Hamilton, Ontario, called "the Christian Church." This city is like the New Testament in that respect. There is a congregation of "Disciples of Christ" here, and the writer preaches for them. It might be all right to have selections from the Scriptures read in the public schools if all who are entitled to attend the public schools were willing. An effort of the kind, lately made in Chicago, appears to be a failure because the large Agnostic element in that city object. If the Bible has justice done to it in the church, the Sunday-school and the home, there will not be much reason to lament a lack of Bible knowledge and influence.

**Co-operation Notes.**

Miss M. A. Sinclair, Lobo....\$1 00

The first Lord's day in May is the appointed time for a collection for Home Missions. If it should be inconvenient to lift the collection on that date, a following Sunday will do.

A good work is being done in the Province, and every one can have fellowship in it by giving according to their means to support it.

The annual meeting will be held in the Cecil Street Church of Christ, Toronto, from June 2nd to 5th. All churches, Sunday-schools and church societies are requested to send delegates.

Entertainment will be the same as at London last year.

Arrangements are being made for the

usual reduced rates on the railroads. Those wishing to profit by this will please observe the following conditions:

1. When you buy your ticket to Toronto, pay full first-class fare.
2. Ask the agent for a certificate to this effect.
3. Have this certificate signed by the Corresponding Secretary of the Co-operation testifying that you were in regular attendance at the meeting.
4. Present this certificate to the station agent at Toronto, and if the requisite number is in attendance at the convention you will receive a return ticket at one-third of the regular rate.

Those who wish to see a good meeting, please observe the following:

1. Make a good contribution to the funds of the Board before the June meeting.
2. Talk the meeting to others and prevail upon them to give and to go.
3. Pray that the spirit of the Master may dwell richly in the hearts of the people and influence the deliberations.

Send all contributions to  
T. L. FOWLER, Cor. Sec.,  
Box 1093, St. Thomas.

**Annual Circular to Disciples of Christ in Ontario.**

To the Church of Christ at—  
Dear Brethren and Sisters in the Lord:  
We the Board of Management of our Home Mission work come to you with Christian greeting. We resort to this usual way of presenting to you a statement of our financial condition, and to ask for a response at the MAY COLLECTION sufficiently liberal to enable us to meet our liabilities before the coming Annual Meeting. According to the Treasurer's statement, the additional sum of about ELEVEN HUNDRED DOLLARS must be raised to enable the Board to give the assistance to the churches recommended by the last Convention.

We appeal to you in the name of the Lord and for the sake of our common Cause to come to the rescue with a liberal collection upon the first Lord's day in May.

This circular will be sent to isolated brethren, to whom we also appeal for funds to help us carry on the work.

We can say, judging from trustworthy reports, that the cause at every place where our fund is being expended is making encouraging progress.

The work calls for patience and a liberality worthy of the Cause of Christ. Prayer, earnest prayer, to God for direction and wisdom and for a larger measure of the spirit of liberality is an

absolute necessity, if we would see the Lord's work prosper in our hands.

The work intrusted to us is the Lord's. Let us discharge our duty in His fear and look to Him for the reward.

Please send all contributions to  
T. L. FOWLER,  
St. Thomas, Box 1093.  
ANNUAL MEETING.

The Annual Meeting will be held in Toronto, Cecil Street Church of Christ, commencing (if nothing interferes) on Tuesday, June 2nd, and will continue up to Friday morning of the same week. The arrangements for meals, while at the meetings, will be the same as at London last year. The church will furnish delegates with beds and breakfast. Other meals will be furnished at reasonable rates.

The church in Toronto, Cecil St., extends a cordial invitation to the brethren in the province to come to the meeting.

Every contributing church is entitled to send TWO delegates; every contributing Sunday-school, ONE delegate; and every contributing Young People's Society, ONE delegate.

Those who expect to be present are requested to notify, not later than May 20th, Reuben Butchart, 121 Major St., Toronto. Please do not neglect this.

On behalf of the Board,  
HUGH BLACK, Pres.  
T. L. FOWLER, Cor. Sec.,  
St. Thomas, April 7th, 1896.

**College Notes.**

A MARK OF ESTEEM FROM STUDENTS OF COLLEGE OF DISCIPLES TO THEIR PRESIDENT, T. L. FOWLER, M. A.—  
Last night, the students of the College of the Disciples gathered at the home of T. L. Fowler, Wellington St., taking him completely by surprise, to show their appreciation of his efforts to impart food to their minds during session just closed. Mr. F. Bailey acted as chairman, and, after making a few introductory remarks, Mr. John Watt was called upon to read the address, after which Miss Nolan made the presentation, which was a beautiful hanging lamp. Mr. Fowler, in a few well chosen words, feelingly replied. The whole company then joined in singing "Blest be the tie that binds," after which, led by the ex-president of the Philomathian, was given the college yell—"Zip Boom Bangs, Ra, Ra, Re, Phi-lo mathian, C. O. D."

A short and suitable programme was then rendered, consisting of music, instrumental duets, addresses, etc. Duets, Miss Kemp, Miss Nolan; chorus, students. Addresses were given

by W. J. Stewart, John Watt, Mr. Carter W. M. Logan, H. E. Stafford and W. W. Coulter. The remainder of evening was spent in games, etc. The very pleasant evening was brought to a close by the national anthem.—*St. Thomas Journal*, April 14th.

**CONTRIBUTIONS.**

Wm. Fowler.....	\$5 00
Junior C. E. St. Thomas.....	5 00
John Johnston, Rodney.....	5 00
John Daroch, Haristo.....	3 00
S. S., Harwich.....	5 00
Galt Disciples.....	4 00
Y. P. S., Hamilton.....	2 81
Collected by Y. P. S., Guelph.....	6 25

We hear that three of the students were out preaching April 2<sup>d</sup> h.  
G. M.

**Pleasant Echoes.**

FROM THE DISCIPLES' REVIVAL MEETINGS BY THE EVANGELIST LHAMON.

Watchwords of the meeting held by the church and its pastor, J. M. Van Horn, assisted by W. J. Lhamon, of Toronto, Ont., Feb. 9 to March 8, 1896.

**OUR CREED IS CHRIST.**

We admire the magnanimity of Jesus.  
We adore the Divinity of Jesus.  
We bow to the supremacy of Jesus.  
Christliness is the revelation of its human side of manliness, on its divine side of Godliness.

To believe Christ is to receive Him. To receive Him is to know God, and this is eternal life. The reception of Jesus is the crown of righteousness. The rejection of Jesus is the climax of sin.

The brotherhood of Jesus has the value for us of the Fatherhood of God. Truth is better than falsehood. Love is better than hatred.

Forgiveness is better than resentment,

Mercy is better than cruelty, and The cross of Christ than the sword of Caesar.

In martyrdom to these principles Jesus died.

Conversion is immersion.

The immersion of the mind in the mind of Jesus; of the heart in the love of Jesus; of the intention in the will of Jesus; of the body in water, in the likeness of His burial and resurrection; of the whole man in the whole Christ.

Conscience is imperative with all men. Christ is Lord of the Christian's conscience. Between Christ and the conscience there can come no excuse, except at the peril of the soul.

Stumbling blocks and mill stones! Better die than occasion the loss of the least of those for whom Christ died. Innocent amusements cease to be innocent when they become dangerous to the weak and the tempted.

**If you haven't had your Photos taken at Morrow's photo studio, do so. The photos are beautiful. Morrow, 181 King E., Hamilton.**

The plans of Jesus are world wide and age long. Everywhere and forever to love Christ is to love God; to hate Him is to hate God. He winnows men—gathering the wheat, rejecting the chaff.

To exalt the love of Jesus is to emphasize His invitations and His warnings, With lips of love, with pierced hands. He calls us to Himself and God. With lips of love, with pierced hands, He warns us against an eternal hell.

"Breath of God from Heaven's hills,  
Fill our hearts as music fills  
Harps aolian every tone  
In life's anthem make thine own."

It is axiomatic that all Christians can unite in Christ. It is a corollary that they cannot unite in any other name, or life, or creed, than His.

W. J. LHAMON.  
—Warren Tribune.

**Treasurer's Report.**

ST. THOMAS, April 28, 1896.—The following sums have been received since last report:

*Foreign Missions.*

Everton Children's Miss'n Band, "Workers for the Master".....	\$10 00
Miss N. Inglis, Aylmer.....	3 00
M. A. Sinclair, Poplar Hill.....	1 00
Mrs. Sinclair, Blenheim.....	3 00
J. D. Sinclair, ".....	1 50
Flora Sinclair ".....	50
A Brother, ".....	1 00

*General Fund.*

A Friend.....	4 00
	\$74 00
MRS. J. CAMPBELL, Treas. W. M. S.	

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The editors, 247, engaged upon the various departments of the Dictionary have been selected from the first rank of English and American scholars; each is representative of all that is latest and most approved in his own field of exploration and research; and each is an accepted authority in his sphere. From beginning to end the Standard Dictionary is the work of men thoroughly equipped in the schools of science, literature and art, and of experts in all handicrafts and trades.

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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.

COLLINGWOOD, April 20th, 1896. — Two confessions last night. C. S.

COLLINGWOOD MEETING. — Our meeting closed last night with thirty-three additions—twenty-nine by confession and baptism, and four otherwise. Those who know all the circumstances connected with the work in this town say, "It was a great meeting." There were several conditions that contributed to the success of the meeting. The church has been looking forward to it, and working for it, all winter, and did not in the least relax its efforts when the meetings opened up. Then, "What and Why" did a splendid work for us. The people read it eagerly compared it with the Word of God, and were assisted to a better understanding of the way of salvation. I would not forget the help given by the Presbyterian minister in the way of advertising our meetings. Taking "What and Why" as his subject, one Sunday evening, he undertook to "pick it to pieces." We had just got a fresh supply of a hundred, and the next evening nearly all of them were taken up. Our meetings were well attended from the first, but after his sermon I am told that crowds were turned away for want of room.

Again, a very important feature was the man we had secured for the work. I consider Bro. Cunningham as just the right man for a meeting in this town; and the church here feels that it is under a debt of gratitude to the brethren in St. Thomas to have made such a sacrifice as to let him hold us a meeting.

Much is said in the praise of good men after they put off the armor and go to rest, and I doubt not but some of our scribes will sound out much of what Bro. Cunningham has done when he slumbers in the dust. I feel that I can't wait so long. I want to say something now, as I think, if we have anything good to say of each other, it had better be said while we live, so it may encourage and make stronger. Let our faults be told when we are dead.

Bro. Cunningham is not an entertainer. He aims not at popularity; nor are his discourses cold, dry, critical logic. He has one purpose in view. He is out for the salvation of souls. He has but one story to tell—that of a Saviour's love. This is earnestly and tenderly told, embellished

with numerous and telling illustrations. Notwithstanding some trying things had been said in the way of misrepresentation, no unkind word came from him during the whole meeting. In private, he has the faculty—seldom equalled—of introducing a religious conversation and pressing home the claims of the Saviour. He carries sunshine with him where he goes. He came to us from a five week meeting with his home church, and remained nearly four weeks, and all he ever said that would indicate he was doing anything—and that the last day of our meeting—was, "I am tired," and we felt like saying, "How did you keep that to yourself so long?"

May the Lord continue to crown his efforts with success, and, in the end, crown him with life. C. S.

Collingwood, April 18th, 1896.

LONDON, April, 27, '96. — Three confessions since last report at our regular services.

GEO. FOWLER.

HAMILTON. — Two added here by letter, April 19th. Our Sunday evening meetings are keeping up very well. We are now giving on week evenings illustrated Bible lectures in North Barton Hall, Barton St. East. Six new scholars at our Sunday-school, April 26th, all brought there by one of our girls.

### Political Hash.

TO THE EDITOR:

A busy person desirous of keeping thoroughly posted as to the current events that are daily transpiring often finds that much time has been wasted in reading the daily papers. Just now there is so much space devoted to political matters, especially our Federal affairs, that many sensible persons have become not only tired but disgusted with the style in which this hash is dished. But what is infinitely worse, when one is trying to digest so much political trash, is to pick up a religious paper on a quiet Lord's day morning and unexpectedly find on the editorial page another dish of the same material. Certainly this is not pleasant reading at a time when one is, or should be, trying to drive out all vagrant thought and endeavoring to concentrate the mind on the day and its hallowed associations.

Under these circumstances you might easily imagine the disgust and nauseating effect a perusal of the last issue of the *Disciple of Christ* would have upon a person who had already been surfeited during the week with this sort of thing. Surely you can find something

more profitable for your readers than a select portion of a political speech, intended for campaign purposes, whether "Grit or Tory," that has already been published as a supplement to every newspaper in Canada that would agree to circulate it.

If you cannot do so, kindly drop Dr. Trout's name from your list of subscribers in July next. Enclosed you will find one dollar to cover arrears, if any. To me it is anything but pleasant to sit down and thus write. In doing so I have no intention of being naughty. On the contrary, I feel assured that I shall have the thanks of many of your subscribers, who might not be quite so frank in expressing their sentiments.

Yours faithfully,

EDWARD TROUT.

Toronto, April 6, 1896.

### Walking Advertisements.

The boys are good walking advertisements, for they always tell where the new suit comes from and we want them to proclaim the news of Oak Hall to all their playmates. Our boys' clothing department is the centre of interest these days to hundreds of careful mothers. Our \$2.50, \$3.00, \$3.50, \$4.00 and \$5.00 three piece suits are the attractions. OAK HALL.

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**Woman's Work.**

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

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

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

**Self Denial Money.**

Early in January, a sister told me she was not satisfied with what she was doing financially for the cause of Christ, and that with the new year she had adopted a new plan. She had bought a small bank, and intended to use it for self-denial money and give it to our auxiliary for mission work.

This same sister is always ready to give to every good work in the church. She recently handed over contents of said bank, which amounted to three dollars and twenty-five cents, all being, as she termed it, self-denial money.

She is so well pleased with the result of this trial of three and a half months that she is going on to save in the same way for next year's work. She said, "For every coin put into that box there was a prayer offered for the success of the work."

This incident is given, knowing it will be read with interest by our sisters, and also as an incentive to them to do likewise.

As the donor's name is not known, it cannot be said she is working for the praise of men. May we have many such earnest, consecrated sisters among us.

A. MUNRO.

**Auxiliary Programme for May.**

Topic: "The debt of love we owe."

1. Hymn, "God is the fountain whence."
2. Scripture reading, Deut. viii.
3. Prayer.
4. Reading of minutes, reports and other business.
5. Hymn, "I gave my life for thee."
6. Discussion of topic.
7. Prayer.
8. Roll call and collection, with Scriptural responses.
9. Benediction.

**"The Debt of Love We Owe."**

"What has thou that thou didst not receive?" How many, I wonder, in reading these words link with them the command of our Saviour, "Freely ye have received, freely give."

Every gift comes freighted with a responsibility, and "unto whomsoever much is given, of him shall much be required." We all know that God in His wisdom has blessed some of us

much more largely than others, yet we all have received at His hand three inestimable gifts—our beloved country, our happy homes, and greatest of all the privilege of worshipping the Giver of every good and perfect gift according to His own appointed way. And with the remembrance of these blessings comes also the thought, what are we doing in return for them?

We who live where "Freedom lights her altar fires," where laws are enacted with as much care for the welfare of the humblest citizen as for the greatest, and where the name of woman is a synonym for all that is brightest, purest and best in the nation, what are we doing for those whose lot is cast in a land where freedom is unknown, in the eyes of whose rulers the lives of a subject is as valueless as that of a worm they would tread under foot, and where the name of woman is associated only with contempt and degradation? We who dwell in happy homes, whose walls resound to the ring of happy voices, where the wife is a crown of blessing to her husband, where daughters rank with sons in the hearts of their parents, and where the law of love reigns supreme, what are we doing for those who dwell where the name of home, with all its sweet and hallowed associations, carries with it no meaning, where the wife is in literal bondage to her husband, the slave of every caprice and whim of an often tyrannical master, where the birth of a daughter is regarded as one of the greatest calamities that can befall a household, and where the dull monotony of life drags its slow length along, uncheered by word or look of love? We who meet Sunday after Sunday to lift our voices in praise and thanksgiving to our God, Eternal, Immortal, Invisible, striving ever to worship Him in spirit and in truth, whose most sacred possession is that freedom of conscience, which is our lawful inheritance, and who rejoice daily in the light of the glorious gospel of Christ, what are we doing for those whose gods of demons are the work of their own hands, whose worship is a thing as material and degraded as their own lives, whose consciences are enchained by centuries of superstition and cruelty, and into the gloom of whose sin-darkened souls no ray from the sun of Righteousness has ever pierced?

Can we think of these things and not cry from the depths of our hearts, "Lord, take of our abundance and

give to them that need! Take of our light and liberty and give to them who sit in darkness and the prison-house!" We cannot break at the feet of our Master the vase of costly spikenard, but we can bring to Him another offering, one most sweet and precious, the complete consecration of our hearts and lives, all that we are and have, to His service, and it may be that one day we, too, shall hear from the Saviour's lips, as did the woman of old, those gracious words of commendation, "She hath done what she could"

E. H. S.

**A. McLean.**

Many have asked about the health of A. McLean, and when he will probably reach home. At last reports he was well. He is now in Australia, and will probably reach America sometime between July 15th and August 1st.

He is greatly concerned about the receipts for Foreign Missions. The needs of our work in heathen lands are now greater to him than at any time in the past. He has been brought face to face with the success of the work being done, with the sacrifices of the missionaries and the pressing demands for an enlargement of the forces. Never before was his enthusiasm so great.

If we reach the \$100,000 line for Foreign Missions by October 1st next, this good year of grace 1896 will be the most joyous in the life of A. McLean.

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## Foreign Missions.

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### A Circuit of the Globe.

A. McLEAN.

*xviii. —The work of the Disciples of Christ in Japan. (Concluded.)*

Two years later it was decided to make Tokyo the central station. It was a good thing in many ways that they went to Akuta in the beginning of the work. Mr. Greathouse, American Consul General to Japan, said that this was one of the causes of the more general dispersion of missionaries over the empire that took place from that time forward. It is a good thing for the workers themselves. The experience gained is invaluable. They were able to preach sooner than if they had remained in a large city where the audiences are more critical. Nevertheless Tokyo was the natural center of the work in Japan. People are constantly going there from all the provinces. From Tokyo they could go out in all directions. The fact that they came from the capital would give them a standing that they could not have otherwise. Before leaving the North they placed the work in the hands of Japanese evangelists. At the present time Saito San has charge of the work in Akita. Noto San lives and conducts services at Tsuehizaki. Kudo San is at Innai. Yokotsura San is at Arakawa. Tasbiro San is at Honjo. Shonai is vacant, but expects to be supplied soon. Kawamura San is at Akodzu. There are chapels at all these points except Innai and Akodzu, and they are arranging to build. The workers in Tokyo visit these churches from time to time. Lately Miss Johnson spent forty days on such a visit and addressed many people. Mrs. Garst spent two weeks and so spoke that ten were baptized.

Several of the workers sent out are no longer on the field. Those in Tokyo and their work are about as follows: C. E. Garst preaches in the city and makes tours into the country. He prepares tracts for general circulation, and does whatever else he can to advance the interests of the kingdom. Mrs. Garst teaches the women and the children and assists in the services. Miss Johnson has a charity school, a meeting for women, a Bible class, and goes out on tours. E. S. Stevens, Dr. Nina A. Stevens, Miss Lavinia Oldham and Miss Mary Riach reached Japan three years ago. Mr. Stevens has charge of one chapel, teaches a Bible class, teaches English in the Young Men's

Christian Association and studies the language. Dr. Stevens teaches a Bible class and carries on her medical work. Miss Oldham conducts three Sunday schools, two charity schools, two Bible meetings for women and one English Bible-class. Miss Riach has charge of the girls' home and training school, conducts a charity school and a Bible meeting for women. Mr. and Mrs. Guy came out two years ago. He has charge of one chapel, teaches a Bible class, teaches English in the Young Men's Christian Association, superintends the buildings in course of erection, and studies the language. Mrs. Guy has charge of a charity school and a Bible meeting for women. Three Japanese evangelists aid the work, namely, Nyshioka San, Imai San and Yoshida San.

Other workers have served in Japan. Five years ago Miss Luduska Witick was sent out by the Belle Bennet Band of Drake University. She is now at home on furlough. She did a good work, and her praises are heard on all sides. Nearly three years ago W. K. Azbil, J. M. McCaleb and wife, Miss Lucia M. Scott, Miss Carmi Hostetter and K. Ishikawa came out. Mr. McCaleb has built a chapel and preaches in it and a station out in the country, publishes a Sunday-school paper and tracts and conducts a Bible-class in his own house. Miss Scott assists in the Sunday services, teaches English ten hours a week, conducts a large charity school; teaches the children singing; assists in the meeting for women, and gives some time every day to the language. Miss Hostetter has a day school, and conducts meetings for women. A suitable building has been erected. She teaches in the Sunday school and has a Bible-class for young men in her own home. In addition, she teaches English ten hours a week in a large school. Ishikawa San teaches in a college for girls, teaches English to several, and aids in preaching. Mr. Azbill returned to America within a year. His purpose was to secure more workers. He is in Japan again. He has a preaching place where meetings are held three times a week. He gives lessons to two Bible-classes in connection with the Meiji-Jo-Gakko, and gives instruction three times a week to a gentleman who is making a special study of Christianity. As he can find time he engages in literary work. He has in preparation two small volumes, one on baptism and one on the history of the New Testament books. With the assistance of Miss Scott and Miss Hostetter, he is arranging to put up a chapel. Miss Alice Miller reached Japan last April. She teaches three

Bible-classes a week, has a class in English in the Sunday-school, with the help of several Christian girls conducts an afternoon Sunday-school, and teaches English four hours a week in the Meiji-Jo-Gakko. If the time needed for correspondence and entertainment and the study of the language is considered, it will be seen that these workers have had their hands full.

The Disciples of Christ stand for precisely the same thing in Japan that they do at home, namely, the union of all believers to the end that the whole world may be evangelized. It is true that most Protestant missionaries cooperate. Still there are differences in faith and in practices that can not be hid. It is no answer to say that Buddhism has many sects. Then there are the wider differences between Protestants and Roman Catholics and Greeks. If all who call upon the name of the Lord could unite, the chief hindrance to the spread of the gospel would be taken out of the way. The Japanese want the very thing for which we plead. They want the Christianity of Christ, and not the creeds, or dogmas, or customs of men. One of the ablest men in Japan says that there are hardly any of his countrymen who are loyal to the creeds and dogmas which constitute the foundations of the several denominations. Common believers, he adds, have been ignorant from the beginning of sects and denomination; but never before have these been so coolly disregarded by the ministers and officers in the churches as now. One prevailing current, throughout all denominations, is church union, and this current is growing stronger and higher and swifter. Leading men in the churches pay most diligent attention to the practical question of church union, and utterly none to the preservation of the denominations. All are waiting anxiously for the time and the man to take the final step toward a glorious reformation in Japan. The Japanese desire and pray for what we desire and pray, that there may be one flock, one Shepherd. Now is the time for us to publish far and wide the truth which we hold, and thereby help the Japanese to realize that which they so devoutly wish.

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

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

Geo. Munro, Minister.

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

#### Services:

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

Wednesday, Prayer-meeting, 8 p. m. Friday, Teachers' Meeting, 8 p. m.

All are cordially invited to these services.

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

#### Lord's Day Services.

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Strangers welcome to all services.

W. D. CUNNINGHAM, Pastor.

Residence, 43 Mitchell St.

**LONDON.**—Elizabeth Street Church.

#### Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. 4 p. m., Preaching Service.

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

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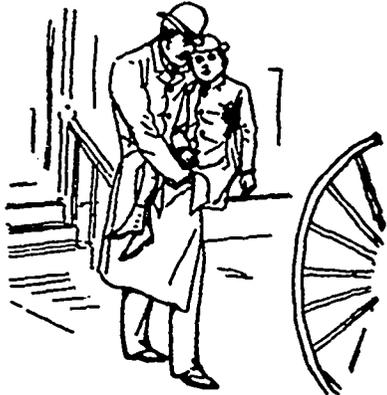
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From the Wolfville, N. S. Acadian.

Mr. T. W. Beckwith is the proprietor of the Royal Hotel, Wolfville, the most important hostelry in the town, and is a man well known and esteemed throughout that section. He has a bright handsome looking son, 13 years of age, named Freddie, who is a lad of more than average intelligence. It is pretty well known in Wolfville that Freddie underwent a very severe illness, though perhaps the means to which he owes his recovery is not so generally known and a statement of the case may be the means of helping some other sufferer. On the 26th of December, 1893, Freddie was taken ill and was confined to his room and his bed until March, 1894. Two different physicians were called in during his long illness. One said he had la grippe and the other that his trouble was rheumatic fever. He was troubled with severe



pains through the muscles of his legs and arms, after three or four days was obliged to take to bed, where he lay nearly all winter, suffering terribly from the pains. He became reduced almost to a skeleton and was unable to relish food of any kind. During his illness he suffered relapse owing to trying to get up sooner than he should. Boy-like he was anxious to get out and enjoy the beautiful spring sunshine and for several days was carried out and taken for a drive. This brought on the relapse. The doctor was again called in, and as he continued to grow worse he was ordered once more to bed. Things then looked very dark, as despite the medical care he did not get any better. At last his father decided to try Dr. Williams' Pink Pills. Soon after beginning their use Freddie began to feel better. His appetite began to return and the pains were less severe. As he continued the use of the Pink Pills he regained health and strength

rapidly, and in about a month was apparently as well as ever, the only remaining symptom of his trying illness being a slight pain in the leg, which did not disappear for several months. It is over one and a half years ago since Freddie took his last pill, and in that time he has not had a recurrence of the attack. There is no doubt that Dr Williams' Pink Pills cured him, and both the boy and his parents speak highly in their praise.

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I have been criticised for an implied comparison in "The Light of Asia," between Buddhism and Christianity. No such object was in my mind. For me, Christianity, rightly viewed, is the crown-queen of religion, immensely superior to every other; and, though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of "The Sermon on the Mount" away for twenty epic poems like the "Mahabharata," nor exchange the golden rule for twenty Upanishads.—SIR EDWIN ARNOLD.

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