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THE DISCIPLE OF CHRIST

AND CANADIAN EVANGELIST. U. W. O. LIBRARY

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

VOL. X., No. 7.

HAMILTON, AUG 1, 1895.

\$1 PER YEAR IN ADVANCE.

The Disciple of Christ

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

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

Editorial Notes.

The Pan-American Congress of Religion and Education was held in Toronto, July 18th to 23rd. Its professed object is to bring together on a common platform representatives of all religions, that they may thereby find a common basis on which they may work unitedly for the well-being of humanity.

On the programme were Protestants, Roman Catholics and Jews. It was remarked that the Roman Catholics had a prominent and large part on the programme, and it seemed that they were even more fully, not to say more ably, represented than the Protestants. The managers, we understand, say that was not their fault. The Catholics kept their engagements to appear more generally than the Protestants. John Ireland, R. C. Archbishop of St. Paul, Minn., was one of the great attractions of the Congress. But he telegraphed that he could not come. He was to speak in Massey Hall on Friday evening, July 19th. The managers knew at 1:45 p.m. that he was not coming, but they decided not to notify the public until the meeting should be convened. A crowd, numbering, perhaps, from 6000 to 7000, struggled to get into the big hall to hear Mr. Ireland. It was a study to observe their self-control when the President of the Congress informed the audience that the great Catholic had not come, and that he (the Presi-

dent) had purposely withheld the information from the evening papers because he wanted the crowd to fill the hall that night. There were a few who hissed, but there was quite a little applause, indicating a determination to keep sweet and make the best of a bad job. The subsequent programme was really good, consisting of three addresses. The first of the speakers, among other good things, urged "the coining into conduct of the Golden Rule." One could not help wondering whether the Golden Rule would justify the means by which the big crowd had been brought together that evening. It behoves those who preach the Golden Rule to practice it.

As intimated, the Catholics were conspicuous at the meetings of the Congress. They used the occasion well to glorify their own Church. There were no such pleas made for old-fashioned Protestantism as for old-fashioned Catholicism, as were made by two Roman Catholics. It was more than interesting to behold Catholics and Protestants fraternizing on one platform, talking about foreign missions. Of course, so far as the Catholic speaker was concerned, his address was a glowing description of the means, methods and results of Catholic missions since the day "her Divine Founder commissioned her to preach the Gospel to the whole creation." No peradventure as to whether or not the Catholic Church is the original divine Church of Christ, no slight intimation even that perhaps there might be some ground for allowing some defect in methods, or agents in days long past, or near—nothing but unvarying glorification of the Roman Catholic Church. We do not blame the Catholics for using to the full the opportunity they had of sounding the praises of their church before a large number of Protestants. As a matter of course, the cheers and applause which punctuated their speeches came from Catholics, and ignorant or wishy-washy Protestants. It was worth a good deal to hear a clever Catholic priest speak his mind on missions and education. But a Protestant even slightly acquainted with history would

be compelled to ejaculate inwardly, "What does he take us for? Does he think we have never heard of, or have forgotten, the ways and the manners of the Church of Rome?"

If Catholic dignitaries have now a kindlier feeling towards Protestants, and if they are disposed to mingle with "their separated brethren," as they call Protestants, we have no inclination to lament over that. But we beg to say to them, and to any Protestants who may have it in their minds to cultivate such good feelings and associations, that a permanent and useful good-fellowship as between Catholics and Protestants can not stand upon a foundation which ignores or falsifies history.

We are not in the confidence of the leaders of the Pan-American Congress, nor do we wish to judge them wrongfully, either as to their methods or their motives, but, after attending the sessions of the Congress, and listening to the papers read and addresses made, and, moreover, taking note of such remarks from those who appeared to be leaders when introducing speakers, as would give an insight into the designs and expectations of the Congress, we feel constrained to express the conviction that the tendency of the movement is to minimize the truth, dethrone Christ, and introduce a nondescript sort of religion which would have no test of fellowship but good intentions, and would count the Christian Scriptures a back number, without authority in regulating the faith and determining the conduct of men. If our diagnosis is even approximately correct, those who cling to "the Old Book" as a certain guide should not give much countenance to the Pan-American Congress.

The Toronto papers, perhaps without exception, were not impressed with the greatness of the Congress. The attendance from the States was only about one tenth of what was expected. This was a great disappointment to business men who had subscribed towards the expenses of the Congress, hoping, of course, to be repaid in the usual way. The papers, it may be, in part reflected the feelings of the business community, but there was ample

room for "faint praise" when the matter of attendance was not considered. And the Toronto M. P.P. who, at the closing meeting, took it on himself to say, with special reference to the press, that those who criticised the Congress were "incapable of apprehending its objects and comprehending its results," made a statement, we should say, decidedly of the "boomerang" order. The Toronto press can take care of itself, but we take leave to say that the papers of that city have never seemed to us lacking in the power to appreciate, and the will to recognize, that which is worthy of appreciation and recognition.

One of the Catholic speakers at the Congress went out of his way to have a fling at the Protestant ministers who are trying to convert the Roman Catholics of Quebec to Protestantism. He declared that they are not the equals of the Catholic priests in learning, culture and social power, and intimated that if Protestants desire to succeed in Quebec, they must send better men down there.

It is the general desire of Protestants to have a capable, learned and cultured ministry, but the chief reliance of Protestants is, or should be, the Word of God. And their main object should therefore be to get the Scriptures into the hands of the Roman Catholics. True Protestants would expect more from a moderately educated ministry, plus the Word of God, than from a highly educated ministry minus the Word of God.

The Toronto *Globe* for what now seems to be a long time has been asking in every paper, "Has the National Policy made you rich?" The readers of the *Globe* may soon have another question confronting them every morning, to wit, "Why should Protestants try to convert Roman Catholics?" The *Globe* does not approve of such efforts. The *Globe* ought to have a high place in the Pan-American Congress.

"I am pleased with the paper in its new form, and think it is an improvement," is what a brother says in renewing his subscription.

Contributions.

And Agag said, "Surely the Bitterness of Death is Past."

1ST SAMUEL XV. 32.

Old as I am, that story ever brings,
As in the days long gone, a mist of
tears;
No sadder story of the death of kings
Comes to the world from all the
savage years.

Over the dead he reigns—a ruined king,
A captive in the hard, relentless
hand
Of him who has not left a living thing,
Human or brute, in all his ravished
land.

A man whose every fount of hope was
dry,
Who never more might see a friendly
face,
A flash of love from an human eye;
The sole survivor of a slaughtered
race.

I do not wonder that that silent tongue
Should thus have voiced his dumb
despair at last,
That from his quivering lips the cry
was wrung,
"Surely the bitterness of death is
past."

All the deep pathos of that dying cry
Comes to my heart across the cen-
turies dim,
And my rebellious human sympathy,
Without permission, all goes out to
him.

It may be wrong, perhaps, I cannot tell,
But all within me has indignant
grown;
I cannot think, O Prophet, it was well
Hopeless and helpless thus to hew
him down.

I can but see thee, as to me thou art—
Forgive the wrong, if any wrong be
mine—

*I never saw his cruelty of heart,
Oh Prophet stern, but stand aghast
at thine.*

PETER ANDERSON.

The Singing Saviour.

BY ANNA D. BRADLEY.

To hearts bowed down: "And they
sang a hymn." "And Jesus said,
Follow thou me."

We are all accustomed to think of
Jesus as the Man of Sorrows and ac-
quainted with grief. And when our
own heart is bursting with its weight of
woe, we find our sweetest comfort in
remembering that we have a High
Priest touched always with a feeling for
our infirmities, that in all points He
is like unto ourselves; that in all of our
afflictions He is afflicted, and in our
sorrow which no earth-born hand can
assuage and no human heart can com-
prehend, still does this divinely human
heart throb in deepest sympathy with
our own.

And it is sweet that in our darkest
hour we can remember this. There is
never a moment so black with gloom
that Jesus does not pity and will not
lead us to the light. There is never a
burden so heavy that Jesus does not
comprehend and will not bear for us.

But while we dwell upon Him as the
Man of Sorrows, we forget that even in
His hour of agony and of base betrayal
He could still look up in His Father's
face as He joined His brethren in their
song of praise. And we forget that to
you and me—His blood-bought ones—
He still is saying, "Follow me."

Greater grief had no man. And yet,
mid the deepest trial, He could still
find voice to sing, for well He knew
that bitter cup was held by a Father's
hand—a hand which could only mean
love to the child.

Jesus sang while His feet yet lingered
on the threshold of Gethsemane; and
though He knew that the darksome
valley must lead at once to Calvary's
cross. Yes, He sang; but because He
was the Son of Mary, I fancy that on
that awful night He sang in a minor
key, and the words of His song I
think must have been, "It is the way
my Father leads."

Standing in the presence of a sacred
grief, I would not, even if I could, dare
try to hush the sob of anguish or press
back the rising tear. Tears are the
gift of God. From heaven there ne'er
has come a message bidding us shed
e'en one tear less for our beloved dead.
Instead, an angel whispers to us and
says: "In all of your afflictions He is
afflicted" Then in a moment Jesus
Himself draws near, and His command
is, "Follow Me."

We do follow, and though He was
fitly named the "Man of Sorrows," and
though He early learned how tears
were shed, still do we find that never
once did He allow those tears to cripple
His life's great work. Trial only
made His life more glorious. Without
His crown of sorrow, His mighty po-
tentialities would have never been but
half discovered. Yet if He had never
risen above His tears, then would the
perfect life have been so woefully in-
complete.

To heads bowed down I want to say
once more, tears are the gift of God.
But the hand that brings the gift of
tears is also the same hand of love that
wipes all tears away and gives the
mourner songs in the night.

It is only the burdened heart that
awakes in the night; and it is only when
we have consecrated that burden to the
service of the Master that we will seek
for the midnight song. Yet the prom-
ise stands sure and steadfast that they
who seek shall always find.

Oh, heart bowed down, lift up your
gates, and the King of Glory will come in.
Who is this King of Glory? He is the
One who alone can wipe all tears away,
and teach to willing hearts that midnight
song. What though the song be sad?
No matter; if thus, it bears a greater
blessing to the world.

On the still, calm day we listen in
vain for music from the sweet æolian
harp. The strings are mute. But
hark! The wild storm rages and the
fierce winds blow; now, high over all,
the music, rich and grand and mighty,
is heard by all around.

And still our Guide is calling, follow
Me. Oh, mourning heart, just listen.
Jesus Himself is sounding the key note,
and He will lead your song. Let faith
take up the strain and follow as your
Lord shall lead. He who gave us His
gift of tears did not design that those
tears should check the purpose of our
work.

The river Jordan is a laughing beau-
tiful stream and, as it flows through the
land, it blesses all it touches. Every-
where glad life plays beneath its waves,
and commerce thrives upon its bosom.
Suddenly the river empties itself in the
Dead Sea, and its joy and usefulness
are gone forever. God never designed
that our life should exhaust itself in the
Dead Sea of hopeless grief.

To every one, sooner or later, a
Gethsemane may come; and one who
reads this page is in her dark Geth-
semane to-day. God forbid that it
prove to you a Dead Sea of despair
from which you will seek no outlet.
Rather do I pray and believe that you
emerge from this dark Gethsemane
singing—tremblingly, and even with
voice broken with sobs and tears—

"It is the way my Father leads,
His will, not mine, be done."

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Says the St. Louis *Journal of Agriculture*
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The Sunday School.

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

While I am waiting for the report of the appointment of standing committees for the year, to discover if I have any right to this Sunday-school column I will help to fill the space with a jotting or two.

First, as Sunday-school workers, have you heartily thanked God for the success of last year's work, and especially for those 150 additions to the church from those 30 schools, besides the additions from the schools which did not report?

Then, with this glorious record behind us, what of the year on which we have entered? Its possibilities are just as great; the promise is, according to your faith, it shall be done unto you. Resolve to do your best work this year, and the 150 of last year may be doubled this year.

What are you doing for these young Christians in your classes? Don't leave them entirely to themselves nor to the preacher. Help them yourself. No one can do it better than you. Fit your teaching and especially your intercourse to their new conditions and so help them to grow.

Children's Day for Foreign Missions was the best we ever had in Owen Sound, and our offering the largest. An interesting missionary service by the children and a brief address by the writer took the place of the Sunday evening sermon, and proved a success.

JAS. LEDIARD.

Child-Saving Work.

Any person desiring to adopt a Canadian child will hear of some very suitable cases by writing Rev. C. W. Watch, Brighton, Ont., who has several children placed in his care for adoption into good Christian homes. He has some bright little boys, of three and under, Canadian children, who are deserving of good homes. Persons applying will please send name and address of their pastor. Ministers and others knowing of orphan and destitute children in need of assistance, Mr. Watch will be pleased to correspond with and advise in the matter. Financial aid and clothing, in behalf of orphan and destitute children, will be appreciated and applied as the donor desires.

Christian Union and the Christian Conference at Altona.

I promised the readers of the DISCIPLES a few notes on the Christian Conference, to which Bro. Lhamon and myself were visitors in June.

The "Christians" are not a great people, numerically considered. Their conference report of 1894 gives a record of twenty-five congregations, with a membership of 888 and a regular ministry of about 20.

Their Sunday schools are reported as progressing fairly, but I have no figures showing the number in attendance. The Y. P. S. C. E. is also an institution with them, as it is with others. I judge from reading their reports that correct statistics are quite as difficult to obtain as they are with us; perhaps more so.

Their home and foreign mission work, as reported, is somewhat small, and in this respect they fall behind us considerably; and if we ever succeed in uniting with this people, I have confidence we shall do them good along these lines.

I think their form of church government is more largely congregational than they themselves are aware, for in reading their report I see not a few evidences of a large liberty, and am disposed to think that the powers of their Conference are rather advisory than absolutely binding. As, however, I have not their constitution at hand, I am not in a position to speak positively.

One feature, however, of the powers of that Conference, if I understood it rightly, seemed to me to be very wise and worth accepting. It had to do with church property, which becomes the property of the Conference; or, in other words, the property of the whole body, whenever it falls into disuse or a congregation disbands—the Conference giving up its right to it whenever a congregation is ready to go in and possess it. Consequently there is no loss of a property once obtained, and no room for strife as to whose it shall be of a few brethren who may survive the wreck of the congregation.

In closing these notes, I commend to our worthy President and our Executive Board the following practice of the Christians in their Conference meetings, as I think we could follow it with advantage. It refers to the right to vote and the manner of voting in the Conference. Their custom is as follows:

1. All delegates having the right to



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vote come prepared with credentials from the congregation sending them. These are handed in and a roll made of all the names.

2. This roll is read over at the opening of all sessions.

3. And when a vote is taken on any important matter, all voting delegates are deliberately called to the middle of the house, and having taken their places there, the vote is called for. It is easily counted, mistakes are avoided, and none vote but those who have the right to do so.

It was quickly, easily and satisfactorily done. Let us follow so wise and orderly a plan at our next annual gathering, if possible.

JAS LEDIARD.

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Church Directory.

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Lord's Day Services:

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

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

GEO. MUNRO, Minister.

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

Services:

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

Wednesday, Prayer-meeting, 8 p. m.

Friday, Teachers' Meeting, 8 p. m.

All are cordially invited to these services.

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

Lord's Day Services.

Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9.30 a. m., Junior F. 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. 7 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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Ministerial Etiquette.

A paper read before the London Ministerial Association, June 24, 1895, by Geo. Fowler, Ph. B.

This subject, not chosen by the writer, but by the Association, presents a theme for our consideration, vital to the highest interests of our organization. It would, it seems to me, have been more in harmony with the eternal fitness of things, to have given this subject to one of our older, abler and more experienced preachers, but in an humble way I would endeavor to present a few thoughts for our consideration, hoping to lead us all to speak candidly and frankly upon this subject. I have no ambition to submit to you an article and occupy your time in dealing in a general, sentimental way with this vital subject.

I view the subject in its widest import, comprising all the relations, social and official, existing among ministers of different religious bodies.

This subject is one peculiar to the last few centuries of the Christian era. In the time of the apostles there was a gentle clashing of interests between the apostle of the Gentiles and the apostle of the circumcision. This was the natural result of their earlier religious training, and was most amiably settled; but it has been only since the Lutheran reformation, or since denominationalism was born, that the relations of ministers to one another have become so complex, so delicate, and so strained. The abnormal condition of the church makes our relations complicated and peculiar.

Hydra-headed Protestantism is far from being united, and to a great degree the people that have been and are responsible for this unchristian and carnal condition of affairs are the ministry. Much of the sectarian bitterness that has existed and does exist to-day has been engendered and fostered by the clergy. History proves that a warring, bigoted ministry produced a warring, bigoted people. As Hallam says: "To a great extent the change has been from popes one to popes many." The moment you have a divided church, you have divided and clashing interests. The very angels of heaven are powerless to prevent it. In a city of about forty thousand inhabitants and about twenty religious bodies, we have, to a greater or less degree, strained relations. In union there is strength, and in division there is weakness. Ecclesiastical popery, sectarian hydrophobia, factional envy, and strife and party zeal, have had and will have their place. As long as the church of God continues to exist—as

Dr. Parkhurst, 'the Gideon of Gotham' says—in opposition to Christ's prayer for spiritual and organic unity, and in open, glaring opposition to Paul's express teaching, the carnal side of man's nature will assert itself.

Our relation at the present is much more amicable than it was even a quarter of a century ago. The reason is apparent, and the closer we come together, in that proportion will our relations be more in harmony with the spirit of our Lord. One of the leading manufacturers of this city, and a member of one of the largest congregations, said to the writer a few weeks ago, that he hoped to live to see all Christians one, and stated that we would have been united before this if it were not for the ministry. As preachers, we have a theme; Christ said, "Go and preach the Gospel to every creature." But ministerial etiquette does not forbid a man from discoursing on literature, philosophy, science, or negligé shirts if he sees proper; but it does prohibit him from pouring forth his vials of wrath upon his fellow ministers for not believing as he believes, and seeing as he sees.

Growing out of this is another question. Says the *Independent*: "This is not a day of denominational vigor, but of denominational decay. There is a survival of denominations, but nothing more, sometimes not even that. Old denominations come to an end. We have passed out of the denominational epoch." "All Christian denominations," says Prof. Briggs, "have drifted from their standards, and are drifting at the present time. No one who has examined the facts and considered the historical situation, can doubt it. The question that troubles us most is, Whither?"

These facts being incontrovertible, there is in the religious world more or less of change and unrest. People are far from being so wedded to their denominations as formerly. They are rather cosmopolitan in their religious views. There is no law to prevent their attending church where they so desire. The hierarchy of Rome forbids its members from visiting Protestant churches, but even the power of the man of sin is weakening in this respect. There is, or there should be, no popery in Protestantism, although there are some filling the pulpits of the land who endeavor to exercise papal authority. We are living too near the dawn of the twentieth century for any minor popes to have much authority over the masses, unless it be over the timid and the very ignorant.

It is not only the duty of the minister to proclaim the Gospel, but he is ex-

pected to visit the people in their homes, and in various ways help to lift them up to a higher plane of living, and enable them to form loftier conceptions of the Christian life; but the question immediately arises, "Whom shall he visit?" Right here there is great danger of clashing interests. Into whose homes has he a Christian right to enter in his pastoral capacity? Many difficulties arise. Every minister must be true to his God and to his fellow-man, and every true servant of Christ Jesus will not stoop to be anything but a true Christian gentleman.

Our territory is not divided. Even homes are divided—the mother is a Methodist, the son a Presbyterian, the daughter a Baptist, while the father is a disciple of Dr. Wild, and many families, although for an excuse are nominally connected with some congregation, do not attend anywhere. In the center of our population, it may be some are over visited, while in the suburbs and outskirts many poor families are entirely neglected. One way might be to placard the houses, as they do in cases of small-pox, saying, This family belongs to Rev. Mr. A—.

1. I would go wherever Christ calls me, and that is wherever there is need, whether it pleased some or not.

2. I would go where I was invited; at least, there I would have a right to go. I might be invited as a citizen in a social capacity, or a pastor; we must judge which. My going should not be for the express purpose of trying to unsettle the minds of the people visited in their religious belief. I abhor any and all underhand insidious processes of proselytizing. Every minister of the Gospel should be far above that. There is, no doubt, too much sickly sentiment hovering around our relations to one another as pastors.

3. I would consider it my duty to visit the homes of those who were regular attendants at the services of the church.

4. I would endeavor to follow my Master in seeking for the lost.

Some one has said that professional men have a professional etiquette, for instance, M. D.'s. God forbid that ministers of different denominations have not a more Christ-like bearing towards one another than doctors of different schools of medicine. I have lived where M. D.'s of different schools of medicine practised and have associated with students of different schools, and I have yet to hear the one speak favorably of the principles of the other. In public gatherings, at banquets, etc., they greet one another in the most friendly manner, but then, etiquette, like too much of ministerial etiquette,

ends there. There is too much gush and policy etiquette, and not enough true Christ-like etiquette. Almost every pastor that labors among the people and is successful by God's help in building up a cause is accused of proselytism; yea, further, every new religious reformatory movement that has possessed elements of power, and has developed numerically, has had the favorite and convenient epithet of "proselyte" hurled at it. I would rather have the displeasure of man than the disapprobation of God.

In one place I labored, it was the M. E. pastor that was accused of disturbing the other religious folds; in another place it was the Baptist; and, as an able minister said, "The Presbyterians used to be above it, but they are becoming just like the Methodists." I wonder, in the whole course of our ministerial labor, how many of us have never been accused directly or indirectly of proselytism.

I trust we will better understand one another. Ministerial etiquette should govern our relations everywhere, not merely to be pleasant as we greet one another on the street and in public gatherings, but everywhere. We are living, as S. H. Blake says, in an age of shams. There is too much sham, veneer etiquette. We require to be more open and candid with one another and manifest a manly, genuine, Christ-like etiquette. Every religious body stands for some distinctive truth, and it ought not to be considered a violation of Christian etiquette to faithfully and boldly proclaim it for the purpose of winning the whole world to an open confession of that truth. We should understand more fully one another's positions, and be more conversant with the peculiar and distinctive tenets of the different religious bodies, ever extolling and magnifying our points of agreement, and diminishing our points of difference, looking at them through the large end of the telescope, ever remembering that the end of the commandment is love out of a pure heart.

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Miss A. M. Hall.

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Aug. 4. *Our promised land, and how to reach it.* Rev. xxi. 1-7, 22-27.

We learn many helpful lessons from the study of the journey of God's ancient people from Egypt to Canaan. The promised land was before them. They made a noble start, but an ignoble finish. "It is surely a lesson to be heeded by Christians, that of the six hundred thousand fighting men 'who were saved out of Egypt,' and sang the song of salvation after they emerged from their 'baptism into Moses in the cloud and in the sea,' but two persons, Caleb and Joshua, entered the land of promise." Num. xiv. 27-38; xxvi. 63-65.

They did not enter it because they failed to keep the covenant made with God. God said to them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine."

Faith in Moses as their deliverer and obedience to all the commands of God was necessary. They fell out by the way because of "an evil heart of unbelief." Heb. iii. 12, 19.

If we would enter in to possess the land promised by God to the spiritual Israel, we must accept of the Lord Jesus Christ, and continue faithful unto death. Mark xvi. 16; Rev. ii. 10.

"The faith by which we are justified must become operative as an inspiring and transforming power in purifying the heart within, controlling the life without, and urging us on to the attainment of holiness. The 'newness of life,' into which the believer is born by baptism, must find growth, development and progress into manhood."—ERRETT.

"But no word can portray the felicity and ineffable blessedness of the redeemed. No dweller on earth can know what God has prepared for them that love Him. Who can imagine the joy of the spirit when every stain is washed out and every infirmity is removed; when the soul has nothing to fear, and nothing to suffer through all eternity; when it shall find ample scope for all its powers in the enjoyment of God, and in the service of God? This is an ocean of blessedness that no plummet can fathom."—EN. HERALD.

Aug. 11. *Christ the Great Physician.* Mark ii. 1-17. (A missionary meeting.)

Of the many diseases to which humanity is heir, man stands powerless before the fatal inroads of many. All gave way before the infinite medical wisdom of the Creator of the human body. Christ was never baffled. The most deadly, loathsome and fatal maladies vanished at His touch, while death itself bowed in submission before His authority. Christ's great mission to this world was not the healing of physical man; but the prescribing a remedy to heal and cleanse the soul.

The Gospel is to be preached to all nations. It tells of One, mighty and willing to save. There is no other power to cleanse our souls from the fatal inroads of the leprosy of sin. Do we believe this? If we do, why do we sit still while hundreds of millions of human beings are living without the glorious hope of everlasting life, and hundreds of thousands are going down every year to Christless graves? We must send the Great Physician of souls to the heathen world, by scattering God's Word printed in all languages, in all nations under heaven, and by sending not tens but hundreds of able, consecrated workers. We want men like Dr. Macklin, who are able to win men to Christ, by healing them first of their diseases. The condition of the race demands haste on our part. While we tarry, thousands are dying. In China alone men are dying at the rate of a million a month. "There is none other name under heaven given among men whereby we must be saved."

"Here bring your wounded hearts,
Here tell your anguish.
Earth hath no sorrow
That Christ cannot heal."

BRIDGEBURG, Ont., July 25, 1895.—Our Y. P. S. C. E. is still doing good work; the Missionary Committee especially have accomplished, with God's blessing, a great task. Trusting that God would supply the need, the society sent one of the sisters to Hiram College; we raised all our money by voluntary offerings only, yet there was always sufficient to meet our needs. Once there was seven cents left in the treasury, and once six cents. At the end of the term the committee thought they were about \$2 in debt, but the obligation had been met unknown to them, and when they were going to settle the account, it was found to be paid. No appeal to the members was made in vain; quietly they would meet the committee chairman, and hand him various sums. Once we needed only \$2 to complete our pledge to O. Sono San, in Japan. We felt that the society had done all it could be expected. On the afternoon of the last

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day the chairman was quietly handed exactly \$2, given by a friend who knew of our work but not of our need. Our faith has grown. In sending Sister Harris to school we have a definite purpose in work and prayer. The Missionary Committee alone raised \$75 the last year, and ours is a small society. A. H. COWHERD.

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What of the Future?

C. A. FLEMING.

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

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

Lessons from our Neighbors.—Let us look around us and see if any useful points can be learned from those around us. Take the Mennonites for example. These people are pushing rapidly into both old settled and newly settled districts, and are rapidly gaining a firm foothold in the Province. They encourage young men to be preachers. They train them up in evangelistic

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

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

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

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

In conclusion, may I say that in what I have written I desire to open up the subject, and I will not expect every one to agree with me. It may be, Mr. Editor, that it may serve the purpose of a target to fire criticisms at, and in that way bring out many practical points that will be useful to us in our

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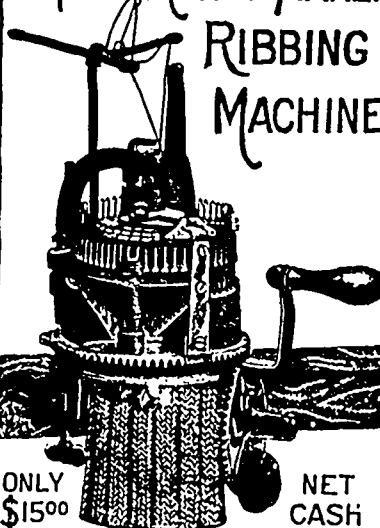
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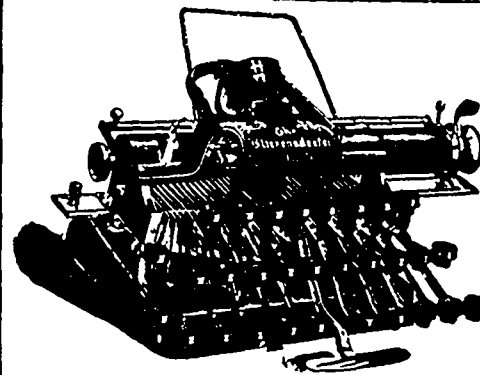
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efforts to advance the cause of our Master in this Province.

Owen Sound.

[We have repeatedly called attention to the above article, and invited our brethren to express their opinions thereon. So far no one has responded. Perhaps the paper containing it has been lost—the number for May 1st, 1895. We give it here in full again, with the hope that it may set our people thinking. Bro. C. A. Fleming is a man of experience and of affairs, and withal is deeply interested in the work of the Lord. The conclusions he has arrived at after years of observation are worthy of the careful consideration of the Disciples.—EDITOR.]

Omnibus.

Look at the date on the label on this paper. Are you in arrears?

We hear of a good meeting at Meaford held by a Bro. Hinds from the U. S., with between 20 and 30 additions.

"Kindly acknowledge in next issue of DISCIPLE the sum of \$7.50 from Lobo S. S. for Foreign Missions.—L. V. RICH."

The catalogue of Bethany College is to hand, showing that institution to be prospering under Pres. McDiarmid's care. We note that his son Errett was one of the graduates at the last commencement.

This number of the DISCIPLE, we are sure, will not only interest our brethren, but encourage them. The number of additions reported and the general air of hopefulness are quite reviving. Let the good work go on.

The new editor of the *Christian Guardian* is of the opinion that the Methodist Church should carry out at the ballot box the resolutions of its Conferences in regard to saloonism and clericalism. And what is more, he evidently intends to keep on telling his brethren so. "More power to his elbow."

In a note on church population in the United States, the *Presbyterian Review* gives the membership of the leading denominations, including the Protestant Episcopal, 540,000, but overlooks the Disciples of Christ, which body, according to the New York *Independent's* annual statistics, now numbers 871,017.

Rev. R. W. Ballah, pastor of the Disciple church, preached his farewell sermon to his congregation last Sunday. Not only the members of his own church, but those of other churches as

well, regret very much that Mr. Ballah has seen fit to accept another charge. During the years of his ministration in this village he has gained the respect and esteem of all classes of the community. His labors here have been crowned with success, and he ministered faithfully to the people under his charge. He goes to take charge of the Disciple church at Aylmer, Ont. We wish him all success in his new field.—*Hillsburg Beaver.*

TORONTO INDUSTRIAL FAIR.—An unbroken record of successes in the past is the best possible guarantee that the Toronto Industrial Exhibition of 1895, which opens on the 2nd of September, will be a display of unrivalled attractiveness. Many improvements in the buildings and grounds have been made to further the convenience of exhibitors and the public, and, with the return of an era of prosperity, the enterprise of the management will doubtless be rewarded by a thorough appreciation of the inducements offered. The volume of exhibits this season will be larger and more diversified than ever before, and special attractions of a brilliant and exciting character will be presented, including the novel military spectacle, "The Relief of Lucknow," with gorgeous oriental accessories and pyrotechnic effects on a scale of grandeur and variety hitherto unequalled. The system of cheap railway fares and special excursions from far and near enables all to visit the fair at trifling cost, and everyone should take advantage of the opportunity, as it embodies all that is best worth seeing and knowing in mechanical progress and scientific invention. All entries close on the 10th of August.

Co-operation Notes.

Contributions.

Home Missions.

- Mrs. Wm. Park, Hereward . . . \$5 00
- Mrs. P. C. Leach, Oakville . . . 1 00
- R. Wood, Cherrywood 5 00

Educational Fund.

- The Sinclair Bequest \$100 00

We can make this year the best in the history of our work, if we will. How many will help to do it? It can be done if we think of the work, pray for its progress and give for its support.

Children's Day for Home Missions.

The first Lord's day in September is the day on which the Sunday-schools are asked to give a special collection for Home Missions. It is time to be getting ready for that collection. Superintendents and teachers can help

(Continued on next page.)

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Standing Committees for 1895-96.

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MISSIONS.—James Tolton, S. M. Brown, S. Woolner, M. A. Baughman, M. N. Stephens.

EDUCATION.—C. A. Fleming, Miss B. Sinclair, E. S. Kilgour, Miss J. Fleming, F. Macdonald.

STATISTICS.—P. Baker, J. I. Leary, Jos. McMillan.

SUNDAY SCHOOLS.—James Lediard, Geo. Fowler, Miss L. Pitcher.

YOUNG PEOPLE'S SOCIETIES.—W. W. Coulter, H. L. McKinnon, Miss A. M. Hall.

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.

MIMOSA.—During the past three weeks, twenty-seven have been added to the church here. One of these was to have been baptized by Bro. O'Malley in Guelph, but being unavoidably absent from Guelph at the time appointed, and as Mimosa is her home, she obeyed Christ here. One who was baptized elsewhere was restored and three will be commended to the church at Erin Centre. P. BAKER.

Everton July 22, 1895.

BRIDGEBURG, July 23, 1895.—Please report the following: Three additions since the last report, two by confession and baptism—a mother and her daughter—and one by baptism, all of Amigari. We were favored in having Bro. R. Bulgin preach for us, July 7th, and we trust that when he completes his course in Hiram he will return to Ontario, as we cannot afford to lose the services of such a consecrated worker. Last Thursday evening, Bro. Allen, of Black Rock, and Bro. Chase, of Cincinnati, paid us a visit and spoke at our prayer meeting. We hope these brethren may pay us a visit again. Brethren, pray for this work; many souls are near the Kingdom.

W. C. McD.

GLENCAIRN, July 18th, 1895.—I thought an item had been sent for your Church News column for last DISCIPLE, but must have been mistaken, so you may report in next issue that Bro. C. J. Lister was with us for a meeting last month, confirming the church, and so skilfully using the "Sword of the Spirit" that three of our young people made

the good confession and were baptized. L. FRAME.

LONDON, July 24th.—Five confessions since June meeting. Audiences unusually good this summer. GEO. FOWLER.

HAMILTON.—Bro. J. A. Aikin preached in Hamilton, Lord's day, July 21st, to the great satisfaction of the congregation. There was one addition here by letter, July 28th.

TORONTO, Cecil St., July 22.—Audiences fine yesterday. Since last report there have been three additions, two by letter and one by confession and baptism. J. L.

WALKERTON, July 22, 1895.—Allow me to report a few lines re July work here. We are not all off on our holy days, as you will see later on. Dear Bro. Lediard came here Tuesday evening, July 2nd, and preached every evening, Saturday excepted, till Friday, July 12, inclusive. Bro. L. is (but I need not tell it) a workman that needeth not be ashamed, rightly dividing the Word of God. His visiting labors and preaching were largely directed to the church upbuilding; instructing exhorting and kindly reproving; shunning not to declare the whole council of God. The meeting continued with increasing interest to the close.

On Sunday, the 14th, Bro. Chas. A. Stevens, of Butler University, Ind., preached, morning and evening, to large audiences; subject, "The ministry of suffering," and for deep, thoughtful, soul-inspiring work, Bro. S. stands at the top with any of our great preachers at home or abroad, at least, so say many who heard him here. At the close of the morning service, our old and much loved Bro. Alex. Anderson, of Hamilton, came forward and presided at the table, and oh, it did our hearts good to hear his voice again; and, though appearing feeble in body, imagine our delight when he promised to preach for us, Sunday 21st, if the Lord would continue to bless him with increasing strength to do so.

Well, Sunday came, and so did Bro. Anderson. He preached from John iv. 13, 14, "Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst." Bro. A. was greeted with a fairly good audience, and he seemed to rise above all his physical weakness and carry us back to his palmy days in closing his sermon. I am sure his loving words will be long remembered by us all. And when those calm and

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thoughtful remarks came, "This may be my last opportunity to speak face to face to many that are here. I beseech you by the mercies of God, etc., stand fast," every heart seemed filled with emotion, and many a silent prayer for God's blessing to follow, not only this discourse, but with tender hands to lead our brother home. May his closing days be those of joy, and the end eternal peace.

Bro. Konkle, of Indiana, is to be with us all through August. Of this I will write later.

T. WHITEHEAD.

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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.

Salutatory.

Many of the readers of THE DISCIPLE have, from time to time, expressed their appreciation of the Woman's Column. It is our aim and purpose that it shall still be pleasing and edifying to its readers. At our last annual meeting there seemed to be a disposition shown in all the departments of our work to go forward. At one of our business sessions, when discussing our future work and the funds we might count on through the year, a sister said: "Put the sum high, then work to reach it." Should we not carry that principle through all our work? While we are ready to acknowledge that the Woman's Column has been good and helpful in the past, we should aim to make it better in the future. With the help and co operation of our sisters, we can. Let every sister feel and say, "This is my page," and use it as such.

We will be pleased to get reports from auxiliaries, giving ways of making meetings interesting, and of securing new members, or anything else that may be of mutual interest to all. Such would help our page, and keep us more in touch and sympathy with one another. The letters need not be long—in fact, should not be, as our page is not large, and it is more desirable to have short items from a number than a long letter from one. We hope to hear from all the auxiliaries often. We expect, as we find space through the year, to give our readers articles from different sisters, bearing on the needs of our work.

In conclusion, we ask the earnest prayers of all our sisters for our united efforts in this country, and that "our page" may be a blessing to us all and a help in furthering the Master's kingdom. COM.

Everywhere We Go.

We find some one who has been cured by Hood's Sarsaparilla, and people on all hands are praising this great medicine for what it has done for them and their friends. Taken in time, Hood's Sarsaparilla prevents serious illness by keeping the blood pure and all the organs in a healthy condition. It is the great blood purifier.

Hood's Pills become the favorite cathartic with every one who tries them. 25c. per box.

Children's Work.

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

Day Dreams of the Future.

THE DREAMER.

CHAPTER IV.

In a small house next door there had lived a man and his wife for many years; and as the woman had for some time been confined to her bed, while her husband had scarcely strength enough to wait on her, they had become special objects of my wife's care and attention. Could she have been called there for any reason? With a heart sick with dread of, I knew not what, I started to see; and finding the door unfastened I entered, hoping to find my wife busy in some kindly ministrations for our aged neighbors, but to my astonishment the bed whereon the invalid had lain so long was empty, and the armchair near by was also unoccupied, while on the little table close by lay the old Bible, and on its open page were the spectacles placed as usual, as though the old man had expected to return. What could it mean? I left the house hurriedly, to try to solve the mystery, and then I noticed that every object was flooded with rosy light sublime in its radiance, and I looked toward the eastern sky to see if the dawn was the cause, but while the first faint streaks of light were visible, they looked cold and colorless in the unearthly glow shining on all around. Then I looked up, and saw from whence the light shone: 'or in the sky hung a wondrous cloud, and seated on it was One, whom I knew then to be the coming Saviour; and then I knew what had become of my loved ones, for rising from the earth, in all directions were white-robed figures, floating upward until they reached that resplendent cloud. I stood entranced, unable to take my eyes from the wondrous sight, and still the crowd grew larger until all were gathered; and then higher and higher they all seemed to float until they vanished from my sight; the radiance faded out and I was alone. My wife and children, with all who loved the Saviour, whether living or dead, had gone to be with Him forever, and I was left behind. Human nature could stand no more, and I fell fainting to the earth.

How long I remained unconscious I never knew, but when I opened my eyes I was lying on my bed, and at first it seemed like a hideous dream. And I spoke, expecting to see the familiar face and hear the much loved

voice of my wife; but the sight of a stranger helped me to dispel the illusion and to realize the terrible truth; and the agony of this awakening was hard to bear. Anything I had ever suffered or imagined was as nothing to the grief and despair which seized upon me. I wept, and groaned, and prayed wild prayers for forgiveness and admittance, but with no avail. Only some words floated across my mind, terrible in their significance, "Depart from me; I never knew you." What made it harder still to bear was the realization that, deep down under the thick incrustation of worldliness, now shattered to pieces, I discovered that I really had a germ of real love for the Saviour after all. It had had no room to develop; no power to influence my life; and now I feared it was altogether too late. An additional discomfort was the feeling of shame that I must go out in the world, and own, by my presence there, how utterly hollow and valueless my profession and religion had been. But when, at last, I was forced to go abroad, I found I was not alone. Not all the members of churches were taken; and I was as astonished to meet some who were left behind as I was to miss some whose lives had been so quiet and unobtrusive that I had never thought of them as Christians at all. I was especially struck with this on the first Lord's day, when, from force of habit, I made my way to church, and then discovered how many seats were empty, and how many familiar faces were absent. The friends and associates of years had disappeared, and my loneliness grew deeper and heavier. My mind had been so busy with these sad discoveries that the minister had come in and taken his place without attracting my attention at first; but when I looked up I wondered if that could possibly be the popular young preacher who had ministered to this church for some months past. The abundant glossy hair had turned white, his face was haggard and worn, and his eyes cast down with shame and humiliation. He tried to speak, but only succeeded in faltering out a confession of his utter unworthiness and his resolve never to occupy that platform or any other again. My heart went out to him with the sympathy which suffering brings, and as he came down from the pulpit I met him and gave him my hand, which was taken with a silent grasp which spoke louder than words. I found afterwards that one other minister had been left in the town, but that he had not taken it to heart at all, and had thrown off all semblance of religion which, at best, had only been a cloak wherewith to hide his true character.

It was noteworthy that when the minister had gone, there was a larger percentage of missing members, which was exactly what might be expected. Of course, any further attempt at a religious service was out of the question, and the old-time Sabbath stillness was changed to noise and every kind of disturbance. The salt had been taken from the earth and general corruption had set in. All rule and authority was set aside, and all that pertained to Christianity was swept away. What a fearful place it became! And while this was the case in this remote place, what it must have been in the great centres of population I leave you to imagine. In the meantime there were a few others who were like-minded with me, our minister being one of the number, and a longing for sympathy drew us together, as well as the fact that we needed each other. "How were we to endure our lives?" and "What was yet in store for us?" became serious questions, the solution of which became the earnest endeavor of our lives.

(To be continued.)

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Dedication at Aylmer.

DEAR BRO. MUNRO:

Yesterday, July 14th, the Church of Christ in Aylmer dedicated to the worship of God, their new meeting house; and we thought a short account of the opening exercises would interest our brethren throughout the province.

On the 27th of January last, as a few of the brethren were about to assemble to observe the ordinance of the Lord's house and offer praise and thanksgiving to our Heavenly Father, upon our arrival at the meeting house, a sight met our eyes which blanched the faces of our little company. The little meeting house, in which we had enjoyed such blessed communion with our Lord and Master and with each other, we saw a heap of blackened ruins. Kind friends who arrived early upon the scene worked nobly and well, and saved what they could for us from the flames.

I assure you the little band, who had struggled to keep the cause alive in Aylmer, were very much disheartened, but we loved the cause of our Lord and soon we cast about us to see what we could do to find a place to worship in according to the dictates of our consciences.

We conferred with our brethren of St. Thomas, and were encouraged by them to go forward and erect a new house, and we also received from them substantial aid and wise counsel, and it is largely through the encouragement and help of our St. Thomas brethren we are in possession of our new home to-day.

Among the other churches who have helped to bear our burden we are pleased to name the following: Plum Street Church, Detroit; Everton, Erin Centre, Erin Village, Dorchester, beside some good brothers and sisters from St. Thomas, London and Everton.

But we cannot close this notice without referring to Bro. L. L. Carpenter, of Wabash, Ind.

He was holding a meeting in St. Thomas shortly after the fire overtook us, and we were especially inspired by him to go right on. He promised to come and dedicate our new house without any charges but his expenses. We took his advice, and when the house was ready we sent to Wabash for Bro. Carpenter.

He came, and put his whole soul into an earnest appeal for us, and at the same time he lovingly and beautifully set forth Jesus as the Lamb of God which taketh away the sin of the world, and made an earnest appeal to the people to put their trust in Him.

In conclusion, we must say the

financial part was a grand success. At the three meetings there was contributed \$85 in cash, and in pledges to pay in one, two and three years the sum of \$600, besides some amounts promised but not named. This, for a small church of about forty members, we consider a grand success. It will put the church on a good financial footing. All honor to Bro. Carpenter. He is the right man in the right place at a dedication.

We thank our many kind friends once more through THE DISCIPLE OF CHRIST AND CANADIAN EVANGELIST for their sympathy and support, and ask for your continued prayers that the cause of Christ may prosper here.

JOHN HODGES, Treas.,
Church of Christ, Aylmer.
Aylmer, July 15th, 1895

Manitoba.

Immediately upon purchasing the property formerly owned by the Congregationalists, our brethren set to work with a will, and with their hands too, to thoroughly renovate it, and worked so successfully that the building was ready for the opening on June 30th. The location could not be better. We are just behind the site for the new post office, and in the midst of good buildings, near the center of the "Prairie City." The building is heated by a furnace and lighted by electricity; the dressing rooms and baptistry are well arranged; the seats are comfortable, the furniture neat, the platform and aisles nicely carpeted. A sister donated a beautiful revised version of the Bible for the pulpit, and the Y. P. S. C. E. a handsome silver communion service. Without being extravagant, we have an attractive and comfortable place of worship.

On June the 30th the house was beautifully decorated with flowers; the day was all that could be desired, in short, was the only fine Sunday that we have had this summer, the others have been wet—some, very wet. Our brethren from the neighboring points turned out well, and also many of the town people, so that the three services which were held were all well attended. In the morning the seats were crowded, and in the evening we had seats in the aisles. In the morning the writer spoke on the subject, "Christianity; what is it?" and in the afternoon on "The origin and aim of the Disciples of Christ." In the evening, Bro. G. A. Campbell, of Hiawatha, Kansas, who was home on a visit, preached a good sermon from the parable of the talents. We were glad of his presence and help. Collections in aid of the building fund were taken at these services.

On Monday, July 1st evening, we held a platform meeting to which the resident ministers were invited. We were pleased with the kindly feelings expressed. So far as we are able to judge a good impression has been made and more strangers attend our meetings, and we trust that our move will be productive of much good. The church certainly deserves praise for the efforts they are putting forth.

Portage la Prairie. JOHN MUNRO.

Medicine in Tablets.

From the New York Sun of February 5, 1894.

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

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

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

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

Only the simpler drugs and remedies put up in tablet form are accessible to the general public. The compounds are not even known

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

INTERESTING SECRET HISTORY OF AN OLD-TIME REMEDY.

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

RIPANS TABLETS.

The Ripans Tablets represent the latest and most improved form of this preparation. The separate letters composing the word RIPANS are the initials of the six ingredients. Any doctor knows what they are. The A and N represent the principal change, and have been found of vast importance. No person who has occasion to make use of a dyspepsia remedy, and has once experienced the beneficial results of these tablets in a case of biliousness, headache or other disorder of the stomach, liver or bowels, will ever afterward consent to be without a supply near at hand. A single one gives prompt relief. Price 50 cents a box, at druggists, or by mail.

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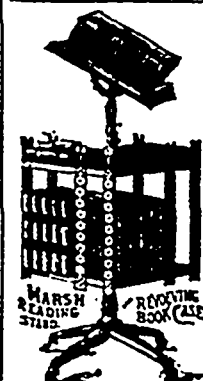
This Magazine should be read by every Patriotic Canadian, and should find a place in homes where pure literature is appreciated. What the press says:

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Agents Wanted

Foreign Missions.

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



A. McLean, Cor. Sec.

The well-known and honored Corresponding Secretary of the Foreign Christian Missionary Society is now upon the Pacific Ocean, en route to visit the various Mission stations of our people in foreign lands. A. McLean is of Scotch descent, and was born on the beautiful Prince Edward Island, Canada, where his father still lives. In 1869 he entered Bethany College, and in 1874 was graduated. He at once began his ministry in the church at Mount Healthy, a suburb of Cincinnati, where he now resides. March, 1882, he was elected to his present position, which he has held continuously ever since.

Archibald McLean has been an apostle of missions in our Zion. In his early ministry he grasped fully the supreme mission of the Church; and with pen and voice he has been a guide and an inspiration to the churches. To those who know him intimately he is an incarnation of the idea of world-wide missions. Time and service have firmly associated the name of our Secretary with the evangelization of the whole world.

This great cause has been his constant thought and care. In all his varied and arduous duties he has been industrious, faithful and patient. Some times the burdens were far too heavy to ask any one man to bear; but the confident hope of the world's final redemption, through the Gospel, by the Church, has been his unceasing encouragement and strength. This hope gave him a peace of soul which the mere incidents of his position could not disturb.

The trip has not been hastily planned. The friends of the cause have had it in mind for some years. They believe such a visit will not only be of much pleasure and profit to him

personally, but a source of real strength to the work in after years. Besides, the missionaries on the field have often expressed an earnest desire to have him make such a tour. He goes not as an ecclesiastic, but he goes rather as an invited guest and a personal friend of the heroes, who, in the forefront of the battle, desire his counsel and advice, and with him study the problems and difficulties which constantly confront them. Few, if any, are as well prepared in mind and heart for the delicate task. But what he does there will not be a full measure of the value of his visit. What a pleasure to hear him on his return! We grow impatient at the mere suggestion of the treat.

This visit marks the beginning of a new era of our work in all lands. His letters while abroad will be published in our papers and read with unabated interest. The whole trip will require some ten or twelve months. Thousands will follow him with their prayers for a prosperous journey and a safe return.

F. M. RAINS, Fin. Sec.

For Foreign Missions.

The following is the comparative receipts for Foreign Missions for the first 15 days of July:

	1894	1895	Gain
Number of contributing S. Schools..	338	358	20
Number of contributing churches..	30	40	10
Number of contributing Endeavor societies	4	19	15
Individual offerings	23	22	loss 1
Amount, 1894, \$3,669.38; 1895, \$5,083.50; gain, \$1,414.12.			

Note the following: 1. July 15, Missouri leads in the number of contributing churches, the number being 276; but Illinois is only six churches behind. 2. Illinois leads in the number of contributing Sunday-schools, 321 to date; Missouri is next with 277. 3. Ohio leads in the amount given, but is not much ahead of Illinois. 4. Texas leads in the percentage of gain in contributing churches, 42 last year, 100 this year. 5. The Frankfort, Ky., church leads her sister churches with an offering of \$400. 6. The Allegheny, Pa., Sunday-school leads the Sunday-school hosts with \$454.

Growth is seen on every hand. We ought to gain at least \$2000 in August. Remember, the books for the current missionary year close Oct. 1.

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

K. D. C. is prompt, marked and lasting in its effects.

Stomach Neuralgia.

INTERESTING FACTS ABOUT THIS PECULIAR TROUBLE.

A Pembroke Lady Who Suffered For Eight Years Gives the Particulars of Her Illness, and Tells How She Obtained Relief.

From Pembroke Standard.

The grateful thanks of thousands in all parts of the Dominion who have been made well is the best evidence of the sterling merit of Dr. Williams' Pink Pills for Pale People. We suppose there is not a city, town or village in Canada in which the good record of this health giving medicine is not known, and Pembroke is no exception to the rule. Among those who speak of Dr. Williams' Pink Pills in terms of the highest praise is Mrs. Fournier, wife of Mr. Peter Fournier, both of whom are held in high esteem by those who know them. To a reporter, who recently visited their home, Mrs. Fournier gave a plain, unvarnished statement of her illness and cure. "It is now about eight years," she said, "since I began to grow ill with a pain in my back, stomach and side, and the amount of suffering which it caused me can scarcely be realized. As the days and months passed by, I began to grow weaker, and I was seldom free from the intense pains. At last I grew so weak that I was obliged to take to my bed, and even then suffered from the pains which were making my life so miserable. My appetite failed me and I feared that I was doomed to be an invalid. During those days I was under the care of a skillful physician, but his medicine did me no good. He said that my trouble was neuralgia or rheumatism of the stomach. It was during those dark days, as I lay an almost helpless invalid, that a friend strongly urged me to try Dr. Williams' Pink Pills. Although I had little faith in their efficacy at the time, I consented to try them. After using a few boxes, I began to feel myself growing stronger and the pains leaving me. I continued using them until I had used a dozen boxes, and now you can see for yourself whether I look like a sick person or not. The pains in my stomach, side and back have ceased to trouble me, and I have not been as well in eight years as I feel now. My appetite, which was so poor at one time, is now fully restored, and I am confident that not only have Pink Pills cured me, but that they have saved me from misery and pain I would have otherwise still been enduring." Mr. Fournier, who was present at the interview, fully endorsed all his wife had said.

Dr. Williams' Pink Pills make pure,

rich blood, thus reaching the root of disease and driving it out of the system, curing when other medicines fail. Most of the ills afflicting mankind are due to an impoverished condition of the blood, or weak or shattered nerves, and for all these Pink Pills are a specific which speedily restore the sufferer to health. These pills are never sold in any form except in the company's boxes, the wrapper round which bears the full name, "Dr. Williams' Pink Pills for Pale People." All others are counterfeits, and should always be refused. Get the genuine and be made well.

Married.

PAGE-URQUHART.—At the residence of the bride's parents, 273 Markham street, Toronto, June 19, 1895, Dr. T. J. Page, of Bracondale, to Henrietta Victoria Urquhart, W. J. Lahmon, assisted by P. Baker, officiating.

At Portage-la-Prairie, Man., July 8, 1895, by John Munro, at the residence of Mr. L. Bonny, brother-in-law of the bride, T. A. VanVleit, of Winnipeg, to Kate Smith, of Harwich, Ont.

LIST OF AGENTS.

- Acton, Miss Mamie Masales.
- Aurora, Miss Mary Wells.
- Aylmer, Cecil Legg, Lyons P. O.
- Beamsville, Ont., Miss R. Prudhomme.
- Blenheim, Miss Jennie McCowan.
- Bowmanville, Mrs. Geo. Butchart.
- Bridgeburg, A. H. Cowherd, Amigari P. O.
- Collingwood, Ont., Miss M. E. Frame.
- Erin Centre and Erin Village, K. W. Ballah, Hillsburg P. O.
- Everton, Ont., Jno McKinnon.
- Glencairn, Ont., Miss L. Frame.
- Georgetown, Chas. McKinlay.
- Grand Valley, Geo. Tough.
- Guelph, Ont., Maggie M. Tindall.
- Harwich, Miss Maggie McCully, Mull P. O.
- Huntsville, Ont., W. M. Crewson.
- Kilsyth, Ont., James Fleming.
- Lobo, Ont., Mrs. E. McClurg, Ivan P. O.
- London, Dr. D. A. McKillop, 671 Dundas St.
- Mimosa, Allan Robertson, Hillsburg P. O.
- Orangeville, Martha E. Kinn.
- Owen Sound, Ont., A. E. Trout.
- Portage la Prairie, Man., Box 925, John Munro.
- Ridgetown, Miss Nettie Green.
- Rodney, John Higgins.
- Rosedene, Ont., Miss Ella Moot.
- Smithville, Ont., Mrs. Wm. Alcock.
- St. Thomas, Ont., W. W. Coulter.
- Toronto Junction, Arch. McMillan.
- Toronto, J. L. Leary, 400 Manning Ave.
- Walkerton, Ont., N. C. Royce.
- West Lorne, Miss Bella McKillop.
- West Lake, Ont., Mrs. Catherine McDonald.
- Warton, Ont., Mrs. S. M. Brown.
- Winger, Ont., Miss Ella C. Swayze.

RECENT PUBLICATIONS.

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Obituaries.

LUTON.—Died, on May 29th, 1895, at her home in Yarmouth, Mrs. W. F. Luton, beloved wife of Bro. Wm. F. Luton, in her 40th year.

Sister Luton's death, though not unexpected, came as a very dark and heavy cloud of sorrow upon the home of Bro. Luton and their now motherless children, of whom there are six, five sons and one daughter. The youngest is only four years old. As their mother's loved form was lowered into the grave, it seemed as though their hearts would break.

A true and faithful wife and mother, a true and consistent Christian, though dead she yet speaketh. Her long illness of dire consumption, she endured with Christian patience, willing to go if God so willed it, yet desiring for the sake of husband and children to remain and care for them. God knows best. He will care for and comfort and keep the sorrowing ones. Bro. Luton, who is reeve of Yarmouth, has the sympathy of the entire community in his bereavement. An immense procession followed the remains to the Disciples' cemetery, South Dorchester, where service was conducted very tenderly and impressively by Bro. W. D. Cunningham. R. W. B.

TAYLOR.—Died, on May 27th, 1895, at her home in South Dorchester, Mrs. Mary Jane Taylor, beloved wife of Mr. James Taylor, in the 25th year of her age. Though taken away so young, Mrs. Taylor had for many years been a staunch Disciple of Christ, whose teaching and example she followed so faithfully unto the end, that the grief-stricken husband and sorrowing friends need not sorrow as those who have no hope, consoled by the assurance that it is well with her, for "Those who fall asleep in Jesus will God bring with Him."

Two children of tender age are left without a mother—a bright little girl and a baby boy. They are too young to realize now their great loss. God can take care of them. He will do so. R. W. B.

LAYTON.—After a long and painful illness, Brother David Lyons Layton was laid quietly away, on the 20th of June, in the Meaford cemetery. He was a charter member of the Meaford congregation, and one of its faithful overseers; it was considered one of the fine working congregations in Ontario, and exercised an extensive influence for good. Bro. L. was highly respected, and the college was large. He was fortunate in marriage, having formed a

union with Sister Ellen Stephens, a member of a prominent family, and possessing a high order of intelligence. Out of eleven of this family there remain only three: Bro. A. M. and M. N. Stephens, and Sister J. W. Layton. Two daughters survive of Bro. D. L. Layton's household. Both are intelligent Disciples. COM.

Literary Notes.

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

HOW CHRIST CAME TO CHURCH, The Pastor's Dream, a Spiritual Autobiography by A. J. Gordon, D. D., with the Life-story and the Dream as interpreting the man, by A. T. Pierson, D. D. Fleming H. Revell Co., Toronto; price 75 cents, 123 pages, cloth binding.

We have read with great interest the remarkable dream of that remarkable man, the late Dr. Gordon, of Boston. The dream was that Christ came into Dr. Gordon's church one Lord's day morning, took his seat among the congregation, and listened to the sermon. Dr. Gordon was attracted by the stranger's appearance, and meant to speak to him after the service, but the Lord got away before he could reach Him. He was greatly astonished to be told in a matter of fact way by the person in whose pew the Lord had sat that the stranger was Jesus of Nazareth, and no doubt He would be back again. The dream naturally made a deep impression on Dr. Gordon's mind, and led to many reflections and conclusions, such as one might expect in the case of a man like Dr. Gordon. "The Life-story and the Dream as interpreting the man," by his friend, Dr. Pierson, is written in an exceedingly interesting manner.

This little book strongly opposes the use of all evil agencies in carrying on the Lord's work, and in this regard we heartily commend it. Dr. Gordon was very positive that a profane person is out of place leading the song service in a church. He believed that none but truly converted members and truly consecrated officials were helpful to a church.

We think that Dr. Gordon's very marked success in building up a spiritually minded church can be explained without reference to the views he held on the influence of the Holy Spirit, and the Second Coming of the Lord. We think the reading of "How Christ Came to Church" will help those much who are in the Lord's service to trust in Him and not in the method of modern sensationalism. And, of course, it is always useful to be brought into contact with strong minds, even though we cannot adopt their conclusions. We therefore would strongly recommend a reading of this book.

American interest in "Ian Maclaren" will be heightened by a new view of the man himself as seen among the people of his own parish, by Dr. Robert Ellis Thomson, one of the editors of the *Sunday School Times*. Dr. Thomson writes appreciatively of the famous author as preacher and pastor. The sketch will appear in an early issue of the *Sunday School Times*.

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