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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. 6.

HAMILTON, JULY 15, 1895.

\$1 PER YEAR IN ADVANCE.

### The Disciple of Christ

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

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

### Editorial Notes.

That was a curious incident at the recent Women's Council meeting in Toronto where the proposition to open the proceedings with (in addition to a few moments of silent prayer) the Lord's prayer audibly repeated in unison was voted down by 71 to 41 votes. The 71 by so voting put their foot in it up to the ears, and should proceed to rectify the mistake, to speak mildly, at the earliest possible moment. No explanations—such, for example, as that the Lord's prayer was rejected to please the Jews—can be given that will make the decision appear any the better. We must compliment the delegates from London on the ability and firmness with which, even though temporarily outvoted, they championed the right view.—*London Advertiser*.

In our judgment the majority were right in the case mentioned above. We cannot expect Jews to recognize Jesus, even to the extent of repeating what is called the Lord's Prayer.

Here is a good thing from Emerson, which we are reminded of by finding it quoted in a recent book:

"Every man takes good care that his neighbor shall not cheat him. After a time he begins to be concerned lest he cheat his neighbor. Then all goes well. His market cart becomes a chariot of the sun."

CLEAR TEACHING.—The *Canadian Evangelist* affirms that the rising generation of Disciples needs clear teaching of "first principles." We are inclined to believe that our contempor-

ary is right. Many of our young people, children of members, have very vague conceptions of the points of difference between other religious bodies and ourselves. "The distinctive peculiarities of the Disciples" should be given a prominent position in our work among the young. It would be well for preachers and teachers to see that in our Bible classes, Endeavor societies, and Mutual Improvement classes the objects and principles of our restoration movement are clearly taught and thoroughly grasped by young Christians. Thus will they become fitter to intelligently present "our plea" to others and to occupy positions of responsibility in the churches in years to come.—*Australian Christian Pioneer*.

Our readers will be glad to read this paragraph from the Southern hemisphere. It is certainly true that the young people need thorough instruction on the points which distinguish Disciples from others.

Fifteen year-old Kate Rodehouse is to be sentenced on Tuesday for abandoning her infant. If Kate had been a woman there might be less excuse for her and more for the Thing responsible for her present condition. Why should this girl be left to bear all the obloquy which has blighted her life? What lecherous scoundrel took advantage of her girlish weakness and inexperience? Wouldn't it be well to give his name to the public? Why should he be shielded while his victim suffers. Then other mothers' daughters should be protected.—*Hamilton Times*.

The magistrate allowed the poor girl named above to go on suspended sentence. We should think no one would blame him for that. It gives us no small satisfaction to find the *Times* speaking out so plainly on the case. By all means let not the "lecherous scoundrel" escape.

This by T. F. Seward, in the "School of Life," is well put:

"The purpose of our life here is to learn the lesson of self-surrender, of giving up our own selfish will, and accepting the divine will in its stead."

A shooting affray which occurred recently in the Tremont House of this city furnishes a text for the *Templar* to write one of its strong "Tory" articles. The *Templar* shows very clearly that the License Department acted neither according to the letter nor the spirit of

the law in granting a license to the Tremont House, and that by consequence they are not guiltless in the matter of the shooting, which may turn out to be a murder. We do not intend to introduce party politics to these columns, but we feel it our duty to say that it is impossible for us to believe that the Provincial Government is as vigilant as it should be in administering the License laws. Perhaps we are expecting too much when we expect such laws to be carefully enforced.

One of the pet ideas of those who favor religious instruction in the public schools is that an agreement might be had upon the Apostles' Creed, the Ten Commandments, and the Lord's Prayer. This is a vain idea. For, first, the number of people who know that the so-called Apostles' Creed is not the Apostles' Creed is increasing every day; second, it is becoming pretty well understood that the Ten Commandments belong to the Law and not to the Gospel; third, Jews and Agnostics could not join in what is called the Lord's Prayer. And there are some very good Christians too who cannot conscientiously and intelligently now use that model prayer which our Saviour once gave to His disciples.

We clip the following from the *Sentinel* of Toronto, organ of the Orange Society:

"A great sensation has been caused in England by a speech of Rev. Mr. Rogers relative to the Kilburn Sisters, a religious order of the Ritualists. He said he visited one of the seceding sisters, who told him that not only had they caned children of Protestant parents for refusing to bow down to the images, but that the Archbishop of Canterbury, the Bishop of London and the Bishop of Marlborough were holding an inquiry into the irregularities. She also put into his hand certain documents concerning the sisterhood, which, when the time came for making them public, would cause the whole of England to rise at once. In connection with the sisterhood, he was informed that girls eighteen to twenty years of age were sometimes confined in rooms which were practically iron cages, for three weeks at a time, simply because they would not submit to discipline which they considered too severe."

This instituting special orders of celibate women, or men, for religious

work, is contrary to reason and to Scripture, and is more than dangerous to morals.

The Hamilton Methodist Conference condemned the delivery of milk on Sunday mornings. We have great sympathy with the milkmen ourselves. Their lot is a hard one, not having a day to themselves at all in the week, and especially trying to be kept on the go on Sunday. We would take molasses on our porridge on Sunday, if that would help. But what about the babies who depend upon the fresh milk? We guess the Methodist brethren forgot the babies for a little while. We will venture that when they got home their wives, mothers and grandmothers gave them some pointers. It beats all what nonsense a convention of intelligent men can be got to commit itself to.

The *Canada Presbyterian* is loth to give up the idea of State-taught religion in the public schools, and it says "no responsible religious body, such as is supposed to be charged largely with the care of this subject, or secular body, or leading public man, has ventured to pronounce in favor of a purely secular system of public instruction." We think this is too broad. The opinion is growing that the divorce of Church and State should be made complete. Many of the best men of the country are on that side. Justice to all will be satisfied with no less. If we are to be religious, we should be just.—*Hamilton Times*.

The criticism of the *Times* on the *Presbyterian* suits us exactly. The *Presbyterian*, for a wonder, seems not to be aware of the rate at which leading thinkers are arraying themselves on the side of secular schools. That is a good saying of the *Times*: "If we are to be religious, we should be just;" but we beg to amend it a little, and have it read, "If we are to be religious, we must be just." It needs to be ground right into people that justice is an essential element of the religion of Jesus Christ.

R. L. McKinnon, eldest son of Bro. John McKinnon, of Everton, was one of the graduates at the late Commencement of Toronto University. He took Honors in the Political Science Course. We wish him good success in his chosen calling.

Contributions.

The Champions of Truth.

Respectfully dedicated to Peter Anderson, Esq., author of "The Two Moods," by the undersigned.

Thus saith the Lord God :  
The refuge of lies shall the hail sweep away,  
The waters your hiding-places overflow ;  
Disannulled shall be your covenant with death,  
Nor with hell shall your agreement stand. —ISA. xxviii.

Thus sang the bard, whose prophet ken  
Had swept adown time's vista far,  
And so believe God's stalwart men,  
Who champion truth—on wrong make war.

Oracular, in glowing verse,  
They chant e'en now the lofty song,  
That shall truth's triumph grand rehearse,  
While years eternal roll along.

There is a voice that speaks in them,  
A language to the false unknown :  
"Be brave for God, his truth defend,"  
Heard in the soul of faith alone.

Go, hush the voiceful winds to sleep,  
Niagara's thundering floods enchain ;  
Arrest the lightning's downward leap,  
Control the waves that roll amain ;

But think not silence to impose  
On men that heavenly truth inspires.  
Within whose fearless bosom glows  
The God-sent pentecostal fires.

No falsehood in such hearts can live—  
Not theirs the sin-concealing chain—  
Not words of whispering fear they give,  
But, trumpet-voiced, the truth proclaim.

Though men be leagued with devils damned,  
Hidden by hell's profoundest shade ;  
In fortified falsehood armored stand—  
They dare the infernal gates invade.

Though curses hot as damn the dead  
From wrathful foes on them be hurled,  
Hope's crested helmet guards their head,  
Truth's banner high they wave unfurled.

"When war is fiercely waging, then  
They feel the grandeur of the fight,  
These brave, these earnest, manly men,  
Who work for God, who plead the right."

Jehovah is their sun and shield,  
Their God and their defender He  
To Him both hell and earth must yield,  
In time or in the world to be.

For aye their flag shall skyward float,  
Each fold with radiance by-and-by,  
Above the rolling battle smoke  
Shall final victory glorify.

EDWARD BRAKEMAN.

Geneva, Ohio.

When so many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It is highly recommended.

In All Points Like as We Are.

BY ANNA D. BRADLEY.

Last Sunday our pastor prayed—as he never forgets to do—for the dear ones of the various homes who were absent. Something in my pastor's voice, something of added earnestness and longing, something that seemed to say, "Dear Father, hear this petition, and richly grant it, for we want it so"—something, or all of this, attracted my closer attention, and the thought came to me, "He prays so fervently ; just as though his own dear ones were absent ; but yet they are all about him. He feels thus for us who are separated from those whom we love. I wonder how he knows !"

I would never have thought of the subject again, but next day some one said to me : "Bro. Davis's family have gone north." Then I thought of the added fervency of his prayer. "No wonder," I thought, "that he could plead so earnestly. No wonder he could enter so thoroughly into our feelings. He was himself lonely. He had learned what it meant to sit alone with all of his dear ones far away. He could pray more earnestly for protection upon other divided circles, because he feels more keenly than he is wont to do his own longing desire that guarding angels be close about those he loves." He stood upon common grounds of need with many about him, and his sympathy not only made him more fervent, but drew him nearer to us all.

In a moment the words, "In all points like as we are," came to my mind, and I think I saw my Saviour a little more clearly than I had ever seen him before. "He ever liveth to make intercession for us." And when I pictured Him as interceding with the righteous Judge for me, then did I feel so glad that He had been tempted just as I had been ; that He longed for human sympathy just as I have often longed ; that He had been grieved and disappointed just as I have been ; that He sorrowed at the grave of the friend He loved just as I have sorrowed over the loss of friends so dear to me ; that nothing could come to me which had not first come to Him who, because He knew the full power of sorrow and temptation, now only liveth to make intercession for me.

He was pleading for me, not as one might plead who had looked on from afar, and whose kindly, sympathetic nature was touched by a fancied realization of my temptation, my loneliness or my grief. Not that ; no, no ! not that. But His great and divinely human

heart knew by sharp experience what the longing of my poor heart might mean ; and the memory of his own unutterable sorrows caused him to plead with added fervency for me and mine. I can fancy I hear Him saying, as at the bar of Justice He makes intercession for me, "I know her life is poor and of but little worth : but then she is my sister, bound to me by the sacred ties of blood. I plead thus earnestly and continually for her because she is my own. I love her and I want to save her."

It is the sacred memory of our own sorrow that makes us more willing to listen to the cry of distress as it bursts from other hearts bowed down. When I earnestly desire a certain blessing, I can better comprehend how much this same need may mean to my brother. And should it fall to me the privilege to plead for him, I can do so with more zeal and fervor since I better understand how great is the boon for which I ask.

Nothing makes Jesus so real a personality to me as the thought that He understands and sympathizes with me in my humblest need.

Oh, blessed ministry of tears ! Who can compute thy power to comfort ?

"I know just how bad you feel." lisped one dear little tot of a girl to another, who was in distress. "My kitten died too," she added in trembling tones, "and it just broke my heart all to pieces." And so, because the babies understood each other, they wept in unison and each was a comfort to the other.

I recall again my pastor's earnest, pleading tones, as he prayed—"Dear Father, bless our absent loved ones." Full well I know his gracious, sympathetic heart went far beyond his own domestic circle—went out and embraced in his petition, every home of his flock who had dear ones far away. Still the consciousness of his own loved ones, whom he could not see, must have caused him to feel more keenly than he could otherwise have done how much we all need the watching eye of love, that never sleeps nor turns away.

I would that I could make my pastor feel how much the little incident has meant to me ; how much nearer it draws me to my Saviour ; how much more like me, only without sin, He has seemed to become ; and how I can realize, more keenly than I ever did before, how it was needful for Him to suffer that He might the better comprehend poor, earthly, tempted lives like mine, and feel a greater longing to lift us unto higher grounds.

I cannot tell him all I mean, for words are clumsy tools with which to

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Great and thoroughly reliable building-up medicine, nerve tonic, vitalizer and

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Before the people today, and which stands preeminently above all other medicines, is

HOOD'S Sarsaparilla

It has won its hold upon the hearts of the people by its own absolute intrinsic merit. It is not what we say, but what Hood's Sarsaparilla does, that tells the story:—

Hood's Cures

Even when all other preparations and prescriptions fail.

"The face of my little girl from the time she was three months old, broke out and was covered with scabs. We gave her two bottles of Hood's Sarsaparilla and it completely cured her. We are glad to recommend Hood's Sarsaparilla." THOS. M. CARLING, Clinton, Ontario. Be sure to

Get Hood's

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

paint the finer feelings of the soul. But I think he will understand ; and I believe I know him well enough to know that he will be glad to remember that the needs of his own heart, so earnestly expressed, could be the means of drawing even one of the humblest of his flock into closer communion with her Saviour, who gave Himself up to the powers of temptation, to suffering and to death, that He might be, in all points, like as we are, and thus make stronger intercession for us all.

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**A Winter in Paris.**

MR. G. T. FULFORD'S RETURN FROM THE WORLD'S GAYEST CITY.

Mr. G. T. Fulford, who is understood to have been doing big things in Paris during the past winter and spring, introducing Dr. Williams' Pink Pills, reached home on Friday last with his family. Mr. Fulford has taken Mrs. Field's handsome residence in the east end for the summer, and was found there on the evening of his arrival by a *Recorder* reporter, and asked to give an account of himself.

"Well," he said, in reply to a question on the status of the Pink Pill business in France, "of course it isn't altogether an easy matter to introduce a foreign article into a strange market, especially where there is as much conservatism as there. But I don't think we can complain of the progress made, on the whole, and it is gratifying to report that some, at least, of the Paris doctors are open to recognize a medicine of which the intrinsic merits can be demonstrated to them. One of the best of them—at Versailles, the Paris suburb where the Emperors used to keep their court—has given favorable testimony through the press of quite wonderful cures through the use of Pink Pills in his practice; and the Religieuses, an order of Nuns like the Sisters of Charity, have also made an extensive use of Pink Pills in their charitable work, and given strong testimonials as to their good effects."

"How do you find business all round?"

"Pretty good. We have sold in the past twelve months a little over two million, three hundred and sixty thousand boxes of Pink Pills."

"That is a pretty large order, isn't it?"

"It is the best twelve months' business yet. Look for a minute at what the figures mean. If all the pills were turned out into a heap, and a person set to count them, working ten hours a day, and six days a week, the job would take—I have reckoned it—4 years, 21 days, 6 hours and 40 minutes, counting at the rate of 100 a minute. Or reckoning it another way, it means about a hundred and fifty-seven pills for each minute of the twelve months occupied in selling them. Or, if you want further statistics, it is somewhere about two pills a head for the combined adult population of Canada, Great Britain, Ireland and the United States. If the pills sold last year were made up into necklaces of fifteen inches long, there would be a necklace for every woman in Canada, and leave some considerable pills over. And very pretty necklaces they would be, if you stop to think of it," said Mr. Fulford, with an air of one who contemplates an artistic triumph in the jewelry line. The reporter stopped to think of it, while Mr. Fulford added, "I don't give these figures to glorify the business, you will understand, but to enable you to make the facts tangible to an ordinary reader."

"Does Great Britain do its share in the business?" asked the reporter.

"Yes, I think we have had a record

there. The head of a leading advertising agency in London to whom I showed my figures told me that no business of the kind had ever reached the same dimensions in England in as short a time; for though we have only been working in England two years, there are but two medicines there that have as large a sale as Pink Pills, and one of these is over thirty years old, while the other has been at work at least half that time."

"How do you account for the way Pink Pills have 'jumped' the English market then?"

"I cannot attribute it in reasonable logic to anything but the merits of the pills. For, consider, in France, which I have just been opening up, it cost in advertising somewhere between thirty-five and forty francs to sell every 3½ franc box of pills—first sales, that is. Now, it is obvious that if all our sales were first sales, that is, sales direct from the advertisers, we should be losing from six to ten dollars on every box sold. It is because the people who have used Pink Pills once use them again, and recommend them to others, that we begin to see daylight there; and the case is the same the world over."

"But your advertising has been very extensive?"

"Oh, certainly. But exactly for that reason we could never afford to do it if we had to depend on first sales alone. It is the sales on recommendation of those who use the pills that pay, and if the recommendation were not there I would be bankrupt in a very short time. All the same, the advertising is a big item, and I consider the Pink Pill business a public education department on that account alone."

The reporter wanted to know where the education came in.

"Through the press. The newspaper press is the greatest educative influence of the day. Where do you suppose the culture of Brockville would be without the *Recorder*? Now, it's not the two cents a copy that pays for all the interesting and valuable matter that is gathered from the ends of the earth in a newspaper; it is the advertisements that pay the biggest part of the bill for news and literary matter. I suppose I have spent about half a million dollars in advertising last year. How much education do you suppose that sum has paid for?"

The reporter was silent in the presence of this educative "miracle," but required further information as to the state of trade. Was everything lovely, he asked, or were there any crumpled rose-leaves in the couch?

"Can't grumble, except in one way. There's a certain amount of substitution in some retail stores, and there is a man in Manchester, England, that I have had to prosecute on the criminal charge for it."

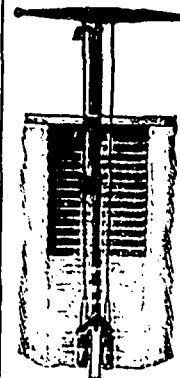
"But what do the substitutors do—do they duplicate your formula under some other name?"

"No, not a bit of it; that is the worst feature of the fraud. No retailer can possibly know what is in Pink Pills; and if he did, he couldn't prepare them in small quantities to sell at a profit. They are not common drugs, and by

no means cheap to make. I suppose I have spent anywhere from ten to twelve thousand dollars, since I first took over the trade mark, in trying if the formula could be improved, and spent a share of it for nothing."

"What do you mean by 'for nothing'?"

"After I acquired the trade mark I saw that if the thing was to be made a success it was imperative that I should have the best tonic pill that could be gotten up. Consequently I obtained the advice and opinion of the most noted men in medicine in Montreal and New York—and expert advice of that sort comes high. I made the changes in my formula suggested by these medical scientists, and the favor with which the public has received the medicine, demonstrates that it is the most perfect blood builder and nerve tonic known. However, I was anxious to still further improve the formula, if that could be done, and have since spent a great deal of money with that end in view. On going to London, two years ago, to place Pink Pills, I went into it again, with the best medical men there, and, as you know, the medical expert is not too friendly to proprietary medicines; and least of all to a good one; and I don't blame them either. It isn't good for business if a man can get for fifty cents medicine that will do him more good than \$50 in doctoring. Consequently advice came high, but I obtained the best there is, not only on this continent but in London and Paris. If I were to tell you whom I consulted—but that was an honorable condition that I shouldn't divulge the names on account of professional etiquette—you would recognize them as first-rank men, men whose names are famous all the world over, and talked of by every one. When I went to Paris last winter I placed my formula and a supply of Pink Pills in the hands of one of the most noted doctors in that city for a three months' trial in his practice, with a view of getting suggestions for improvement; at the end of that time his answer was, 'leave it alone, it cannot be bettered. You now have a perfect blood and nerve medicine.' This opinion cost me 10,000 francs, but I consider it money well spent, as it determines the fact that the formula for Pink Pills is now as perfect as medical science can make it. And coming back to the question of substitutions and imitations; what I have just told you will show what a poor thing it is for a man who goes to a store for Pink Pills to let something else be pushed on to him in place of them—more especially if it is a worn out thing like Bland's pills—a formula in the French pharmacopœia, that has been a back number for years, until a few store-keepers tried to push it on the strength of Pink Pill advertising. You can take it from me that a store-keeper who tells anyone that Bland's pill (which is not a proprietary at all, anyone can make it that wants to) is in any way a substitute for Pink Pills is an ignoramus and never ought to be trusted to sell medicine at all. The same applies to a druggist equally ignorant.—*Brockville Recorder.*"



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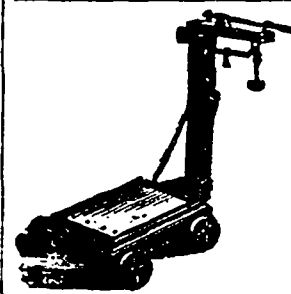
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K. D. C. Cures Dyspepsia.

**Co-operation Treasurer's Report.**  
(Concluded from last issue.)

EDUCATIONAL FUND.	
Total Receipts for Educational Fund during year.....	\$ 467.75
EXPENDITURE.	
1894. By Balance due treasurer at last audit.....	13 50
Nov. 8. By cash paid T. L. Fowler, for services as teacher of Bible School, Toronto.....	100 00
Dec. 11. By cash paid T. L. Fowler, for firewood and books for school.	3 40
Dec. 13. By cash paid T. L. Fowler, for services as teacher of Bible School, Toronto.....	100 00
1895.	
Jan. 21. By cash for do.....	100 00
Mar. 13. By cash for do.....	100 60
Mar. 30. By cash for do.....	30 00
May 31. By cash for do.....	20 85
Total.....	\$ 467 75
LIABILITY.	
Balance due Bro. T. L. Fowler for services as teacher of Bible School.	\$ 149 15
EDUCATION ENDOWMENT FUND.	
1894.	
July 5. To cash received from Mrs. Jane Pierce, Owen Sound.....	\$ 20 00
1895.	
May 30. To cash from do.....	25 00
Total.....	\$ 45 00
FAREWELL LEGACY.	
DR.	
To mortgage on Cecil St Church Building, Toronto.....	\$3500 00
To note from trustees of church building, Toronto Junction.	300 00
To cash balance on hand at last audit.....	624 37
To cash, received interest on bank deposits up to Dec. 31, '94.	8 07
1894.	
Nov. 28. To cash rec'd J. D. Higgins, treas. Cecil St. Church, Toronto, being half year's interest on mortgage.....	70 00
1895.	
Mar. 18. To cash rec'd from do.....	70 00
Total.....	\$4572 44
CR.	
By cash paid for mortgage Cecil St. Church Toronto.....	\$3500 00
By cash paid for note from trustees of Church Toronto Junction.....	300 00
1894.	
June 11. By cash paid to the Home Mission Fund, being balance of account granted by resolution at Annual Meeting, 1893.....	207 32
" " By cash paid R. Moffett, for meeting held at Galt.....	74 20
1895.	
Feb. 11. By cash paid John Munro, for meeting held at McDonald, Man.	26 50
Mar. 9. By cash paid Geo. Munro, for meeting held at West Lorne..	27 20
Apr. 11. By cash paid to Jas. Lediard, for meeting held at Walkerton.	30 00
Total.....	\$4165 22
May 31. Balance on hand.....	\$ 407 22

LONDON, Ont., 1 June, 1895.

We hereby certify that we have examined the books and vouchers of the Treasurer of the Ontario Co-operation, and find the same correct and in accordance with the above statements. We have been unable to verify the amount at credit in Bank.

F. MACDONALD, } Auditors.  
E. S. KILGOUR, }

**Christian Union and the Christian Conference at Altona.**

The readers of the DISCIPLE will no doubt be interested to hear of the result of the visit of Bro. Lhamon and the writer to the Christian Conference held at Altona.

Leaving Toronto in the morning by a train on the Midland Branch of the Grand Trunk, we soon found ourselves at the busy little town of Stouffville. It was market day and the streets presented quite a lively scene. We found friends ready to take us out to Altona,

a pretty hamlet about three miles distant from the town, when we found the conference in session. We were very cordially received, although there was some surprise manifested on the faces of the good brethren as to who we were and why we had come. We quietly watched their proceedings for a little while, and saw that in Convention they acted much as we do. There was the usual amount of misunderstanding and of patient explanation; of superfluous speechifying and of good, sound common sense, here a little forbearance, there a measure of

impatience, while under all and through all, and like ourselves, Christian spirit prevailed, and the desired end was reached.

Bro. Prosser kindly introduced us to the president, and the president introduced us to the conference, and we briefly addressed the meeting—enjoying it ourselves and we have reason to believe they did also. It was just at this point that we got an explanation of the surprised look of that conference. As a conference, they were not expecting us, as the movement had grown out of a correspondence between Bro. Prosser and Bro. Fowler. With this explanation, a committee was appointed to which we were added, and this joint committee met for the consideration of the question of union between the two bodies.

The first meeting of this committee was given up to a free consideration of points of agreement and points of difference between the two people.

We found points of agreement and points of difference which we did not expect. As Disciples in search of information, we asked many questions, which were very frankly answered, and we thus obtained a large knowledge of this people and saw much in them to admire and some things we would do well to learn from them.

A point was raised at our expense by a good brother asking a question something like this: He said, in effect, Disciples are such an intensely congregational people that there's a danger that, after sending these brethren here, they will not stand by what they do and so all effort to unite will be frustrated. "Now," he said, "will your brethren endorse your action, and is there a good chance that they will feel morally bound to stand by you when you return?"

I have inserted this incident to set the readers thinking. Are we carrying congregationalism to an extreme? Bro. John Thomson, of Erin, who has gone to his rest, has often said to the writer, "Brother, our congregational liberty, used as we are using it, will yet be our ruin if we are not careful." What think you?

We felt after this first interview that immediate union was not possible or desirable, but that closer fraternal relations, looking towards union, were. In a report, on which all the committee agreed and which the conference passed by a perfectly unanimous vote, we recommended such steps as would bring us nearer together and give us a better understanding of each other, and at no very great distance we hope lead to a real union on Bible grounds.

The text of this report will be pub-

lished in this month's issue of the organ of the Christians, and will then appear in the DISCIPLE.

A few jottings of some things we saw and heard there will be given in the next issue of this paper, which will give the brethren a clearer idea of the people with whom we are desiring union.

J. LEDIARD.

**"Cold Water to a Thirsty Soul."**

Rev. Isaac Baird, Templeton, Cal., well known in Canada: "I have tried K. D. C. and also the Pills, and find them just the thing—vastly better than what the doctor ordered. The very first dose of K. D. C. helped me, and now that miserable headache is all gone, also that oppressed feeling that I have suffered from for months. I never mean to be without K. D. C. again; no medicine I have ever taken worked like it; it is like cold water to a thirsty soul. This is the second time I have tried K. D. C., and there is no failure or disappointment."

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Aylmer, Cecil Legg, Lyons P. O.  
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**Children's Work.**

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

**Echoes from the Convention.**

Owen Sound is a wonderful place for echoes, as you may perhaps have heard, and as echoes from the Convention are all you can have from me this time, I will make them long and loud, so that they will reach the ears of all who are in any way interested in children's work.

It was a great disappointment to me to be unable to go to London at all, but it was a greater still that I was deprived of the pleasure of the children's session, and when Saturday afternoon came around, and I wanted to be there so badly, it was a little hard to bear. 'The children's hour was the bright spot in the Convention,' I was told and I was glad to hear it, and that helped to make up for being deprived of leading that meeting.

I hope you will be glad that we are to do the next year's work together, and I hope, also, that we shall be able to redeem our character, which has suffered severely during the past year. You will all have heard the annual report, and will see that instead of \$170 in the treasury for next year's work, we have only \$93. Now, what do you think we had better do about this deficit? Shall we make a brave effort to make it up, or at least a part of it, in addition to our usual pledges?

The children who were at the Convention had the privilege of seeing Mrs. Smith, a lady missionary from Japan, and of hearing many things from her lips, both helpful and interesting, about our Japan work, and missionary work in general. It would be pleasant to tell you some of the things she said, but the sound did not reach me, and so I cannot send you even an echo.

How many of the bands are going to have a picnic this summer? I think the "Golden Links" will have theirs next week. It is a fine thing, and does us all good. If any of you have failed to try it in the past, why not begin the next year's work in that way, and make a fresh start?

Only eight bands out of seventeen reported this year, and some of the silent ones had nothing to report, because they had stopped work. Dear children and leaders, the work is not

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

all done; the need is greater than ever, and I invite you to begin this year's work for Jesus, by looking to Him for help and guidance, with a firm resolve from every one of us to do our best.

J. E. L.

**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.

DR. HENRY C. MCCOOK's new volume, entitled "Old Farm Fairies: or, a Summer Campaign in Brownland Against King Cob-weaver's Pixies," will be published July 20, by Messrs. GEORGE W. JACOBS & CO., Philadelphia. It presents in a pleasant and most interesting form, some of his observations and findings in natural history. The spiders are assigned the part of Pixies or goblins, and the Brownies are made to personify insect forms, especially those useful to man and against which spiders wage continual war. It is a book that will interest old and young alike.

A LEGAL VIEW OF THE TRIAL OF CHRIST, by J. C. Mabry, Standard Pub. Co. Cincinnati. We merely announced the reception of this book in last issue. We desire now to say, having read it, that we were greatly impressed by the book. It made one feel as though he had never before realized the deep malignity of the high priest and Jewish council in their grossly illegal and hideous cruel treatment of the Saviour. It is made to stand forth in all the ignominy of the coward that he was. We should think that present day Jews, if they were to read this little book, would be forced to exclaim, "Truly, Jesus was the Son of God."

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Always accompanies good health, and an absence of appetite is an indication of something wrong. The loss of a rational desire for food is soon followed by lack of strength, for when the supply of fuel is cut off, the fire burns low. The system gets into a low state, and is liable to severe attacks of disease. The universal testimony given by those who have used Hood's Sarsaparilla, as to its great merits in restoring and sharpening the appetite, in promoting healthy action of the digestive organs, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for the medicine. Those who have never used Hood's Sarsaparilla should surely do so this season.

"We certainly would miss THE DISCIPLE very much, particularly now while deprived of meeting with our own people." Are any of your folks not able to meet with their own people? Send them the DISCIPLE.

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GEORGE MUNRO, - Editor and Publisher.

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

No paper discontinued without express orders and payment of all arrearsages. In ordering change of address, be sure to give the old post office as well as the new.

HAMILTON, JULY 15, 1895.

**The Bible School.**

As the Toronto Bible School is one of our newer enterprises, and as it is desirable that its interests should be urged at this season when students are considering what college they will attend during the next session, we deem it proper to give the matter some editorial attention in this number.

This is the more important inasmuch as the discussion of the Education Committee's report at the Annual Meeting developed the fact that our people, even some of those who are most interested in our mission work, are not all fully aware of the nature, objects and methods of the School. We think that most of the misunderstanding that was discovered, and perhaps all of the heat that was generated, during the discussion arose from this reason. And so far as we can, therefore, we should like to put the whole question clearly before our readers. It became apparent at London that there were several positions held in the Convention regarding our Bible School in Ontario:

1. Those who think we do not need a school in Canada, because, as they believe, the schools in the States furnish all the facilities we require for ministerial education. These, of course, opposed the continuance of the School.

2. Those who would favor a School if they thought we could afford it. But they think we cannot afford it now, and they accordingly opposed the continuance of the School.

3. Those who favored the School but were not sure whether the money could be raised to support it this year. They proposed that the School should be continued if, in the judgment of the Board of Managers, the funds necessary should be on hand or in sight.

4. Those who believe in the School, think we can afford it now, feeling strongly that we cannot afford longer to

be without such an institution, and have no doubt but that the funds can be raised for this year's work. These urged that the Educational Committee's report should be adopted without amendment, that is to say, that the Convention should decide then and there to continue the School, and that that responsibility should not be laid upon the Board.

The Convention did so decide. It is true that the vote was not made unanimous; but the feeling of, at least, the most of those who on Saturday were in favor of leaving the question to be settled by the Board, was exhibited on Monday morning, when two of them introduced the following resolution, which we quote from the Recording Secretary's minutes:

"Moved by Joseph Thomson, seconded by M. McKinnon, That in view of the urgent necessity of funds to carry on our Bible School in Toronto, the Educational Committee be requested to prepare and send out circulars to all who they think will, or should be willing, to contribute to support the Bible School, asking them for an early reply, stating what they will contribute to the Educational Fund for this year, and that the resolution moved by Geo. Munro and seconded by Jas. Tolton be added to the circular."

This resolution was most heartily agreed to, not that every one voted for it; but there seemed to be no one who voted against it, and we are certain we are not misrepresenting the mind of the Convention when we say that the resolution was taken to be and intended to be understood as favorable to the School and friendly to the Principal, Bro. T. L. Fowler. It meant, beyond question, the School is going on; we shall not hinder it; we shall not be passive and unsympathetic onlookers; we shall be its friends and supporters.

The resolution which it was directed should be added to the circular was this:

"Resolved, That it is the opinion and understanding of this Annual Meeting that the Home Mission Fund and the Educational Fund of the Co-operation should be kept separate and distinct, and that no moneys should be drawn from the one and applied to the other."

There need not be the slightest fear that money contributed for Home Missions will be used for the Bible School, nor vice versa.

We find our space is exhausted. We shall have to defer further explanations of the Educational work. What we have written will suffice to make it plain that the School is going on, and that with the very general consent, sympathy, and support of the Disciples in Ontario. Young men thinking of taking a Bible or ministerial course should

write to Bro. T. L. Fowler, whose address for the summer is West Lorne, Ont. He will give all needful information cheerfully.

**Union Revival Meetings.**

It may be noted as a sign of the times that the Disciples in this country and in the United States are with increasing frequency uniting with what are called evangelical Protestants in the holding of union revival meetings. Even in Lexington, Kentucky, where we have been accustomed to look for sound conservative ways, a few weeks ago the leading churches and ministers of the Disciples united in a "Mills' Meeting." We note, not without a certain degree of pleasure, that our old teacher, Prof. I. B. Grubbs, is after his more liberal brethren with a sharp, logical Scriptural stick. We may be prejudiced, but we think Prof. Grubbs more than holds his own.

Fancy Alexander Campbell, or even the gentle Thomas Campbell, or Walter Scott, or James Black, or Dugald Sinclair supporting, D. L. Moody or B. Fay Mills in union revival meetings. Do you think they might have done so had they been asked? Read the records of their lives, and you will change your mind. Their preaching made the evangelicals so mad, that all thought of almost any kind of fellowship was out of the question. Were these pioneers wise in their generation? Or did they err in being combative and controversial? Should they have been more gentle, less aggressive? What would they have accomplished had they been different as to matter and manner to what they were? Nothing, or very little. Who doubts it? No one, we trow.

But times have changed, people have changed, and methods should change, and Disciples should not now be militant, but just mildly insistent, gently persuasive; so we may be told. We are willing to concede that the temptation is strong to lay aside the weapons of war, and join in the chorus, "We are all united." It is not pleasant to be on unpleasant terms with good people, to be counted an Ishmaelite, or a crank. One hates even to appear to be opposed to what is meant for good. There is so much of evil in the world, there are so many influences making for evil, that one would always like to place himself beside those who profess to be striving because of the love they have for Jesus Christ to make the world better. But what if such fellowship gives countenance to unscriptural teachings and practices? What if such fellowship cannot be en-

joyed until one engages to place upon his lips, at least temporarily, tacitly, if not explicitly, a seal so far as certain matters are concerned—matters which one thinks are important and which one would speak of and enlarge upon were he in his own church doing similar work? Will the fact that many are caused to think on religion, and to amend their lives, by the union meetings who might not be reached by any other means, justify the course described? Shall we do evil that good may come?

The Editor of this paper does not presume to dictate to his brethren; if he did, they would very promptly and properly rebuke him. Churches and preachers that unite in union revival meetings have not, with us, to account to any one but the Master. Neither has an editor. This Editor exercises the privilege of speaking his mind, and performs, as he believes, his duty in expressing his conviction, as he does here, when he says, that with his present light he is still of the opinion that for Disciples to engage in union revival meetings does not tend to the furtherance of the Gospel of Christ.

**Omnibus.**

Some of those far in arrears are paying up. We trust there are more to follow.

Those who were not at the London Convention are telling us that they enjoy the reports given in the DISCIPLE.

Bro. A. Anderson left for his usual northern trip, July 2nd. He was feeling well when he left home, and we are glad to hear that he reached Walkerton in safety.

If you do not see those items of church news from your quarter in the DISCIPLE, don't blame the Editor. He is more than glad to publish all that comes to him.

We have not yet received any articles on that article written by Bro. C. A. Fleming, which we referred to in last number. Sharpen up your old goose-quills, brethren.

*The Pacific Christian* of San Francisco is now under the editorial management of E. W. Matthews. We are glad to notice the improvement in appearance and matter of this excellent paper.

We have received the Annual Catalogue of Kentucky University for 1895. We are pleased to find therein evidence of continued prosperity. Bro. F. W.

O'Malley, now employed by the Guelph church as preacher, was one of those who received the degree of Bachelor of Arts at the late commencement.

Our Annual Meeting Notes are vanishing into thin air. No space this time. Next time they would be old. Forgive us, friends. We are disappointed too. We had some things we wanted to say, and we think you would have enjoyed them. It was a good and profitable convention, and if we all do our duty, we may have a better next year.

CANADA'S GREAT FAIR FOR 1895.—“Greater and better than ever,” “Excelling all others,” and “It draws like a magnet,” are terms very appropriately applied to Toronto's Great Industrial Fair, the seventeenth of which will be held from the 2nd to the 14th of September next, and the directors announce their determination to make this year's fair eclipse all former ones. They have issued a very neatly gotten up price list, a copy of which can be procured by any one who so desires by dropping a post card to Mr. H. J. Hill, the manager, at Toronto. Already many applications have been received from manufacturers both in Canada and from abroad for space to exhibit their products, and present indications point to a greater and grander exhibition than any of the previous ones. Cheap excursions will as usual be run on all railroads, and this will undoubtedly be the most popular holiday outing of the year. Numerous new and interesting attractions will be provided. Almost everyone who claims to keep posted on the progress of our country goes to the Toronto Fair, which is generally admitted to be the best on this continent.

**Co-operation Notes**

**Contributions.**

*Home Missions.*

O. C. W. B. M.....	\$40 00
A. H. Finch, Grand Valley....	2 50
Geo. Gier, Grand Valley.....	1 00
Church, Portage la Prairie (2)..	1 50
John Munro.....	1 00
S. S., Aurora.....	2 00
A Friend.....	5 00

*Educational Fund.*

Sister Jane Stewart, Woodstock..	\$3 00
Geo. Gier, Grand Valley.....	1 00
A. H. Finch, Grand Valley.....	2 50
Mrs. J. D. Leitch.....	1 00

We closed the year with a deficit of about \$100. We are anxious to settle all the obligations of last year as soon as possible.

Our workmen are all at their posts

of duty. The compensation of these brethren is what may be called very small. It furnishes for them only a bare living. It is not right that they should wait for what is promised until the end of the year. Let the contributions come in now. It will not only help the preachers and the cause for which they labor, but it will relieve your Board from much anxiety.

T. L. FOWLER, Cor. Sec.

**Young People's Work.**

FOR CHRIST AND THE CHURCH.

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

GEO. FOWLER.

July 21. *A clean life* P. cxix. 9-16. (A Temperance Meeting.)

We are born into this sin polluted world, inheriting many tendencies to evil. These we can overcome if we but will. Everyone has some idea of the purpose of their existence. In Christian lands there is every incentive and every assistance to lead a life of righteousness, glorifying our Lord, and thus accomplishing our mission.

The world offers many allurements to us as young people. This, combined with the weakness of the flesh and the snares and temptations of the devil, tend to entice us and keep us from the narrow way that leads unto life. The world woos us with its blandishments and its bewitching smiles. Eat, drink and be merry while in the prime of life, and when old age is creeping on give yourself to the Lord is the advice of Satan. Too often we are prone to listen to the whisperings of the Evil One. Young man! young woman! keep your whole life for Christ. Give not the flower of youth and the strength of manhood and womanhood to the enervating influences of sin and to the service of him who is the sworn enemy of God and man.

Wherewithal shall a young man cleanse his way? The Psalmist answers this question. Your own common sense answers it. Not by hearkening to the voice of the world; not by walking after the flesh; not by sowing wild oats; but by giving heed to the counsel of the living God. What does the Word of God tell us?

1. That the friendship of the world is enmity to God.—Jas. iv. 4.
2. That what we sow we shall reap is an immutable law.—Gal. vi. 7.
3. That if we follow the desires of the flesh we shall die.—Rom. viii. 13.
4. That thieves, covetous persons, drunkards, revilers, extortioners, adul-

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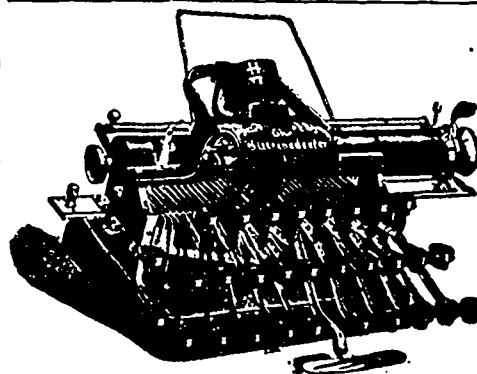
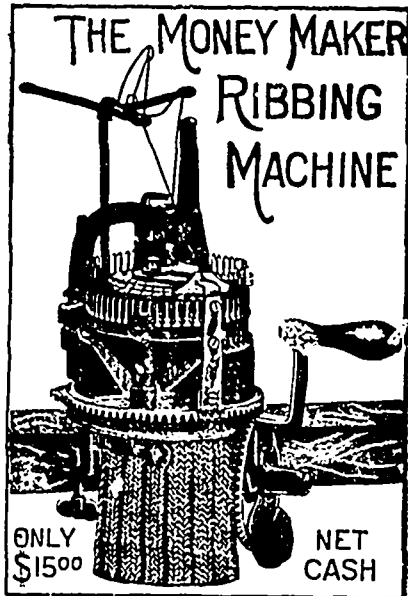
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terers, shall not inherit the kingdom of God.—1 Cor. vi. 9, 10; Rev. xxi. 8.

5. That we are to seek the Lord early in life.—Matt. vi. 33.

6. That the pure of heart shall see God.—Matt. v. 8.

7. That the faithful and obedient

shall receive an eternal reward.—Rev. ii. 10; xxii. 14.

Young man, remember the last words of the great apostle of temperance, John B. Gough, who exclaimed,

For immediate relief after eating, use K. D. C.



"Young man, keep your record clean."

"Intemperance, one of the giant evils of the land, is self-imposed. All the evils connected with it might be swept away if men so willed. 1. The natural remedy; use no intoxicants, and thus never acquire a passion for them. 2. The medical; some treat drunkenness as a disease, and by medicine seek to destroy the appetite for alcohol. 3. The sanitary; asylums for inebriates have been opened, which combine physical and moral means to effect a cure, and with success. 4. The legal; its object is to control or arrest the evil, and, by prohibition of its manufacture and sale, to remove it from the land. 5. The voluntary; this involves the pledge and membership in societies banded together for mutual help and safety. 6. The spiritual; grace where received casts out the demon of drink. 7. The philanthropic; here is a reform in which to engage. Intemperance is the fruitful source of crime, misery and ruin. Its results on the individual, the family, the friends and country are appalling. Dark as the picture of its ravages yet is, the beneficent changes in public sentiment within this century demand devout thankfulness."—THOMPSON.

July 28. *Our Christian journey—helps and hindrances.* Matt. vii. 12, 13; John xiv. 1-6.

It is one thing to enter upon the Christian life; it is another thing to make our pilgrimage with Christ-like patience, perseverance and fortitude, so that at its close we might review the past with deep satisfaction and serenity of mind that would lead us to say with all confidence, "I have fought the good fight. I have finished the course. I have kept the faith." And then looking from the past to the present, and from the present to the future, exclaim in full assurance, "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day,"

Having turned our faces Zionward, we will find many impediments to our progress. "The road is often mountainous and many a wild beast prowls upon it."

Some of the many hindrances to advancement in the Christian life are: (1) the indifference and inconsistencies of many professed followers of the Lord; (2) the lukewarmness of the Church; (3) the spirit of worldliness; (4) the old desires and habits of our former life. Like the Israelite, we look back to our old life with eager longings to return.

While these things retard our spiritual development, there are many helps

to the traveller from earth to heaven.

We have not the illuminated cloud to lead us as did the chosen people of God, but we have "the illuminated Word, a lamp unto the feet and a light unto the path. In the darkness of affliction, as in the light of prosperity, it assures us of the Divine Presence."

If you would grow in grace and knowledge: (1) study the Word; (2) meet with God's people frequently on Sunday and midweek; (3) be mighty in prayer; (4) be a doer as well as a hearer of the Word; (5) be a cheerful giver, and ever remember that the goal of eminence and glory is only reached by a life of obedience, humility and service.

Never allow yourself to become discouraged; but, with all the faculties of your being, in the strength of the Lord, advance. "Be it ours to move our tent, and erect our altar as God may direct. We shall in due time exchange the tent for an ever-enduring mansion, and our prayer shall burst into praise. Our journey hath an end. Its name is Heaven."

#### Mothers Should Read

Dr. Low's Worm Syrup cures worms of all kinds in children or adults. No cathartic is required, as it both destroys and expels the worms.

#### 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.

RODNEY.—I closed a short but very interesting meeting here last evening. Twelve confessed the Saviour and were baptized. Bro. Ainsworth very kindly preached one evening during my absence. This is his former field of work where he labored with much acceptance. The Pedobaptists of the place are evincing an unusual interest in baptism and have been enlightening (?) their hearers on the subject. This is right. The more agitation we have the better it is for the truth.

T. L. FOWLER

LONDON, July 8th.—One confession yesterday. GEO. FOWLER.

AYLMER.—A private letter informs us that "the new church building will be opened July 14th, if nothing prevents. We expect Bro. L. L. Carpenter, from Indiana, here. We hope he will be able to stay for a few days with us."

BRIDGEBURG, July 9.—Two additions since last report—one a man by confes-

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sion and baptism, the other a woman who was formerly a Baptist.

W. C. McD.

Bro. A. McLean starts soon upon a tour of visitation of our different Foreign Mission fields. Many good wishes and prayers will attend him.

The *Daily Globe* of July 12th has an extended report of a sermon on the Manitoba school question, preached by Bro. W. J. Lhamon on July 7th. Bro. L. takes strong ground in favor of a common public secular school, which he clearly shows need not be Godless.

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COR. TISDALE.

So far as the late Ottawa crisis, panic, misunderstanding, or whatever else it may be called, is concerned, our hope is, that further thought and time will make it increasingly evident that the best interests of all creeds, races, classes and parties in the Dominion demand that Manitoba should be left to manage her own educational affairs.

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## Woman's Work.

## Work of the O. C. W. B. M. and its Possibilities.

M. A. E. SINCLAIR.

It seems late, in this day of missionary effort, to begin explaining the nature of such an organization as the C. W. B. M. But when we bear in mind that it is only a small minority of the sisters in the church that have enlisted in this work, it becomes apparent that there is something wrong. There is a misunderstanding in regard to the nature of the work, or else there is not a just appreciation of its importance.

Let us consider, first, what is the object of the C. W. B. M. According to the constitution of the organization its object is to cultivate a missionary spirit; to encourage missionary effort in the church; to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes. What is this missionary spirit? For an answer to this question let us look at the life of the first great missionary, who left the realms of light and love and glory, and came to tabernacle among men. He went down to the lowest depths of human sorrow and suffering, and ultimately gave His life to redeem, not His friends only, but his enemies—those who cried, "Crucify Him, crucify Him." This, then, is a perfect example of the missionary spirit. Now, unless we try to exhibit in a measure this spirit, how can we assure our own hearts that we are His followers? The great need is a better understanding of the missionary work; hence the necessity of circulating missionary literature among the people. This could best be done by each auxiliary having a circulating library. It need not necessarily be a large, expensive library. Each auxiliary might begin with a missionary biography or two, a few missionary magazines, leaflets, etc. These should be constantly lent—to be returned at a definite time. The *Missionary Tidings* and *Missionary Intelligencer* should, by all means, have a place in this library. Of course, we expect every family in the church to have a *paid* copy of the *DISCIPLE* in the home. The taking up of some mission point in our own province would be a help, by letting the people see the benefit of the work near home. There is no better way of teaching than by an object lesson. There is no greater hindrance to our missionary work than indifference, and this generally arises from not knowing or realizing our individual responsibility in the matter. Even among our auxiliary

members, some rarely attend the monthly meetings. They don't appear to remember that in order to grow strong they should come together to study the Divine word, to engage heartily in all the devotional exercises of the hour, to take part in planning for future work, in meeting difficulties, etc. The very term Auxiliary means "a helper." Then the C. W. B. M. just consists of bands of helpers. Each member of an Auxiliary is a personal help. Out of this fact would naturally grow the question, What is the duty of an Auxiliary? I cannot do better here than to quote an extract from the address of Mrs. Jameson, the first National President of the C. W. B. M., of the sisters of the United States, at the fifteenth Annual Convention, in reply to the question, "Have not the Auxiliaries a right to restrict their contributions to the treasury of their stipulated dues, devoting all money that they may raise above these to any object they choose?" This is a question of vital importance—one that ought to have your careful thought. An Auxiliary to the C. W. B. M. Does not the very name suggest the object for which it was created? Every charter member of the C. W. B. M. knows that in the formation of this Auxiliary system no partial, half-hearted support was contemplated, but that they were formed for the purpose of supplying largely the financial support of our whole work.

The minimum sum mentioned for monthly contributions was not once thought of as a limit or standard for giving. The constitution says "a definite sum of not less than ten cents per month," the sole object of which provision was that every woman not absolutely helpless or fed by charity might have a share with us. The perversion of this idea to the too prevalent one that one's obligations are measured by this sum is a marked and curious instance of that degeneracy from an original thought or intent which we so often notice in the world's history. The auxiliary being formed for the purpose of raising money for our treasury, does it not follow that all that it raises in that capacity, or in the name and through the machinery of the C. W. B. M., belongs rightly to the C. W. B. M.? Its members may contribute to other objects—of course they do to many others—but as individuals or as members of other associations. As an Auxiliary they have no right to give time, strength or means to any other object. Then the result of such diversions should be considered. If we know that our Auxiliaries are constantly increasing their contributions by every

means in their power, devising new plans, individually denying themselves that they may send still more, we may, with confidence, go on enlarging and taking up new work; but if the increase of money is to be simply the few more ten cents per month from the few new members added each year to each auxiliary, how dare we devise liberal things? And what is worse, perhaps, in the Auxiliary itself, the lesson of constant self-denial that we may have to give, which the C. W. B. M. came to teach, is ended, and will soon be forgotten, for there need be no sacrifice to give ten cents per month.

My sisters, I say not these things to foreshadow any thought of compulsion in this matter. There can be none, for there stand the words of our constitution, capable of a narrow, restricting interpretation; but might we not construe them according to the spirit, not according to the letter? Is not this a case in which the "letter killeth, but the spirit giveth life?" There is one point in the financial part of this work which does not appear to be generally understood. Have we, as individuals or as auxiliaries, a right to dispose of the funds excepting through the delegates at the convention? My understanding of the subject is this: that we have one general fund in the treasury. All monies flowing into this treasury to be used for the extension of the Master's cause, at home and abroad; the disposal of these funds to be decided upon by the convention year by year. For instance, supposing we raised \$1500 this year for the general fund. Let the convention say what proportion of the \$1500 shall go to the Foreign work, and what to the Home work—always bearing in mind that our beloved missionary in Japan be first provided for. Of course the fund from the Maritime provinces, as well as that from the Children's mission bands, all go to the foreign work. Now, if we had the sympathy and co-operation of the whole sisterhood in Canada, and we were all willing to be guided by the spirit of our constitution, what grand possibilities lie before us! In our own country there are many weak, languishing churches, which could in a short time be made self-supporting if they were helped at once. In foreign lands there are doors of opportunity opening on every hand.

The reports from the foreign field are most encouraging. The great need seems to be better facilities for prosecuting the work. If we all felt our personal responsibility, and realized the happy privilege we may enjoy, of becoming co-workers with the divine Saviour in the uplifting and enlighten-



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ment of those who are living without God and without hope, we would think no act of self-denial too great. We would be thankful to spend and be spent in the service of Him who endured all the agonies of Gethsemane and Calvary to redeem us from endless woe. If we have a proper conception of what our own personal salvation cost, we will count it a joy to give time, influence, means, and all that life holds dear, in order to honor Him who gave His life for us. To do this may lessen our bank account here, and many things which are dear to every woman's heart must be given up. But this will not be so difficult when we remember the Saviour's injunction to His disciples, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

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**Auxiliary Programme for Aug., 1895.**

Topic: "Send the light."  
 Opening hymn—"The Saviour! Oh, what endless charms!"  
 Scripture reading—John i. 1-14.  
 Prayer.  
 Reading of minutes and reports, and other business.  
 Hymn—"Light of them that sit in darkness."  
 Scripture readings—John viii. 12-16; Matt. v. 16; Acts xiii. 44-47.  
 Discussion of topic.  
 Roll-call and collection, the members responding with appropriate verses of Scripture.  
 Closing prayer.

**SEND THE LIGHT.**

It is our mission to give light to the world. George Fox said: "Every Quaker ought to light up the country for ten miles around." On the Eddy-stone lighthouse is this inscription: "To give light and save life." Christ says: "Ye are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." It is said that from the hills back of Nazareth, away far to the north, Mount Hermon may be seen, ten thousand feet high, snow-crowned, and shining under the Syrian sun like a field of diamonds. So the Church of Christ ought to shine far and wide in this dark world of ours.

It is our mission to fight sin and Satan; to win communities to Christ, and, above all, the greatest and grandest part of our mission is to evangelize the world. "Go ye into all the world and preach the gospel to every creature." To carry out this sublime commission is the noblest work and highest honor of the Church of Christ. Much has been done; much is being done; but the mightiest part of this work remains to be done. Few comparatively are deeply interested in the evangelization of the world. It has a very weak grip on the heart of Christians. There is too much of self and not enough of Christ. We must have the good things of life, and Christ may have what is left. The surest way to the most powerful revival that ever blessed the blood-bought church, will be to pray that the world's evangelization may take such a hold upon our hearts that we will give up robbing God and consecrate ourselves and our property to God. We have God's own word for this; read Malachi iii. 10. This immeasurable and overflowing blessing is ready whenever the church complies with the condition.

What vast sums can be produced for self and the world. When Christ receives from a consecrated church what it owes him, the millennium will dawn. I choose to call things by their right names, especially when they relate to the kingdom of God. We are accustomed to talk of giving to the Lord's work. That is a great mistake. The giving is from the other party. The silver and gold are the Lord's. We only dig it up. The cattle on a thousand hills are his. We only herd them. The wheat does not germinate by our power. The sun does not shine at our bidding. The rain does not fall at our word. The soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God. He giveth the power to get wealth. Let us pay God His due.—*Christian Standard.*

**The "B. A.'s" Again.**

Under the heading "B. A.'s," an article appears in the last number of THE DISCIPLE OF CHRIST, censuring one of the brethren for certain statements made by him at the recent Convention, held in London. The remarks to which exception is taken were, "We don't want university graduates." "You can't build up the cause in Canada by B. A.'s. We have been trying for fifty years and failed."

Taken from their connection, these statements might convey the idea that the one who gave utterance to them was opposed to an educated ministry. A few words of explanation will suffice to show that such was not the case. They were made in reply to a proposal to make a second-class school certificate the standard of entrance to the Bible School. The brother was opposed to this idea, as it would exclude all but those having a high secular education, however well qualified they might be in other respects. I think most of the readers of THE DISCIPLE will agree with him that it would be a fatal mistake to set up any such standard. The demands of the cause are too urgent to admit of our waiting until the work can be done *exclusively* by B. A.'s. His remark, that the work in the past had been a failure, was no reflection on those faithful and devoted preachers who have passed away. The blame must rest with our people in not training up young men to fill their places, thus allowing the fruits of their labors to die out for lack of attention.

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*From 25% to 33 1/3%*

The number of contributing churches to Foreign Missions, from October 1, 1894, to July 1, 1895, is 2,336. This means that we have gained 536 contributing churches so far this year over last year, and it also means that the number of contributing churches has leaped from 25 per cent. last year, to almost 33 1/3 per cent. this year. Let us hear from at least 64 churches during July. That will make the number of contributing churches 2,400, or 33 1/3 per cent. of all our churches. We believe that every preacher and every church will take a pride in reducing the number of non-contributing churches.

Some of the strong churches have not been heard from yet. Of the 1,800 churches that gave last year 585 have so far failed to respond this year. May we not hear from everyone of them? But we are rejoiced to announce that 1,037 churches that did not give last year have sent offerings this year. More workers must go to the field soon. The mission stations must be reinforced. New fields must be entered. The Macedonian cry comes to us from every heathen nation on earth. We must take no backward step. Livingston once said: "I care not which way I go, so it is forward." This must be our continual watchword.

There is no time to be lost. What we do we must do quickly. The current missionary year will soon end. October 1st is not far away, when the books for the year will close. Every church that believes in world-wide missions should be enrolled.

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

**The Record for June.**

Comparing the receipts of June with the corresponding month, 1894, we have the following good record for Foreign Missions:

	1894	1895	Gain
Number of contributing S. Schools.	1523	1771	248
Number of contributing churches.	90	118	28
Number of contributing Endeavor societies	25	35	10
Individual offerings	37	50	3
Amount, 1894,	\$16,997.60;	1895,	\$1,233.13; gain, \$4,235.55.

We are gaining month by month, but by no means fast enough. The ex-

ample of the Dayton, Ohio Sunday School is a good one. R. D. Cotterill, of that School, says: "You ask for next year, at least \$1.00 each for Children's Day. We passed that point in 1891 and have not fallen short since. Your suggestions are good as we know by experience, the Birthday Fund being quite an item. But several of our larger classes keep that within the class, having a Secretary or Treasurer appointed to look after the Birthdays of the members of the class. When the ages of the class run from 35 to 84 (as in class No. 13) it counts up fast. Our average attendance for the year was 249; collections \$290.57; makes average collection per pupil, nearly \$1.17. Not many schools will beat that this year, but we hope to beat it next year and do our share toward the \$50,000." This letter has the right ring about it.

The Hiram, Ohio, Sunday School last year gave \$44.27; this year \$128.49. We have heard from 1771 Schools. We must reach 3,000 contributing Schools before October 1st.

Please remit promptly to A. McLean, Cor. Sec'y., Box 750, Cincinnati, O.

**Between Life and Death.**

THE NARROW ESCAPE OF A WELL-KNOWN NEWBURG MAN.

By the Loss of a Finger Mr. Chas. Moore, of that Village Nears Death's Door, but is Rescued after Doctors Have Failed.

From the Napanee Beaver.

In the pleasant little village of Newburg, on the Bay of Quinte Railway, seven miles from Napanee, lives Mr. C. H. Moore and family. They are favorably known throughout the entire section, having been residents of Newburgh for years. Recently Mr. Moore has undergone a terrible sickness, and his restoration to health was the talk of the village, and many even in Napanee and vicinity heard of it and the result was that the Beaver reporter was detailed to make an investigation into the matter. Mr. Moore is a carriage maker, and while working in Finkle's factory last winter met with an accident that caused him the loss of the forefinger of his right hand. It was following this accident that his sickness began. He lost flesh, was pale, suffered from dizziness to the extent that sometimes he could scarcely avoid falling. He consulted physicians and tried numerous medicines, but without any benefit. He was constantly growing worse, and the physician seemed puzzled, and none of his friends thought he would recover. One day a neighbor urged Mrs. Moore to persuade her husband to give Dr. Williams' Pink Pills a trial, and after much persuasion he consented.

After a few days he began to feel better, and it no longer needed persuasion to induce him to continue the treatment. A marvellous change soon came over him. Each day he seemed to gather new strength and new life, and after eight boxes had been taken he found himself a well man. Mr. Moore is now about sixty-five years of age. He has been healthy and has worked hard all his life until the sickness alluded to, and now, thanks to Dr. Williams' Pink Pills, he is once more able to work in his old accustomed way, and does not hesitate to give the credit to the medicine that restored him to health at a cost no greater than a couple of visits to the doctor.

Time and again it has been proven that Dr. Williams' Pink Pills cure when physicians and other medicines fail. No other medicine has such a wonderful record, and no other medicine gives such undoubted proofs of the genuineness of every cure published, and this accounts for the fact that go where you will you hear nothing but words of praise for Dr. Williams' Pink Pills. This great reputation also accounts for the fact that unscrupulous dealers here and there try to impose a bulk pill upon their customers with the claim that it "is just as good," while a host of imitators are putting up pills in packages somewhat similar in style in the hope that they will reap the reward earned by the merit of the genuine Pink Pills. No matter what any dealer says, no pill is genuine unless it bears the full trade mark, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Always refuse substitutes, which are worthless and may be dangerous.

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It is put up in sealed caddies of 1/2 lb., 1 lb. and 5 lbs., and sold in three flavours at 40c., 50c. and 60c.

If your grocer does not keep it, tell him to write to STEEL, HAYTER & CO., 11 and 13 Front St. East, Toronto.

**Severe Diarrhoea Cured.**

Dear Sirs,—I was in a very low condition with Diarrhoea when Dr. Fowler's Extract of Wild Strawberry was given me. One bottle cured me, and I cannot praise it too highly.

ISAAC TAYLOR, Rothsay, Ont.

**Church Directory.**

Any congregation of DISCIPLES OF CHRIST that has in its membership ten (10) paid-up subscribers to the DISCIPLE OF CHRIST, may have free, upon application, a church notice, after the model of those below.

**ONTARIO.**

**HAMILTON.**—Church, corner of Cathcart and Wilson Streets.

*Lord's Day Services:*

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

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

GEO. MUNKO, 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. 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.

GEO. FOWLER, Pastor,

Residence, 376 Lyle St.

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In ordering goods or in making inquiries concerning anything advertised in this paper, you will oblige the publisher as well as the advertiser by stating that you saw the advertisement in THE CANADIAN EVANGELIST.

Jottings by the Way.

Upon leaving London after the Convention, I went out to spend a few days at the old homestead in Lobo. This brought up many recollections of the past, some pleasant, very, and some not so much so.

Spending a couple of days with relatives in the town of Sarnia, I met, one evening, with the Baptists in prayer meeting, and heard their pastor—whose name I have forgotten—who, like myself, had just returned from their convention held, I think, in Strathroy, and was full of convention work, give a brief report of their work as represented there, which was full of interest and in many respects encouraging to them as a denomination.

On Lord's day, the 9th of June, by previous arrangement, I met with the Mosa church in their 'Annual June Meeting,' which was very largely attended. Here we met brethren from Lobo, Aldboro and Plympton. This is one of the beneficial features of these annual gatherings. It brings together brethren from different points, who talk over the work, its needs, and exchange views as to the best way of carrying on the Lord's work.

home of Sister McCully on the "Creek Road," Harwich, where in the evening there had assembled over a hundred brethren and friends to honor and to say good-bye to Bro. Bulgin on the eve of his departure for Hiram College, where he goes to finish up his education for the ministry. Bro. Bulgin has done a splendid work in this section of country, and the brethren fully appreciate it, as was manifest this evening. After a very enjoyable time of social converse on the front lawn, the meeting was called to order, when an address was presented to Bro. Bulgin by Bro. Paterson, accompanied with a purse of \$55, as a token of Christian esteem, to which he responded in a very suitable and feeling manner, after which the guests partook freely of the good things that loaded a table spread on the lawn.

We drove out ten miles from Ridgetown to see Sister Bella Sinclair, who is hourly waiting the Master's call to "come up higher." It made us sad to see her wasted form, and glad to find her so cheerful and resigned to the will of the Lord. Never did we talk with any one who had a brighter prospect of the future, and this is but what we should expect. Her young life has been consecrated to the service of the Lord, and he will soon give her the crown.

I spent a very pleasant evening with the Y. P. S. C. E. in Ridgetown, and gave them a short address. I would like to write up this society, but time will not permit. You told me, Bro. Munro, to write a long article or something to this effect. You wish by this time you had not done so. But before closing, I must express my thankfulness to Bro. Lister, who in my absence filled my pulpit to the great satisfaction of the congregation.

C. SINCLAIR. Collingwood, 26th June, 1895.

Don't Tobacco Spit or Smoke Your Life Away, Is the truthful, startling title of a book about No-To-Bac, the harmless, guaranteed tobacco habit cure that braces up nicotine nerves, eliminates the nicotine poison, makes weak men gain strength, vigor and manhood. You run no physical or financial risk, as No-To-Bac is sold under guarantee to cure or money refunded. Book free, Ad. Sterling Remedy Co., 374 St. Paul street, Montreal.

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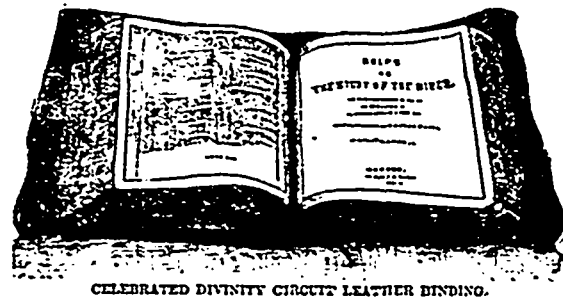
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SPECIMEN OF TYPE.

46 Jacob sendeth Benjamin. GENESIS, 43. Joseph entertaineth his brethren. CHAPTER XLIII. Before CHRIST, 1507. 16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and I will dine with them at noon. 17 And the man did as Joseph bade; and the man brought the men into Joseph's house. 18 And the men were afraid, because they were brought into Joseph's house: 19 And he said unto them, Fear not: for I am Joseph, which I told unto you. And he fell on his neck to him, and wept on his neck some days. 20 And he said unto his brethren, I will bury me with my fathers: and ye shall bury me: and Joseph did so. 21 And Joseph commanded his brethren to say unto the Egyptians, I will bury me in the tomb which I have digged for myself: and ye shall bury me there: and they did as Joseph commanded. 22 And Joseph took his brethren seven days to do so. 23 And when Joseph was dead, all the Egyptians wept for him seven days. 24 And when the Egyptians had wept for him seven days, they buried him in the tomb which he had digged for himself, as he had commanded his brethren. 25 And Joseph died at the age of one hundred and ten years. 26 And Joseph's brethren did as he commanded them.



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