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THE DISCIPLE OF CHRIST

AND CANADIAN EVANGELIST.

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

Vol. X., No. 24.

HAMILTON, APRIL 15, 1896.

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.

"What Doest Thou Here, Elijah?"

One of the most striking characters in the Old Testament is Elijah. He stands out clearly on the page of inspiration as a man of mark, of zeal for God. The incident in his life which this text brings before us is worthy of study, and contains for us some useful lessons. It is proposed to use it here to point a moral, if not to adorn a tale. We need not wonder that the good old man was depressed at the time when these words were addressed to him. We become disheartened when we have little in comparison to discourage us.

I propose to make a general and then a special application of the incident.

I.—GENERAL.

"Here" means Ontario. "Thou"—The Disciples.

The Province of Ontario is a large country. Its area is 181,800 square miles, and the last census gives it a population of 2,112,959. That population will compare favorably with any people in the world, whether we consider their moral, social, financial or spiritual condition. The Province is capable of supporting well vastly more people than it now contains. It has

immense undeveloped resources. It is a good country to live in.

Looking at Ontario specially from a religious standpoint we might say, after the manner of the great apostle at Athens, "Ontario is a very religious land."

The last Dominion census informs us that in the Province of Ontario the Roman Catholic population numbers 358,300; the Church of England, 385,699; the Presbyterian, 452,712; the Methodist, 647,518; the Brethren, 9,343; the Lutherans, 15,029; the Regular Baptists, 96,969; the Congregationalists, 16,879; the Disciples, 9,106; the Salvation Army, 10,320; the Bible Christians (we presume the Christian Church is meant here), 7,183.

In Canada the Disciples are credited with 12,763.

What are the Disciples doing in Ontario? What are they trying to do? What right have they to do religious work here? What are they among so many? Why should they not withdraw from this field?

These questions arise, and it is well that they should receive some consideration, even at this convention.

Who are the Disciples of Christ, anyway? What do they stand for? What important truth do they maintain which no other body in the country maintains? Can we draw a clear, broad line between them and all others?

The Disciples claim to stand for the undiluted Gospel of Christ. They make a plea for the union of all who believe in Jesus as the Son of God. They object to all human creeds as tests of fellowship. They claim to act consistently with their principles in this respect. But do not other bodies stand for the same principles? It is certain that others make a similar claim. Disciples say that others do not act in harmony with this claim.

In drawing the lines, we are first confronted with the Paedo-baptist portion of our population. We make an issue with the whole family of P.-B.'s on the question of infant baptism. (Need not take other points.) As we are sure that Jesus never ordained this, we are sure we should do all we can to oppose it, and to do so we must keep ourselves from them so far as full religious fel-

lowship is concerned. We respect them as citizens, and may be glad to engage with them in philanthropic work, but we cannot have church fellowship with them. That would be to give countenance to what we know to be contrary to the will of God. We need not here and now spend much time in discussing this point. Intelligent Disciples see it. Conscientious Disciples regard it.

How is it when we come to the Baptist family? Can we not find a basis of fellowship with some of those who believe in and practice believers' immersion for baptism? Why in particular not join the Baptists of the Regular order? The answer may be given in these words, because we could not join them without putting our necks under the yoke of a man-made creed. Do you doubt it? Then enquire, as I have done, into the constitution of Regular Baptist Churches, and you will find that under them all lies (virtually) the New Hampshire Confession of Faith. Examine the title-deeds of Baptist Church property and you will learn that the Baptists are a creed-bound people with all their profession of N. T. Christianity. It matters little that the creeds are not brought to the front as formerly; they are there all the same. Scratch a Baptist and you will find a Baptist still.

And in like manner of other immersionist bodies. An examination of their doctrines and practices reveals the fact that by excess, or by lack, they violate the N. T. order. They add to or take from the scripture conditions. And so we may say that the Disciples are here, and by the help of the Lord intend to stay, because the demands of a good conscience require it. When we know the will of Christ, we are not only to do it, but to TEACH it. We could not teach the will of Christ fully in the Baptist Churches. The teaching which is accepted and enjoyed among Disciples would stampede a Baptist Church. If our preachers could not have liberty to speak freely in the Baptist Churches, our brethren cannot become members of Baptist Churches without disloyalty to Christ. This is the point, brethren.

So then we are needed here for the

advocacy of pure apostolic Christianity. That our principles are sound and Scriptural, we are sure. If any one should say that we are not faithful to our principles, let us hear him attentively, and if we find him right, correct ourselves.

How should union talk and union sentiment affect us? Should we relax our efforts? Good soldiers do not lay their armor down because of the prospect of victory. A great deal of the union talk is mere talk. Press the matter and you will soon find that union on Scriptural principles is far away. We are sure that those who expected most from the Christian Endeavor movement in the line of Christian union must be getting disappointed. See how the leaders in the Methodist Church are heading off the Christian Endeavor international, interdenominational work!

One has to get a little on the inside track to understand how strong is the feeling against the C. E. Union on the part of those who direct the policy of the Methodist Church in Canada. And what is most significant is, that it is not the old men only who are working for the Epworth League, but active and energetic young men as well. And there is not the slightest doubt but that for C. E. pure and simple in the Methodist Church in Canada, the temperature is falling all the time.

Then look at the Baptist Young People's Union, what does that mean? It means that the leaders among the Baptists fear the effects of the C. E. Union upon their young people. For our part we find it impossible to believe that there is a future for the C. E. Union in Canada. It has almost run its course. It has served its purpose, perhaps, in the providence of God. It has demonstrated that Christian union to be stable must be on a solid basis of New Testament truth, and not on the shaky basis of sentiment. Truth is not furthered by ignoring truth, but by resolutely affirming it.

So we repeat that the Disciples are here in Ontario to stand for the religion of the New Testament pure and simple; to protest against all popery in Catholicism or in Protestantism, to say, to urge, and to maintain, that Christ and

*This paper was read at the Annual Meeting at London last June. It was then urged that it should be published in the Disciple. The writer appreciated the compliment, but deferred publication, mainly through lack of space. It is now given in the hope that it may aid in stimulating the Disciples to heartily support the Home Mission work of the Co-operation Society.

Christ alone is Lord, and that to meddle with the conditions on which He is pleased to receive people into His Church is to commit a great sin in the sight of God and before men. This is the great cardinal principle of our movement. Let our young people apprehend it and appreciate it, and then they will be zealous and enthusiastic for its propagation.

2. SPECIAL.

(1) To those Disciples who may have become discouraged, and be inclined to think that there is no use in our trying to build up churches in this country, what shall we say to them? This: That it is always right, trusting in the God of truth, to maintain the truth. That it is always wrong to forsake the truth. We would ask them whether they have done their full duty for the advancement of this good cause?

(2) To those who may fear the methods which some of us think are permissible. We do not say that you must work with us, though we would be very glad if we all could work together comfortably. But we do ask you, if you are really doing your best to advance the interests of the religion of Jesus Christ in this land of ours?

(3) To those who *have hope*, but who have not *been doing their duty fully*, "What doest thou here, Elijah?" What have you to say for yourself? Are you ready to give account of your stewardship to the Master?

(4) A word to those of our people who are blessed with an abundance of this world's goods: Brethren and sisters, have you done *your part*? Have you given according to your ability? Have you stood idly by while others have been struggling? Have you been saying, if the cause were in a more hopeful state you would do something handsome? Rich people do act that way some times. We have known them to do so. Some at least of the wealthy among the different religious bodies in the country give largely to the mission and educational enterprises of their churches. Are they more zealous than you? May it not be that one reason why our work does not prosper as you would like to see it prosper in Ontario is because you are withholding from it the support you are able to give? More generous contributions while you live, and a substantial recognition in your wills, may be your duty.

(5) "We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

These are great days, brethren. They are fraught with mighty issues for the

cause of Christ. We fear not the final result. The Lord Himself is with His people. Nevertheless He requires of His people that they be faithful, "always abounding in the work of the Lord, forasmuch as they know that their labor is not in vain in the Lord."

CONCLUSION.

The demands of the work in Ontario is a topic to be considered later on. I need not therefore dwell on that. But I shall not consider that I have spoken in vain to-day if I have aroused to new life the sleeping energies of any Disciple of the Lord; if I have stirred to new resolves any of my brethren, old or young; if I have warmed the hearts of any with a new enthusiasm for the truth and for the honor of our Lord and Saviour Jesus Christ.

GEO. MUNRO.

The Lord Is My Shepherd.

ANNA D. BRADLEY.

One can scarcely read the Psalmist's beautiful song of triumph without gaining fresh spiritual light and strength with every additional study.

Even in my humble experience it has been blessed to me so often and in such varied ways. Go to it when I will, I find it to be a never failing fountain from which flows to me unnumbered blessings, and adapted to my every possible condition.

And to-day, if the friendly inquiry should be made of me, "Mrs. Bradley, what is your income?" I believe I could not resist answering, "The Lord is my shepherd, I shall not want."

And what is my boundless, never-failing income, is also the rightful income of every trusting child of God. The promise stands sure and steadfast, and you and I—oh, doubting, trembling brother, sister—have no need, nor even right, to be afraid. Oh, rest secure and realize that we cannot want, because our Shepherd is the Lord.

Ah, what a loving Shepherd is ours, and how tenderly He guards and shields His own. Listen to His pledge, "No good thing will I withhold from them that walk uprightly." "Commit thy way unto the Lord; trust also in Him, and He will give thee the desire of thy heart." "Ask what ye will, in My name, and it shall be done unto you." "Come unto Me, all ye that are weary and are heavy laden, and I will give you rest." All this, and so much more, He says to us because He is our Shepherd, and He is determined that we shall not want.

"Ah," says one, "I know, for I have often put His promises to the test, that my bodily wants will ever be

supplied. Often have I been brought to very narrow straits indeed, but I have always found a way of escape. I have never really had to want for food, for shelter or for raiment. But it is my spiritual being that causes me such unrest. I am not satisfied with what I am. I shrink where I should be brave; I doubt when I should be upheld by faith; I am dwarfed—so pitifully dwarfed—when I fain would expand and grow continually in grace."

Alas, this, but too often, is the sad heart cry of many a blood-washed, blood-bought child of God.

But we need not despair. The dear old Psalm which has so often been our strength and comfort in by-gone days, comes to us again and reminds us where all these priceless spiritual treasures can be found. Remember that no good thing can be withheld by us if we are children of the King.

Faint heart, dost thou need courage? Then hasten to the flowing fount from where true courage can be supplied. The Lord is my Shepherd. What more natural than that I should ask Him for the longed for courage? I know He will not refuse, for He has promised that I shall not want.

But that is not enough. I want my evil, questioning doubts all slain. I want a higher, stronger faith that all is well. Well, for this, as for every thing else, the Lord is my Shepherd. His word is pledged that I shall not want, and this higher faith He will give to me.

But I am not satisfied with my progress. My Lord's command is that I grow in grace. Keenly I feel that I am not doing this, and yet I do so long to grow.

And still to every wish of my soul, expressed or unexpressed, I hear the same glad whispered refrain, "The Lord is my Shepherd, I shall not want." His guiding hand will lead me, if I but follow on, to pastures green, to where slow, true growth is possible.

In brief, from the moment when we can truthfully say, "The Lord is my Shepherd" all good things are held in reserve for us to be given to us as we have need. Never, never shall we be allowed to want.

Just try to imagine the wonderful balance there is placed to our credit. As the spirit grows in grace and knowledge, new needs will constantly arise, but there is no need for economy in the use of grace. There will come no lack, for fresh supplies will be continually furnished as rapidly as I will use that which is already mine, for the Lord is my Shepherd and I shall not want.

Congregational Singing.

Direct teaching, command, approved example, legitimate inference and implication, are ways by which we learn Scripture truths.

Singing psalms, hymns and spiritual songs is a Christian's privilege and duty. See Col., Eph., etc. To sing *certain* compositions is to worship God, or Christ, and in the congregation should be practised standing. Many pieces are sung in which there is no idea of worship. Disciples ought to try to know *how* to sing, as well as to pray or preach. That singing was practised in the congregations during apostolic times scarcely admits of a doubt. After the disciples "broke bread" the first time "they sang a hymn." True, the kingdom was not then fully "set up." The *elements* were there. And it would be reasonable, right, logical, to conclude that, when the Master said "As often as you do this," "This do in remembrance of Me," an example was set. Paul taught the congregation at Ephesus as follows: "Speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord," chap. v. 19. And to the Colossians, chap. iii. 16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." He also taught the church at Corinth a lesson on the *how* it should be done. In chap. xiv. he gives instructions to the congregation when assembled, on speaking, praying, giving thanks and singing. They were not to sing in a foreign tongue, but with spirit and understanding, praising God, or Christ, with the spirit, so that all could understand what to sing. (A salutary lesson for many moderns.) Therefore I learn, from implication, inference, from example, that singing was part of the worship in the congregations in apostolic times. A brother said, some years ago, that the songs and prayers in the days of the apostles were inspired; and we might infer that one would do the singing for the whole congregation. If this occurred it would be an exception. The first mention of congregational singing found in the New Testament, when the Master and His disciples set us all an example, is phrased this way, "And they sang a hymn." Concluding let me just emphasize the words, "they sang." C. J. L.

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Hamilton.

It is very gratifying to us, and no doubt will also be to the brethren in the Province who have been interested in and have been supporting the Home Mission work, to know that there is a very decided improvement in the appearance and prospects of the church in Hamilton. All departments of the work are in a healthy and hopeful condition. The Sunday evening services are more largely attended than ever in the history of the church. In fact, we have proved that we can have our house full, gallery and all. The Sunday-school is growing and getting constantly into better shape for its great work of teaching the Word of God.

The Young People's Society is doing a most wholesome work, which tells in many ways.

Recently a Children's Mission Band has been formed, which has already 61 paying members. It is never safe for uninspired people to prophesy until after the event, but the present indications in Hamilton are that a new era has dawned, and that very encouraging things may be looked for in the near future. There has been a number of baptisms lately, and some Disciples are coming to us from other places, all of which is cheering to us here, and will impress our brethren of the Co-operation with the idea that it is not vain to expect that a good strong church can be built up in Hamilton G. M.

Bridgeburg.

In response to your request for some items of interesting news from this point, I send you the following:

Since the last communication from here, Bro. E. W. Allen, pastor of Forest Avenue Church of Christ, at Black Rock, Buffalo, has been preaching regularly for us with great acceptability. In the latter part of February, Bro. Allen commenced a series of Bible study meetings of a most interesting and instructive character, but, owing to the very bad weather that prevailed, the attendance was light, and the meetings were deferred for better weather. As a result of the study, our people, as well as a few outside, know more of Bible truth than they had ever known.

Arrangements have just been made with Bro. Allen and the brethren at Black Rock for him to continue preaching for us; and we purpose holding a social gathering next week for Bro. Allen and his wife to meet us all and get to know our people.

We now have bright prospects before us for growth. The aid we received

last year from the Co-operation Board was very helpful to us, enabling us to keep Bro. McDougall much longer than we would have done alone. We shall always feel the good effects of that well timed help.

Our young people are anxious to have special services as soon as practicable. All the branches of our work are progressing fairly. We thank and praise God for His wonderful love and grace to us.

The DISCIPLE is always a welcome visitor, bringing, as it does, items of news from our brethren in other localities, as well as reminders of our duties and privileges in our Master's service. May our Heavenly Father richly reward your efforts to bring before us faithfully important and pertinent truths.

JOHN J. JAMES,

March 23, 1896.

London.

The church in London has enjoyed another year of prosperity. About 90 have been added, mostly by baptism, making the net membership nearly 200. Our debt has been reduced by \$200, leaving \$2,000 unpaid. We hope to make a further reduction in September next.

As the readers of the DISCIPLE OF CHRIST have already been informed, our church building is now too small to accommodate our Sunday evening audiences. Large numbers have frequently been unable to find seats and have been obliged to go elsewhere. It is absolutely necessary that steps be taken to increase the seating capacity with as little delay as possible.

Our Sunday-school has now an attendance of from 160 to 170. For want of room in the lecture hall, it has been found necessary to divide the school, the senior classes meeting in the main building.

Bro. Geo. Fowler has proclaimed the whole truth forcibly and fearlessly. Emphasis has been laid upon the first principles of the Gospel to such an extent that the whole neighborhood is leavened. To this fact may doubtless be attributed the pronounced failure of our immediate religious neighbors to add to their numbers by a partial presentation of the truth, notwithstanding the strenuous efforts in that direction during the past winter.

F. M.

London, March 24th, 1896.

Thousands have tested the great building-up power of Hood's Sarsaparilla and have found renewed strength, vigor and vitality in its use.



Weak, Tired, Nervous

Women, who seem to be all worn out, will find in purified blood, made rich and healthy by Hood's Sarsaparilla, permanent relief and strength. The following is from a well known nurse:

"I have suffered for years with female complaints and kidney troubles and I have had a great deal of medical advice during that time, but have received little or no benefit. A friend advised me to take Hood's Sarsaparilla and I began to use it, together with Hood's Pills. I have realized more benefit from these medicines than from anything else I have ever taken. From my personal experience I believe Hood's Sarsaparilla to be a most complete blood purifier." Mrs. C. CROMPTON, 71 Cumberland St., Toronto, Ontario.

Hood's Sarsaparilla

Is the Only

True Blood Purifier

Prominently in the public eye today.

Hood's Pills easy to buy, easy to take, easy in effect. 25c.

London: From the Preacher's Standpoint.

Being asked to write an article for the Home Mission number of the DISCIPLE, I intend to write about London, and not about other churches. We want facts, and not sentiment, if we expect a good collection May 3rd. London is the youngest mission of the Disciples in Ontario. Thus far it has been one of the most prosperous and encouraging. We read of what our brethren in the States are doing, but many have shaken their wise heads and said that it was impossible to do such work here. Our cause in London emphasizes that it is possible to do great things, even in Ontario. In four years we have grown from a beginning of six to a membership of two hundred, and have had our appropriation reduced one-half—from \$800 to \$450, and this with a large church debt, in the midst of one of the worst financial depressions of the century.

London is the strategic point of Western Ontario. It is in the center of one of the finest agricultural communities in the world. The outlook is bright. Brethren of the province,

stand by the work! Give it your financial support and your prayers. Without your support in the past this work would not be done. It is a monument of your liberality. In a few years, with God's help, you will see a strong, self-supporting church in London, with missions in the city and adjacent districts. This work has been done, not by special service, but by continued and persistent effort.

The first principles of the gospel have been preached as well as going on to perfection. We have not been ashamed to preach faith, repentance, confession, baptism, remission of sins, gift of the Holy Spirit, faithful continuance and eternal life, even if our grand old pioneer fathers did preach the same old Jerusalem Gospel. We have nothing new.

Brethren, a strong pull, a steady pull, a pull altogether and the work springs forward.

To God be the glory and the honor, and the power for ever and ever.

GEO. FOWLER, 376 Lyle St.

Owen Sound.

In reply to your enquiries as to the present standing and work of this congregation as looked at from the preacher's standpoint, I may say:

That we have many causes for thankfulness, and but few reasons for discouragement. It is quite possible, however, that you might do better than apply to the preacher for a general statement of the work in any congregation. Preachers are sometimes very human, and a little prejudiced when their own work is concerned.

1. As to discouragements. We have lost by removals several members, who were helpful and whom we regret. This is of course the common lot, but is more severely felt by small congregations. 2. The continued depression has affected us financially. Men out of work cannot give, however willing they may be. 3. Our work amongst the poor has been a heavier charge than usual this winter, and God's poor cannot be neglected. This is a trial so far as the poor are concerned, but a blessing so far as the church is concerned, though it makes life a little harder for all of us and hinders us in some other fields of work. We are sometimes led to envy the churches who can raise all the money they want, while we and others are hampered on every side by lack of dollars to accomplish what dollars were meant to do. But the Lord knows all about that, and for this we are thankful.

These are about all the discouragements.

Now as to the causes of thankfulness. First and of most importance, a real spiritual awakening amongst our young people, which is manifested in increased activity along all lines of usefulness.

2. A growing Sunday school, indeed a full Sunday school, and no space to grow, because we have no money to enlarge our building and no more can be crowded in.

3. More outside hearers at our services than ever, but we have room enough yet for more.

Then we are in peace, are earnest, hopeful, active and trusting in the Lord.

Our standing in the eyes of the community is of the highest, and I hope it is good in the eyes of the Lord, which is of more importance still. We have had four baptisms during the last month and two confessions last Sunday night.

JAS. LEDIARD

Devotion of the Ontario Churches to the Ontario Co-operation.

Our union as a people is not an ecclesiastical one: it is not a dogmatic one; it is something better than either, and it is Scriptural. It is simply the union of co-working (working together) with one another and with Christ for the advancement of His cause.

It has been said, "You can't hold together, for you haven't a creed." Through our Missionary Society, the only working bond among our churches, we are to demonstrate the falsity of this prediction.

The Cecil Street Church in Toronto has had a prosperous year, as the readers of the DISCIPLE have noted from time to time, and as may be seen from our annual reports. Last year we gave a liberal offering to the Co-operation, and we are planning to do as well, or better if possible, this year. We have not forgotten that the first Lord's Day in May is the date for the offering. We are making the work of the Co-operation a matter of prayer. It will be remembered that last year we published a series of subjects which we used in our prayer meetings previous to the offering.

The following are our subjects for this year.

April 15th—Prayer for the Ontario Co-operation. "We are laborers together with God." 1 Cor. viii. 9

April 22nd—Beginning at home and working outward. "Ye shall be witnesses unto Me both in Jerusalem and in Judæa, and in Samaria, and unto the uttermost parts of the earth." Acts ii. 8.

April 29th—Prayer for the Churches of Christ in Ontario. "Finally, brethren, pray for us that the word of the

Lord may have free course and be glorified." 2 Thess. iii. 1.

We are anticipating the June meeting with pleasure, hoping to enjoy the fellowship of many brethren from all parts of the Province.

W. J. LHAMON,
435 Euclid Ave., Toronto.

The Sunday School.

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

Annual Sunday School Report, Cecil Street, Toronto.

We have on the roll 214, an increase of 38 over last year; with an average attendance of 139, an increase of 26 over last year's average.

49 new scholars during the year were added, while there were 11 withdrawals.

During the year, besides paying for the usual expenses, we have given \$10 to Church Building Fund and \$1.50 to Children's Shelter.

During the year we have contributed regularly to missions, taking an offering every Sunday, and have raised \$50.46, half of which goes to Foreign and half to Home Mission work.

The Bible class, under the able leadership of Bro. Lhamon, has become a large factor in the school, while the infant class, under Mrs. Malcolm, is about one-quarter of the whole school. We need a Sunday-school room for our growing Sunday-school and growing needs. And when we get it, our Sunday-school will go forward with greater bounds than in the past.

The above is a synopsis of our annual report, read on March 24th at the annual church meeting.

J. L. LEARY, Sept.

Don't Tobacco Spit or Smoke Your Life Away,

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"Diligent In Business."

"Ye serve the Lord Christ." Col. iii. 24.

Paul in his epistle to the Romans tells them to be not slothful in business, but fervent in spirit, serving the Lord. We should, therefore, work diligently in singleness of heart, not with eye service as men pleasers, but as the servants of Christ, doing the will of God from the heart. With good will doing service as to the Lord, and not to men.

It is said that "the world owes every man a living," but it is also true that every man owes the world a certain amount of good, honest work. 2 Thess. iii. 10.

We must be about our Father's business, and the King's business requires haste. This life is all too short, there is no time to waste, no time to spend idly or carelessly. As the old monk expressed it, "I shall pass this way but once, any good therefore that I can do, let me do it now; let me not defer it or neglect it, for I shall not pass this way again."

The main business of a Christian's life is to win souls to Christ. Not that all are called to be preachers or teachers, for many souls are won by the consistent life of a lowly Christian, who has no gift of eloquence, but whose deeds are like those of his Master. Men read the lives of Christians more than they read the life of Christ. Let us therefore give all diligence to serve our Lord aright. Let us do day by day the things God gives us to do. Let us care nothing for praise or blame so long as we have done what we knew to be God's will; we must leave the result in His hand and be content.

The Arabs have a proverb like this: "There are three things which *never* return—the spent arrow, the spoken word, and the lost opportunity." Some one has said that the only sad moments in eternity will be those spent in thinking of the good we might have accomplished and did not.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel,
You were hurried too much to say.

The loving touch of the hand, dear,
The gentle and winsome tone,
That you had not time or thought for,
With troubles enough of your own.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion,
That carries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heartache,
At the setting of the sun.

Let us then gird on our armor and with renewed zeal and earnestness enter the fight, being ever watchful to embrace each opportunity to do good.

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C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Feb. 19. *What we should be doing to save the lost.*—Luke xv. 1-10.

It is a most lamentable fact that over half of lost humanity has never heard of the Babe of Bethlehem, of Jesus of Nazareth, of Calvary, of the resurrection morn, of the triumphal ascension, of the Saviour's love and power to rescue and redeem. This is not all. There is a condition almost worse than the heathen. They have never heard, and at the least they are not so responsible; but in the Christian nations where Jesus is proclaimed daily, where church doors swing open to invite the heavy laden, where Sunday schools are established to train and save the children, there are nearly two-thirds of the men and women out of Christ, in a more dangerous condition than the most degraded of the Hottentots. In the city of London for every young man in the church doing active work there are ten who know not Jesus, and many of these are seldom seen at the church services. If this class is fearfully responsible, may it not be that the church is equally responsible? Have we been in earnest to save? Have we studied of Jesus to know how to win souls, or have we adopted our own weak methods? Has the Gospel, the old Jerusalem Gospel, been proclaimed in love? Have we been wrangling and quarreling over human dogmas and questions of expediency instead of preaching and acting and living the Gospel of love?

In the past much work has failed and many talents have been hidden for lack of method. Order, not confusion, is Christ's way. Christian Endeavor has stepped in to help train and prepare workers.

There are many reasons why we should put forth more effort. Because of (1) the mighty value of human souls; (2) the example of our Master; (3) loyalty to Christ in obeying His commands, and (4) the brief time we have to work.

In what way can we do something to save the lost?

1. We are not half endeavoring to live the Christ life. Too many of us are inconsistent. We are not Christian enough in our dealings and relations with our fellow men.

2. Interest ourselves to bring the unsaved to the preaching of the Gospel.

3. Do all possible to reach the children for our Sunday schools.

4. Be in earnest, be active and constant in the service of God. There are too many churches asleep. We are

saved, and that is all that is necessary. If we are not interested in the unsaved, it is a sure sign that as to our own salvation we are mistaken.

5. Give liberally to support the Home and Foreign work, and do not forget to help to support our new college for the education of young men.

April 25. *Choose the good part.*—Luke x. 38, 42; Matt. vi. 31-34.

From the day that Adam and Eve chose to disobey their God, the majority of the human race has determinedly refused to choose the good part. Christ has impressed upon man the necessity to seek or choose first His kingdom and His righteousness. We are so anxious about the things of sense. In the mad rush for the bright, glittering baubles of this world we neglect the one thing needful. If we should pause in our reckless career to think of our relationship to God, of His goodness and mercy, we would not postpone to a later day the submitting of ourselves to Him and the sanctifying of the Saviour in our hearts as Lord. The convenient time seldom comes. Some are trying to gain the world and its applause, and at the same time win heaven; but it is folly to try to serve the Lord and other gods. Yet there are a great many who think that there is no harm in giving a little service to some special national god, or neighborhood god, or family god, or private god, so long as the God of gods is recognized as above all other gods. And so it is that some favorite occupation, or amusement, or vice, that is clearly not consistent with the whole-hearted service of God, keeps back a young man or a young woman, a bright boy or a lovely girl, from both joy and growth in the service of God. To such persons to-day, as to the Israelites of old, the call of God's representative should be, "Put away the strange gods that are among you and incline your heart unto the Lord."

When Jesus visited the home of Lazarus, Mary found no place to suit her but at the feet of the Saviour, learning the great truths of His kingdom. Martha was more solicitous about the entertainment given to the Master. She was cumbered or distracted about the preparation of the dinner, and in this same fretful, worrying mood complained to Jesus that Mary had left all the work for her to do. Jesus gently and lovingly taught her that it was foolish to be so anxious about those things that pertained to the body. The spiritual life is more important than the earthly. Mary has been learning of the heavenly kingdom. This is the most important. She has chosen the good part.

This excellent lesson should not be lost. Let us make sure of heaven.

"Life offers but two alternatives. On the one hand is God, with His gracious gospel of love, and plentiful stores of blessings. On the other is all that is at enmity with God—the world, the flesh and the devil—promising, but disappointing; alluring, but to destroy."

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at 8:15 p. m.

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

GEO. MUNRO, Minister.

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

Services:

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

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

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

Lord's Day Services:

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

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

LONDON.—Elizabeth Street Church.

Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2.30 p. m., Sunday-school. 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. Seats Free. All Welcome.

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HAMILTON, APRIL 15, 1896.

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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.

Home Missions.

We intimated in the last number that we might have something to say in this paper on the subject of Home Missions. But now we are somewhat at a loss when we consider how much of the space in this number is already taken up by the editor. We feel like just referring the reader to the address, "What doest thou here, Elijah?" and allowing him to take that if he will as our contribution to the Home Mission number.

But as we consider the matter, and cast about in our mind what further word we might add to incline our readers to stand by the Co-operation, the thought comes to us that it may not be out of place to refer to an unfortunate misunderstanding, or difference of opinion, that has arisen among the friends of the Co-operation with regard, not to the Home Mission work, but to educational matters. We do not propose to enter into a discussion of those matters, nor to express any opinion as to the merits or demerits of the questions of difference. They are such differences as may arise among honest men, devoted to the one good cause, and we think, too, are such as will yield to patient investigation and mutual forbearance.

Our present plea is, that the work in which those differing on educational matters have a common interest should not be allowed to suffer. The Home Mission work has for some years been a bond of union of a very pleasant character among a large number of the Disciples in Ontario. It would be more than a pity if now, when they are seeing more and more of the fruit of their united labors, the evil genius of discord should step in to mar the fellowship and hinder the work. We are, we verily believe, on the eve of much better things for the cause we all love in Ontario. It is a time for action, for union, for conciliation.

We send a fraternal greeting to the brethren, with this word of exhortation: Let peace reign, let harmony prevail, let love of the brethren continue, let the good work go on.

Congregational Singing.

Over the well-known initials, "C. J. L.," on another page, will be found an article on "Congregational Singing." We have read it with care, but we fail to find the example of, or command for, congregational singing in a New Testament church. The example cited is not appropriate, because it happened before the crucifixion, resurrection and ascension of our Lord. Moreover, it cannot be proved that the singing of the hymn was any part of the institution of the Lord's Supper. Besides, when Paul in 1 Cor. xi. refers to what he had received from the Lord in regard to the proper observance of the Lord's Supper, he says nothing about singing a hymn.

For the rest, if the reader will attentively consider the passages quoted by "C. J. L." he may note that all that they enjoin may be carried out without congregational singing. If we keep in mind that "Solo" singing was a gift, as the Apostle Paul intimates, it is easy to see how his exhortations to "teach and admonish one another in psalms" could be carried out without congregational singing; in fact better *without* than *with*. Congregational singing, we think, has it uses, but it can not take the place of solo singing—the only kind of singing, let us repeat, that can be shown from Scripture to have been practised in New Testament churches. And here let us say to our brethren that it does not comport with our high claim to be Christians after the New Testament pattern to neglect, as we have so largely done, to cultivate and exercise this most excellent gift, which when exercised by Christians according to the rules cited by "C. J. L.," tends so much to edification and comfort.

About Names.

We have, as occasion seemed to demand, had a word to say on the subject of "Names." Our people in the States are considerably exercised on the question just now. We think our readers will be interested to read an article by the President of Bethany College, which we give in another place. Whenever we read anything from his pen we feel to exclaim, "Commend us to a clear-headed man."

There is a great deal of confusion of thought exhibited by sundry scribes, who, to use President McDiarmid's expression, "have been nibbling at" the name problem.

Two or three things ought to be plain to any one who can put two and two together. One is, that "We" are a people. Another is, that being a people it is necessary that we should have a name. A third is, that if we do not give ourselves a name other people will. And a fourth is, that it does not satisfy the demands of the situation to say that we are willing to wear any name by which the followers of Jesus were known in the days of the apostles. We require a definite, distinctive name. That great man, Alexander Campbell, saw that, and was not afraid to openly recognize the necessity. Why should we be?

Some of our people seem to think that if all who profess and call themselves Christians would lay aside their sectarian names, and be simply known as Christians, our battle for union would be won, and "We" might drop out of sight. Vain hope, brethren. People must first lay aside their sectarian ideas and practices, and then the name would be an easy matter to settle. Many seem to think that the name would be "Christian," but we are inclined to think that it would be the name by which the Lord loved to call His followers, "Disciples." In that day there will, we opine, be no controversy about the big D and little d. It will possibly be felt that in order to do justice to the beautiful and suggestive name, by and by, it will be proper to spell it thus, "DISCIPLES."

We have been pleased to observe that our brethren in the Maritime Provinces speak of the "Home Mission Board of the Disciples of Christ" in that region. We wonder almost that the good sisters down by the sea had not followed the example thus set them and called their organized work, "The Woman's Missionary Society of the Disciples of Christ in the Maritime Provinces," instead of following the example of the sisters in the States. And so with our sisters in Ontario;

how much better would it be for them to stick to the appropriate, distinctive, euphonious name adopted at London last year than to go back to the old indefinite name! We have a strong impression that when the Auxiliaries come to consider the matter, they will send their delegates to Toronto instructed to favor the permanent adoption of the name, "The Woman's Missionary Society of the Disciples of Christ in Ontario."

We have some other reflections to offer on this topic, but must defer them to another time.

Omnibus.

The cords which bind together the brotherhood of mankind are woven of a thousand strands.—FROUDE.

Respectfully suggested to two able United States contemporaries, "If you cannot keep Cooley, keep cool."

We are glad to notice that the contributions this spring are so far in excess of what they were at this date last year for Foreign Missions.

How did people first depart from the primitive faith and practice? How do they now? "History repeats itself." Moral: "Stick to the Book."

This is the last number of volume ten. Have you paid for your part of it? Look at the date on the label. If you are behind, please pay up now.

The Hamilton Times makes the sage remark: "One of the mysteries of life is how religion makes the progress it does with so much human handicap against it."

We expected to have had for this number letters from the other mission points, but up to the time of going to press they had not arrived. We are pleased to be able to give so much of an encouraging nature. The Home Mission work is bound to prosper.

The Ontario Lord's Day Alliance held its annual meeting in Toronto recently. They did not pay any attention to the way in which milkmen and domestic servants are oppressed on the Lord's day. Perhaps they have not an ear for the milk bell, and the rattle of crockery in the kitchen.

We had thought of condensing eight or ten of Bro. McLean's letters and catching up to him that way. But some friends spoken to about the matter so energetically protested that we have concluded to give them in full. We do not need to tell our readers that they are interesting.

Many people who have been brought up with the Bible have not discovered that it is quite an interesting book to read. Indeed some people find it exceedingly interesting. It will pay you to get well acquainted with the Bible. There are some very good things in it—almost as good as you find in your daily paper.

The annual meeting of the Hamilton Branch of the Bible Society was held last week, and as usual was slimly attended. One would think that those, at least, who are demanding that the Bible should be read in the Public Schools would take an interest in the Bible Society. We are pleased to note, however, that the Hamilton Society raises considerable money every year.

We intend, if possible, to make some improvements in the paper. We have been noting the criticisms of our friends, especially of those who take the paper and pay for it, and we shall try to meet their views. A common complaint is, "Too many advertisements." The way to remedy that defect, if it be a defect, is to help us to increase the number of paid-up subscribers.

Knoxonian, in the Canada Presbyterian, warns young men that the Presbyterian ministry in Canada is overcrowded. He is probably right; but is it within the province of man to regulate the number that are "called?"—*Hamilton Spectator*.

What makes the editor of the *Spectator* ask such questions? Surely he was not brought up on the Shorter Catechism.

On the evening of Easter Sunday Col. Robert G. Ingersoll delivered in a Buffalo theater one of his lectures in which the Christian religion is ridiculed and denounced. His audience was small. On the same evening many churches in the same city were crowded with devout people who gathered to celebrate the anniversary of one of the great facts upon which the Christian religion is founded. As between Jesus Christ and Robert G. Ingersoll, the odds are still in favor of the Carpenter of Galilee.—*Hamilton Spectator*.

MONTREAL, April 13.

"In the name of the Catholic minority of Manitoba, that I represent officially, I ask the House of Commons to pass the whole Remedial Bill as it is now amended. It will be satisfactory to the said Catholic minority, that will accept it as a substantial, workable and final settlement of the school question, according to the Constitution. A. D. Langevin, Archbishop of St. Boniface."

There is "richness" for you. "Final settlement." Ah! Mr. Langevin, "Tell it to the marines." The Re-

medial Bill is sick nigh unto death. It will scarcely get a decent burial, and will have no hope of a resurrection. And that will be all the better for the Catholic minority of Manitoba.

Co-operation Notes.

CONTRIBUTIONS.

R. N. Price, St. Thomas.....\$5 00
John Darroch, Harriston. 5 00

The Board met in Guelph on Good Friday. All the members, save one, were present. The coming annual meeting will be held in Toronto, Cecil Street Church, beginning Tuesday, June 2nd. The meeting will remain in session until Friday morning of the same week.

It was found that about \$1,100 should be raised before the end of the Co-operation year to enable the Board to give all the assistance recommended by the last annual meeting.

Envelopes for the May collection will be sent to all the churches. Let some one see that they are distributed among the members. A circular is being prepared and will be sent to be read from the pulpit.

We again request those churches expecting or desiring help from the Co-operation Board another year to send to the Corresponding Secretary for blank forms of application. Let this be done before the first of May that the Mission Committee may have sufficient time to study the situation before the annual meeting.

Now for a liberal May collection for Home Missions. Let every church and every Disciple give something and the aggregate amount will be large.

T. L. FOWLER, Cor Sec.
Box 1093, St. Thomas.

College Notes.

CONTRIBUTIONS.

Dugald Brown, Sheriff, Elgin. . . \$ 5 00
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ST. THOMAS, April 13.—The Volunteer Band of the College wish to tell, through this your mission number, of the work they are doing. We held our last devotional meeting on the fifth, and a very enjoyable time was spent,

At the previous meeting of this Band it was decided that we should hold an educational meeting every fortnight. On Wednesday, the 8th, we met at 7.30 in the College room to study the geography of China. Miss A. Hicks (president) gave a very full description of the government; Miss Miller, though absent through illness, sent an excellent paper on the people; Miss Nolan told us very clearly of the curious modes of worship; Miss Stansbury dealt quite cleverly on education; H. Erwin Stafford (secretary) explained the physical features from the map, after which the President closed the meeting. Our Band now numbers seven. At our last meeting Miss J. Service, of Michael Reese Hospital, Chicago, was accepted as a member. We would like to receive any word of instruction on mission study from any older Band.

COM.

The final meeting of the Philomathian Society was held last night in the Church of Christ. Addresses were delivered by N. D. Wells, W. M. Logan, H. E. Stafford and J. H. Coultard. The society then adjourned to meet first week in October.—*St. Thomas Times*.

The Commencement Exercises of the Philomathian Society of the College of the Disciples, St. Thomas, were held in the church, St. Thomas, Thursday evening, April 2nd. We expect to have a full report for next paper, and so merely say now that the exercises were interesting, and very creditable to the participants, and indicative of the good work the College is doing.

G. M.

Obituary.

FLEMING.—Died at Kilsyth, April 3, Donald Fleming. A large family are left to mourn the loss. No earthly parents! May God direct them. Bro. Donald was well acquainted with the Christian scriptures. Spoke to the church frequently on the first day. He passed through some severe trials, but has found sweet rest in Jesus. Many friends and neighbors followed the remains to the cemetery. COM.

What some men call conscience is, in many cases, nothing but obstinacy and perverse doggedness. A good conscience, purified by truth, is a safe and convenient thing to handle, but a perverted conscience, which is the infallible guide of many persons, is a perennial mischief-maker in Church, and a breeder of untold evils in society. Beware of the man of an overdose of conscience.—*Ex.*

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.

HAMILTON, April 13.—Prof. C. T. Paul, of the Toronto School of Languages, occupied the pulpit in our church here on March 29th. In the morning he delivered an interesting sermon, and in the evening he gave to a large audience his lecture on Tibet. It was very much enjoyed. Our people were delighted with Bro. Paul. We had one addition by letter, April 5th. The Sunday evening services are largely attended this spring. A series of special sermons closed last night, and another begins next Lord's day evening.

LONDON, March 31.—Two confessions last week, six confessions and one by statement Sunday night, and two more at our Endeavor prayer meeting last night. Remember London before the throne of grace.

GEORGE FOWLER.

ST. JOHN, N.B., March 31.—I am very much pleased with the progress the churches in Ontario are making. The success in London is remarkable, and the recent meeting in St. Thomas is enough to provoke us all to good works. We have had no such meeting down this way since I came into the provinces. But I think we are making steady progress in St. John and in the Maritime Provinces generally.

HENRY W. STEWART.

GLENCOE.—Just got back from Glencoe. Good meetings, large attendance, work prospering.

H. E. STAFFORD.

St. Thomas, April 13.

An Open Letter to President Loos.

PRESIDENT C. L. LOOS, DEAR BROTHER:—Your article in the *Standard* of March 21st, on the name "Disciple Church" is the occasion of this letter. You do well to excoriate the preachers that designate us by this unhappy term. When I was in the *Standard* office, as office editor, it was the practice of the editor-in-chief, as well as the office editor, to change the Disciple Church into the Disciples of Christ whenever this improper designation was noticed in the copy of correspondence. Yet now and again "The

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

Disciple Church" would mar the fair face of the *Standard's* pages. It quite often appeared in other papers. Rarely did our wise men protest against the unscriptural usage.

But recently the youthful editor of the *Bethany Collegian* a classical student, and one who has been a member of the church but six months—in an unguarded moment, and following the example of preachers who should set a better example writes "The Disciple Church." This can not be allowed to pass unnoticed. So a learned writer and preacher, a graduate of Kentucky University, appears in the *Standard* without delay, with a correction, and with the intimation that perhaps the Bethany College faculty needs instruction on the subject as well as the young man. A little later you take this youthful editor's blunder as a text for a valuable lesson in the *Standard*. In view of the fact that many of our preachers are using the name referred to, and remembering that several of our church buildings have it on their forefront, let me suggest that you and the "sensible correspondent" from the Queen's dominions let up on this young editor who came into the church in the close of 1895. He is not a ministerial student, and he makes no claim to theological wisdom.

But now another matter. You say: Alexander Campbell knew and taught that, in the Scriptures of the New Covenant, the name of that body of believers is, "Church of Christ," or "Church of God," and that this is the only divinely given title.

Yes, Alexander Campbell knew and taught that these divinely given names comprehend the whole body of believers the wide world over. By such titles he designated "the whole Christian community on earth," to quote his own words. In the *Millennial Harbinger*, of 1853, page 127, speaking of "the church of Jesus Christ," Mr. Campbell says:

"This church extends to the last Christian domicile on the green earth, and embraces every true Christian community large or small, in the four great quarters of the globe.

He is right. This is the church of Christ. This is the church of God. If we are Christians we are members of this church. About all this there is no respectable controversy. *But this is not the question that is troubling our Israel.* Alexander Campbell had occasion at times, as we have occasion at times, to distinguish from other bodies what we sometimes call "us" and "our brotherhood." Some of the scribes that have been nibbling at my recent articles claim that we have no need to distinguish ourselves in any way from

other Christians; and yet they can not write a column on this subject without doing this very thing, by using "we," "us" or "ourselves." This same necessity was laid upon Alexander Campbell, as you well know. How did he meet it? In the *Millennial Harbinger* of 1856, page 236, Alexander Campbell says:

Let all our brethren, in obtaining deeds for lots or houses of worship for the use of our brethren, have them made over to trustees chosen from among themselves, to be held in trust for the use of those known as *The Disciples of Christ*.

For insisting that we can not do better now, when seeking to distinguish ourselves from other religious bodies, than to use the name by which we were known, according to Alexander Campbell, in 1856, I am charged by some of the brethren and some of the papers with seeking to turn us into a denomination—even a sect. These brethren would do well to call up Alexander Campbell and try him on the charge of making us a denomination, before proceeding further with their untaught criticisms.

In the same volume, page 230, Alexander Campbell opens a brief address to Christians everywhere thus:

To our brethren in Christ, and especially those called the Disciples of Christ—grace, mercy and peace from God and the Lord Jesus Christ be multiplied.

But you will perhaps ask what this has to do with what you have written. What you have written, taken in connection with what you have not written, is calculated to give aid and comfort to the critics referred to above. After properly condemning "Disciple Church" as a name for our brotherhood, you refer to "Church of Christ," or "Church of God," as "the only divinely given title." Of course, you mean this as the Scriptural and proper designation of the whole body of Christians in the entire world, as did Mr. Campbell. But you will be understood by my critics as setting aside "the Disciples of Christ" as an unauthorized designation of our brotherhood. This, I know, you do not mean. For I remember that not very long since, when a printed document came to you, and Bro. J. H. Garrison and myself, requesting us to give our distinguishing and proper name, we all answered, "*The Disciples of Christ*."

1. In thus doing what Alexander Campbell did in 1856, and indeed all his life, did we denominationalize or sectarianize the brotherhood.

2. In giving information that A. B. left the Baptist Church and united with us, would you say, united with the

Church of Christ, Church of God, or the disciples of Christ? or would you say as we and Campbell have gone to record, *the Disciples of Christ*!

A little light on this matter will prevent any one from thinking that there is a difference between you and me on this subject.

Your brother, H. McDIARMID.
—In *Christian Standard*.

Literary Notes.

THE TREASURY OF RELIGIOUS THOUGHT for April closes the thirteenth volume. A year ago, this magazine announced a new departure, and, each month it has presented, with beautiful illustrations, fresh pictures of what the spirit of an applied Christianity is doing to make religion real among men. To read its pages has been to keep more in touch with the active servants of Christ in missionary fields or in the needy places at home. Along with this new department it has not lost sight of its earlier excellencies. Prof. Charles H. Small gives a full illustrated paper on the Baptists, Disciples, and Christians, containing his historical treatment of Denominational Characteristics, which is to go on into the next year.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents.

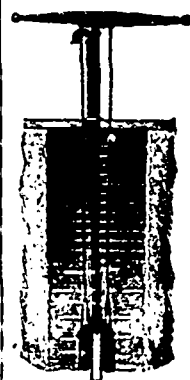
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Woman's Work.

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.

Treasurer's Report.

ST. THOMAS, April 13, 1896.—The following sums have been received since last report :

<i>General Fund.</i>	
Auxiliary at Erin.....	\$ 7 00
<i>Foreign Missions.</i>	
Auxiliary at Warton.....	3 00
" " Toronto.....	15 00
Mrs. M. A. Stewart.....	5 00
Total.....	\$30 00

MRS. J. CAMPBELL,
Treas. W. M. S.

Woman's Missionary Society of the Disciples of Christ in Canada.

MINUTES OF BOARD MEETING HELD IN LONDON ON APRIL 3, 1896.

Met at the home of Mrs. Oliphant, 565 King street, London. The following members present: Mesdames Oliphant, McClurg, Munro and Misses Rioch and Sinclair.

Devotional exercises led by Mrs. Oliphant.

The Constitution was discussed and the following changes recommended:

Art. 1—The words, "Christian Woman's Board of Missions of Ontario" be inserted in place of "The Woman's Missionary Society of the Disciples of Christ in Canada."

Art. 2—Its object shall be the spread of the Gospel of Christ in home and foreign lands.

Omit "through Evangelistic" to close of article.

Art. 3—After "auxiliaries" insert "representatives from Churches."

Art. 3, Sec. 1—Omit from "at least" to close.

Omit Sec. 2.

Sec. 3—In place of "Disciple of Christ in good standing in her church," insert "person." Insert \$1.20 in place of \$1.00, \$20 in place of \$15; \$25 in place of \$16; \$5 in place of \$4.

Art. 4, Sec. 4, read thus—The Corresponding Secretary shall carry into execution the resolutions of the Board, and present to the annual meeting the annual report of the Board. She shall collect all funds, acknowledge them monthly, through such newspaper as the Board shall direct, and pay them over to the Treasurer. And she may

be required to give bonds to such amount as the Board may, from time to time, deem sufficient.

Art. 4, Sec. 5—Omit "acknowledge monthly through such newspaper as the Board shall direct all moneys received."

Art. 6—Omit "Nominations" and then read, "The Board shall be elected by open nominations and ballot."

Art. 9, read thus—This constitution may be amended or altered at any annual meeting of this Society by a two-thirds vote of the delegates and members present, provided such change is recommended by the Board and notice has been given to the Auxiliaries at least one month before the annual meeting; or if notice of the proposed change has been given at the previous annual meeting.

BY-LAWS.

1—Every Auxiliary, Church, Mission Band, Junior Endeavor Society and Sunday-school shall be entitled to one delegate at the annual meeting for every \$5 contributed to the funds of this society.

2—Any annual member who is a Disciple of Christ shall be entitled to a vote at the annual meeting by the payment of \$3.80 in addition to the fee of \$1.20 aforesaid.

3—Any life member, who is a Disciple of Christ, shall be entitled to a vote at the annual meeting.

These by-laws may be amended or altered at any annual meeting of this Society by a two-thirds vote of the delegates and members present, provided such change is recommended by the Board and notice has been given to the Auxiliaries at least one month before the annual meeting; or if notice of the proposed change has been given at the previous annual meeting.

A Chance to Make Money.

I read how one of your subscribers made money selling Dish Washers; I ordered one, and my lady friends were charmed, as they hate dish washing. My brother and I commenced selling them, and have made \$1,700 after paying all expenses. We don't canvass any. Our sales are all made at home. People come or send for them. The Mound City Dish Washer is the best dish washer on the market. Our business is increasing, and we are going to keep right on until we make ten thousand dollars. We sell from five to fifteen machines every day, and some days more. The Dish washer is lovely, every housekeeper wants one. There is no excuse to be poor when so much money can be made selling Dish Washers. For full particulars, address The Mound City Dish Washer Co., St. Louis, Mo. They will start you on the road to success. A Reader.

"Responsibility."

J. B. YAGER.

"For unto whomsoever much is given, of him shall much be required." How simple the law of responsibility. If five talents have been received, five must be accounted for. If only one has been received, only one must be accounted for. In this provision there is wisdom and mercy.

But how many men and women do we find, even in this age of intelligence and Christian culture, who seem to be entirely ignorant of the talents they have received and the responsibility resulting therefrom. One, perhaps, has received the talent to teach, another the talent to exhort, and still another the talent to acquire the means to support or help support the first two.

For each of these the possessor must one day give an account. Have we all used these as we should have used them?

Have we satisfied ourselves, especially in the use of the last one? If any have not, there is an opportunity—collection for Home Missions—for satisfaction just ahead.

Get ready for it.

Speak through the dollars and cents with which the Lord has blessed you to those who have never accepted Christ, and consequently are deprived of the Christian's innumerable privileges, and say in the beautiful language of the Scripture, "Whosoever will, let him come and drink of the water of life freely."

From such a one an acceptable account shall be rendered in the end. He shall say unto his Lord, here are the five talents thou gavest me, and here are the other five talents I gained by trading; and his Lord shall say, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joy of thy Lord.

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Still Growing.

Comparing the receipts for Foreign Missions for the first eight days of April with the corresponding time last year, we have the following:

	1895.	1896.	Gain.
No. of contributing churches.....	204	270	66
No. of contributing Sunday-schools...	5	2	loss 3
No. of Endeavor Societies.....	8	5	loss 3
No. of individual offerings.....	18	20	2
Amount received, '95	\$3,788.78	4,588.78	
" " '96	"	800.00	
Gain.....			800.00

Note the following:

1. Of the 270 contributing churches 61 are new ones, did not give last year, and 38 sent their full apportionment, or more.

2. The receipts since October 1st to April 8th amount to \$43,262.43; a gain of \$8,193.95 over the same time last year. A gain of \$8,292.02 between this and October 1st will bring us to the \$100,000 line. Shall it not be made?

Send to A. McLEAN, Cor. Sec., Box 750, Cincinnati, Ohio.

A Circuit of the Globe.

A. McLEAN.

xvii.—The work of the Disciples of Christ in Japan.

The Indianapolis Convention of 1881 urged that Japan be occupied as a mission field. George T. Smith and Charles E. Garst and their wives were the first missionaries.

Mr. Smith was born at Cincinnati; served in the army; was in Libby Prison for a time; was severely wounded. He was educated in Bethany College; preached in Swampscoot, Bucyrus and Warren. Josephine W. Smith was born in Cornwallis, Nova Scotia, and was married in 1874.

Mr. Garst was born in Dayton, Ohio; was educated in the Iowa Agricultural College, in the Military Academy at West Point and at Butler University. M. D. Todd, who baptized him, urged him to devote his life to the ministry of the Word and to prayer. For some time, he directed his studies by mail. Laura Delaney Garst was born at Heppedale, Ohio; was educated at Union Springs and Rochester, New York; was married in 1881. After their marriage, Mr. and Mrs. Garst thought much of mission work. At one time they thought of

going to Africa at their own expense. The Society heard of their thoughts and plans, and asked them to go to Japan.

These four workers sailed from San Francisco for Yokohama, September 27th, 1883. On their arrival they engaged rooms at the Temperance Hotel, and within a few days began the study of the language. They were kindly received by the missionaries on the ground. Among those to whom they were under special obligation for advice and assistance were Mr. Goble, who had been in Japan thirty years; Mr. Tomis, of the Bible Society; and Mr. Bennett, of the American Baptist Union. They remained in Yokohama till they mastered the language sufficiently to be able to take care of themselves in the interior. They found that the treaty ports were occupied. There were more missionaries in the concession of Tokyo than in the same area anywhere else in the world. After looking over the whole country, they decided to begin work in Akita, the capital city of the province by the same name. Akita is on the northwest coast. It has a population of about 40,000, while the province has a population of 600,000. At that time there were no Christian workers, either native or foreign, in the province. Most of the people had never heard of the Christ. For several months, the missionaries lived in a Japanese house as one family. Mrs. Garst was the first American woman to live in Akita, Mrs. Smith having remained behind in Yokohama on account of sickness. The people were greatly amused when she and her husband walked the street arm in arm. They had never seen anything like that before. Many called to enquire about their purpose, and about the faith which they came to preach. The neighbors used to come in to attend family worship.

Four months after their arrival in Akita, there were two baptisms. Two months later, there were four more. A church was organized and the ordinances observed. The services were conducted in Japanese.

In the autumn of that year, Mr. O. K. Gulick, of the American Board, visited Akita. The theatre was engaged and meetings were held. Messrs. Gulick, Smith, Garst and Kudo, the Japanese teacher, spoke. The audiences were large and attentive. Theo listened from two to three hours. In this way the missionaries were able to get the claims of the Gospel before the minds of the Japanese. The next spring, Mrs. Smith died. Her patience

and goodness caused her to be greatly beloved. She was possessed of that meek and quiet spirit which is of great price. A chapel was built by the children in America as a memorial to her. The bells ring out several times every week, and invite the people to hear the Gospel.

The day Mrs. Smith was buried, Dr. Macklin reached Nagasaki. He had received his medical training in Toronto and in New York. Ascertaining that there was no special need of a medical missionary in Japan, owing to the proficiency of the Japanese physicians, he went to China and opened a mission in Nankin. The next year, Miss Kate Johnson and Miss Calla Harrison joined the band at Akita. They had been efficient teachers in Madison, Ind. They began the study of the language, and taught in the school which had been opened. Soon after they reached the field, almost the whole of Akita was destroyed by fire. The school building was opened to receive the homeless. The mission fed the people and did all in its power to relieve a distress. Their conduct in that crisis was not without good effect. That summer, the work was hindered by cholera. More than 200,000 died in Japan that season. All meetings were discontinued for a time.

While carrying on the work in Akita, the missionaries did not neglect the regions beyond. They made evangelistic tours into the surrounding country and towns. Honjo was the first outpost. Here was a town of 30,000 people without any Gospel privileges. Here a number of believers were gathered in a church. About the same time, some work was done in Tsuchizaki, the port of Akita. At Arakawa a church was established by a Japanese Christian. He had been a cook in Mr. Smith's family. There he became a believer. He went to Arakawa to work in the copper mines. He had little culture, but much zeal. He talked the Gospel to his associates, and led several of them to Christ. With some help from the mission, they built a small chapel. Here they meet and observe the Lord's supper and exhort one another. Churches were established at Innai and at Shonai. Meanwhile, believers were added to the Lord in Akita. Regular preaching services, Sunday-schools and other services were held about the city. Bible classes were organized for women, and were productive of good fruits.

The women were poor and ignorant, but the Spirit helped their infirmities. Some died in hope of eternal life; some live and adorn the Gospel of God their Saviour.

In 1888, G. T. Smith, returned from America, whether he had gone the year previous. He had been married to Miss Candace Lhamon, and she accompanied him to the field to assist in the work. Mr. and Mrs. Eugene Snodgrass came with them. P. B. Hall came out that same year. He remained in Japan till failing health compelled him to resign. After these arrivals, it was deemed expedient to scatter the forces. C. E. Garst, and Eugene Snodgrass, and their families, and Miss Johnson removed to Shonai. This was a city of 25,000 people, and the center of a vast and neglected district. Here a chapel was built at an expense of \$300. One man had been a notorious drunkard. He accepted Christ as His Saviour, and became a wonder to his neighbors. They said that, if the Gospel could work such a mighty change, it is worthy of all our acceptance.

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INDIGESTION
CONQUERED BY K. D. C.
IT RESTORES THE STOMACH
TO HEALTHY ACTION AND TONES THE WHOLE SYSTEM.

The Doctors Were Wrong.

THEY SAID MR. REUBEN PETCH WAS PERMANENTLY DISABLED.

They Apparently Had Good Grounds for Their Report, and on the Strength of it He was Paid a \$1,500 Disability Insurance—Another Case in Which Dr. Williams' Pink Pills Have Brought Health After All Other Means Failed.

From the Meaford Monitor.

Mr. Reuben Petch is a resident of Griersville who has been known to the editor of the *Monitor* for a considerable number of years. For several years Mr. Petch has been in bad health, has been an intense sufferer, and was declared incurable by a number of physicians, and was paid a debility insurance of \$1,500. Lately, to the astonishment of those who had known that he was pronounced incurable, Mr. Petch has been brought back almost to his former health. This restoration he attributes to the use of Dr. Williams' Pink Pills, and knowing that his story would interest the readers of the *Monitor*, a reporter was sent to interview him. The following is Mr. Petch's narrative as given the reporter:

"I had been sick for some five years. I consulted in that time with no less than six of the best physicians I could find, but none seemed to help so far as medicine was concerned. My limbs and body were puffed or



bloated, so I could not get my clothes on. I had lost the use of my limbs entirely. When I began taking Dr. Williams' Pink Pills, I could not dress myself, and had not dressed myself for two years previous. I could not even open my mouth enough to receive any solid food, and I had to be fed with a spoon. I seemed to have lock-jaw. I could not get up or down the doorsteps and, if I fell down, I had to lie there until I was helped up. I could not get around without a cane and a crutch. My flesh seemed to be dead. You might have made a pin-cushion of me and I would feel no hurt. The doctors told me I could never get better. They said I had palsy on one side, caused by spinal

sclerosis, the affect of la grippe. You might roast me and I would not sweat. I was a member of the Mutual Aid Association of Toronto, and, as under their rules I was entitled to a disability insurance, I made application for it. I was examined by two doctors on behalf of the Association, and pronounced permanently disabled, and was in due time paid my disability insurance of \$1,500. This was about two years after I first took sick. Things went on in this way for a considerable period, and my helplessness, was, if anything, on the increase. I was continually reading about the cures, through the use of Dr. Williams' Pink Pills, and at last determined to try them. After using four or five boxes there was a change. It first made itself manifest by my beginning to sweat freely. I made up my mind to give them a thorough trial, and to my surprise I have gained in health and strength ever since. I take no other medicine except Pink Pills. I began taking them when all other medicines and the doctors failed to do me any good. I could not get off my chair without help. I never expected to get better, but Pink Pills have rescued me from a living death, and now I am happy to say I can work and walk and get around finely. I eat heartily, sleep soundly, and feel like a new man, and I ascribe the cause entirely to Dr. Williams' Pink Pills. I cannot say too much in their praise, and recommend them highly to all similarly afflicted."

The above is Mr. Petch's unvarnished statement of his case, and we might add we know him to be a respectable, reliable gentleman, who has no interest in making the statement only to do good to others who might become afflicted as he was.

This strong testimony proves the claim made that Dr. Williams' Pink Pills cure when other medicines fail, and that they deserve to rank as the greatest discovery of modern medical science. The public should always be on their guard against imitations and substitutes, which some unscrupulous dealers, for the sake of extra profit, urge upon purchasers. There is no other remedy "just the same as" or "just as good" as Dr. Williams' Pink Pills, and the genuine always have the full trade mark, Dr. Williams' Pink Pills for Pale People, on the wrapper around every box.

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- Chapter 3.—What the classical writers say.
- Chapter 4.—Does baptism necessarily mean to drown?
- Chapter 5.—What the Septuagint, or the Greek Old Testament says.
- Chapter 6.—The baptism of John.
- Chapter 7.—The baptism of Jesus.
- Chapter 8.—The baptism mentioned in Mark vii 1-4.
- Chapter 9.—The baptism of the three thousand.
- Chapter 10.—The baptism of the Ethiopian eunuch.
- Chapter 11.—Paul's baptism.
- Chapter 12.—The baptism of the jailer.
- Chapter 13.—The argument from Romans vi. 4.
- Chapter 14.—What the Greek fathers say.
- Chapter 15.—What the Latin fathers say.
- Chapter 16.—"The Teaching of the Twelve Apostles."
- Chapter 17.—The argument from history in favor of immersion.
- Chapter 18.—Sprinkling, a heathen custom.
- Chapter 19.—The baptism of the sick.
- Chapter 20.—The history of sprinkling.
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