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THE DISCIPLE OF CHRIST

AND CANADIAN EVANGELIST. U. W. O. LIBRARY

Duncan Robertsony06

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

VOL X., No. 23.

HAMILTON, APRIL. 1. 1896.

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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.

Can a man be a Christian who never prays in public? Yes, and a man can pray in public and not be a Christian.

You don't believe in "doing"? Then you believe in doing nothing. "He that hath my commandments and doeth them, he it is who loveth me," are the words of Jesus.

It is no harm to have an ideal. It is not wrong to profess to be striving to reach an ideal. It is not sinful to exhort others to follow after an ideal. But it is not honest to profess to have attained an ideal when we know in our hearts we are far from it. Such hypocrisy deceives no one.

You believe in the wife going with her husband in religious matters? Indeed! But suppose he does not go anywhere religiously,—which, of course, is a kind of going, viz., to the devil—then must the wife go with her husband? You say, "Oh no." Then you don't believe your own doctrine except when it suits you. The wife has just as much right to her religious independence as her husband has. And the husband who does not cheerfully acknowledge it deserves to be tied to a feminine gorilla.

The politicians are still wrestling with the Manitoba School question. It is very interesting to watch the discussions

and notice the moves. It will all come out right too, we think. This would be a good time to form a new Canadian party out of the best elements of all the parties. We could name a good Premier and a good strong government to lead it.

It is to be hoped that the perpetrators of the outrage near Wingham will get their deserts. We have no use and no need for lynch law in Ontario.

The cry from all quarters and from all foreign missionary societies seems to be scarcity of funds owing to prolonged financial depression. It is a time to test how much real interest there is in the salvation of the heathen. Any one who can be comfortable while the missionaries are suffering, should not shout very loud in meeting.

The split in the Salvation Army in New York is the beginning of the end, we believe, of that organization. It reveals the inherent weakness of that modern Papacy. An autocratic system that puts the Bible into the hands of its adherents is always liable to be destroyed by the Bible. For the Bible imbibed, even in little drops, tends to develop individualism, self-assertion, impatience of dogmatism and tyranny. General Booth is a tyrant, a well-meaning tyrant, we think. But a tyrant none the less. Intelligent, Bible-loving, Christ-loving people will not long submit to a dictator.

I have never permitted the close relationship of family love, which has subsisted between me and my children, to secure for them any preference in the affairs of the kingdom of God over their comrades, who, though not blood relations, have ever been dear to me for their works' sake. I will not do so.—GENERAL BOOTH.

That is very well, General, so far as it goes, and we all wish you well in your efforts to lift up the fallen and do the work which, if the churches had been doing it properly, your Salvation Army never would or could have been started. But what some of us wonder at is, that with all your profession of love and loyalty to the Lord Jesus Christ, you take it upon yourself to set at naught His ordinances—Baptism and the Lord's Supper. The fact is,

General (we grieve to have to say it), you are a Pope. *

What is the statement dealing with the Jesuits which Cardinal Manning left behind him? And when will it be published? The *Daily Chronicle* stated mysteriously the other day that it was owing to the "extraordinary exertions" of the Jesuits that it was kept out of the biography. Mr. Purcell, however, says in his preface that he did not print the statement, because it might be hurtful to living persons. One recalls that Cardinal Vaughan has, at least, one brother who is a Jesuit. Perhaps this helps to account for the suppression of the statement. It is well known that Manning was on bad terms with the Jesuits, and tried to keep them out of his diocese. If the statement is ever published, it will not be pleasant reading to them.—*The Sentinel*.

Paste the above in your hat, and when some Protestant friend is expatiating upon the beautiful harmony existing in the Roman Catholic church, let him look at it. There are parties in the Roman Catholic church that hate one another with a bitter and unrelenting hate. But that does not justify Protestants in hating one another.

The following, copied by the *Hamilton Times* from the *Boston Herald*, is sensible, patriotic and Christian:

Only the other day, a noble woman was deploring: "I don't know how to teach patriotism. To the children, love of their own country seems to mean hate of some other country. The moment a flurry of discord arises between America and England, these children begin to cry, 'Now is a chance to pay the British off.' Pay them off! Why not want to pay them off for Shakespeare and Milton, John Hampden and Oliver Cromwell, Watt and Stevenson, and have them want to pay us off for Washington, Lincoln, Morse and Lowell? This kind of pay can be tendered only in the coin of gratitude and generous emulation, and in deep rooted horror at the thought that two nations allied by such ties of spiritual blood should ever plunge into fratricidal strife. Why cannot history be taught to children in this spirit? The evil wrought at the time by any war is as nothing to the heritage of bad blood left behind. A single expedition for the North Pole fitted out in America for the rescue of a heroic British explorer like Sir John Franklin, a single letter of tender con-

dolence, like Queen Victoria's to Mrs. Garfield on the assassination of her husband, furnish better material for international instruction which shall call out the higher qualities in boys and girls, than fighting over again a score of old battles."

One of the great questions of the day is thus wisely treated by the *Hamilton Times*:

The *Ladies' Home Journal* complains loudly of the general desertion of domestic service for business, and speaks quite severely of girls for so choosing. There are two sides to that question. When girls are reasonably paid and get reasonable leisure, and the mistresses cease to treat them as inferior beings, "domestic service" will be a more popular vocation for girls, and training for it will receive more attention. Why should any woman treat a girl in her employ less considerately than she would like her own daughter to be treated under similar circumstances? Girls furnish the key to the situation when they say that, as a rule, they receive more courtesy and consideration from masters for whom they work than from mistresses; and many a girl of spirit and energy prefers hard work and small pay, with preservation of self-respect, to good wages and the everlasting grind of housework, with the humiliating sense of inferiority which some—too many—mistresses think it their prerogative to impose.

There is no doubt but that a liberal application of the Golden Rule would help much toward the solution of the "domestic service" question. It is a little curious that a woman who has done her own work, and may do it again, sometimes despises the girl who engages to do the same work in the capacity of a servant.

The *North and West*, as quoted by the *Canada Presbyterian*, says, "Whoever learns the Catechism has his mind well stored with all that is most precious in Reformation Theology—the theology of the Holy Scriptures." We have been asking publicly for a long time that some Presbyterian paper would show that doctrine of the Catechism called "Calvinism" is the doctrine of the Holy Scriptures. But no one, so far, has attempted the impossible task. It is much easier to appeal to old names and old prejudices than to sustain an assertion by sober reasoning. It is an outrage to teach children the Catechism.

Contributions.

"All Are Yours."

ANNA D. BRADLEY.

A few weeks past, I read a fine sermon from Dr. Talmage upon the text, "All are yours." For some reason I failed to receive the help and strength from it that another might have done. It was a beautiful sermon if only it could have been more easily appropriated.

Dr. Talmage said, in his thrilling, dramatic manner: "My Christian friends, living in your humble cottage that but poorly protects you from the fierce inclemency of the winter, you need not envy the proud millionaire in your palatial mansion. Why, my friends, that is yours, not his. And that costly carriage with the prancing steeds and glittering harness, with servants in livery. You just remember, as you trudge along in the uneven footpath, that all of those luxuries are yours; not his. And those books and pictures, and all of those rare and costly treasures: that delight the ear and eye—why, my friend, all, all of these are yours."

Now, I confess I do not derive very much solid comfort from these rich possessions and costly luxuries of mine. Do you? And, to-day, as I drew on my overshoes and took my umbrella to walk to the nearest street car crossing—we had a cold, blowing rain, and it was very muddy—I gave a wicked laugh, and said, "My prancing steeds, and luxurious carriage, and glittering harness, and servants in livery don't appear to be of much service to me to-day. They are mine. Dr. Talmage says they are, and of course it is true; but my millionaire neighbor has the right of possession; and possession is nine points of the law." And I closely buttoned my wraps, and stepped out in the rain.

That day, I gave a music lesson in a costly and beautiful home filled with books, statuary, paintings and every luxurious comfort that could charm the senses. The owner being an ungodly man, I was strongly tempted to send for my folks and to settle down comfortably in my own delightfully downy nest—for of course it was mine. Dr. Talmage said it was. But I didn't. I resisted the impulse, and, at the close of the lesson, I chatted a few moments with the sweet, winsome little mother of my pupil, who never dreamed how she was defrauding me of my rights, and, then donning my bad weather wraps, I left her in peaceable possession, and perhaps she will never know the

risk she ran of being transferred from her beautiful residence to my unpretending little home.

Of course, I do not presume to measure swords with the justly famous Dr. Talmage; but I can't help wondering if there is not some other construction to be placed upon the words of Paul, "Whether the world or life or death, or things present or things to come, all are yours, and ye are Christ's, and Christ is God's." Does it not hold some lesson that can bring comfort and not a whispered discontent to the anxious heart that reads?

It seems to me that this should be a sweet and joyous theme to those who know how to appropriate its meaning. "All things are yours."

How are all things mine? A little later, Paul reminds us of "The grace of our Lord Jesus Christ, who, though He was rich, yet for our sakes He became poor, that we, through His poverty, might become rich."

Jesus died for me, and, if, to-day, I have believed on His name and have fully surrendered myself to Him, then, to-day, am I rich. There may not be one foot of land that I can call my own. I may not know where I will get to-morrow's dinner. I may be very poor; yet I am a child of God. Then am I rich. My Father did not mock me when he bade His amanuensis write to me above His name, "All things are yours." He that spared not His own Son, but delivered Him up for us, how shall He not, with Him, freely give us all things?

In some way or other, not always understood by our dull vision, every wheel in the mighty machinery of God's providences revolves only for good to His children. Everything in the spiritual world that would tend to our spiritual growth is ours if we will but appropriate the gift extended. And everything in the temporal world that is for our greatest good is also ours. Then "having food and raiment, let us therewith be content." Our good gifts may not come to us in one vast heap, but they come continually to us, and we have never yet been left to want.

I remember once having a rather small cistern on my place, which never became exhausted. In the driest season I always had plenty of water, and could divide with my neighbors when their supply would fail.

One day I said to a friend who had lived near for years before I bought the place, "It seems so strange. My cistern is not large, yet through this long drouth the supply of water has never failed."

"Why," said my friend, "don't you

know that it is not purely cistern? While they were cementing it a stream burst through, and there has always been a continual flow."

To-day, that long forgotten instance comes back to me and teaches a lesson not dreamed of then. My neighbors' cisterns were, some of them, much larger than mine; yet when theirs became useless, mine still furnished me all the water I could need.

Sometimes we envy a man with his mighty possessions—large cisterns full of riches. Yet in the time of protracted drouth those cisterns may fail. You and I, oh, child of God, may not have near so much at any present time, yet is all that we need continually flowing toward us from the perpetual fountain of mercy, and our every want will always be supplied.

"Day by day our daily bread" is taught us by our Heavenly Giver. As though He said, "All things, are yours, my child, but I, your Guardian, hold them, and apportion them to you as you have need. Always, day by day, you will always find a full supply for every present want. Cast every care on Me."

I cannot feel but that my position is more secure with my blessings flowing thus constantly to me than if I had received them all in one vast bulk, and then there was no Father of mercies pledged to see that my cruise of oil and handful of meal should never fail.

"All are yours." Not only is the fountain of mercy flowing continually into my life, but I am rich in promissory notes that have not yet been paid.

"Will you cash a check for me," I asked a merchant, handing it to him. "I wish I had an order for a million dollars above that name. I would feel as safe as with the money in my pocket," he replied laughingly, paying the amount.

Now, you and I hold many promissory notes which are just as good as though already paid, from the King of Heaven. One note reads, "No good thing will I hold from them that walk uprightly." Another says, "All good things work together for your good." Another, oh, so precious note, reads, "I will never leave thee nor forsake thee." And when time itself is ended there is the wondrous promise of an "everlasting crown," which is in waiting for all of those who watch and wait for the appearing of their Lord. And all of these promises are just as surely ours as though we already grasped the substance of which they are the pledge.

"All things are yours." But then you and I are minors now, and we must wait till we become of age before we can receive our full inheritance. In

the meantime an eye that never sleeps is guarding all our interests. An arm that never can grow weary is warding off all that could injure or molest; and a love that cannot fail is about us all the time whispering, "Fear not, for I am with thee, and I will be thy Shield."

Oh, brother, sister, let us trust to the boundless love that never yet has faltered, to the flowing fount that always has supplied our wants. And when doubt taunts us with our meagre living, and mockingly asks, "Are all things yours?" let faith boldly answer, "Yea, for so the Lord hath said, and Jesus is my Guardian."

What We Believe, and Why We Believe It.

W. D. CUNNINGHAM.

NAME.

The name by which God's children are to be known must be one that all Christians can wear and honor and love. Here is a prolific source of strife. It is not true that there is nothing in a name.

We learn that "the disciples were called Christians first at Antioch" (Acts xi. 26), and so long as they wore that name only all went well. But when they began to say, "I am of Paul," "I am of Apollos," there was envy and strife and divisions among them. (1 Cor. iii. 3-4.)

Was Luther crucified for us? Have any been baptized in the name of Calvin or Wesley? (1 Cor. i. 11-13.)

To destroy the effect we must strike at the cause. While denominational names continue, Christian unity will be a thing of the future. Luther said, "Call not yourselves Lutherans, but Christians." Wesley said, "I would that party names and party deeds were forgotten, and that all would sit at the feet of Jesus." That would make us disciples of Christ.

Let us be known by the name of the "Lord Jesus Christ, of whom the whole family in heaven and in earth is named" (Eph. iii. 15). Could Paul say that now?

We have adopted the name *Christian* not to exclude any, but because it honors the Head of the church, the Bridegroom, and we believe it to be the one name, the only one, that all will be willing to wear.

In name, as well as in ceremonies of initiation, laws and doctrine, we profess to be apostolic.

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CONVERSION.

We believe in the conversion of sinners. The Gospel reveals but one way in which this is to be brought about. God is no respecter of persons (Acts x. 34), hence he does not accept one any more readily or easily than another. We, therefore, reject all theories of miraculous conversion or operation of the Holy Spirit. "Who-soever will may come," if he comes in God's way. Following the Gospel plan we teach all men first to hear and believe the Word, which Paul says "is able to make wise unto salvation" (2 Tim. iii. 15), and James says "is able to save souls" (James i. 21). We notice that where the Gospel has not gone there have been no conversions, and conclude, therefore, that the Holy Spirit, aside from the Word, does not turn men to God,

Christ gave the church commission to preach the Gospel to every creature, with the assurance that whosoever believed and was baptized should be saved. (Mark xvi. 16.) Prayers and tears may serve some purpose, but after all, "The gospel is the power of God unto salvation to every one that believeth." (Rom. i. 16). Therefore, when one comes to us for light we teach him to believe and obey *that*, instead of spending hours of agony at the "mourners' bench," begging God to work some miracle for his special benefit. Nor when a sinner asks us what he must do to be saved do we send him to Genesis, or Leviticus, or Psalms? Does he want to know of Christ? We send him to the gospels. Does he want to know how to become a Christian? We send him to Acts. Does he want to know how to live a Christian life? We send him to the epistles. Does he want to know the result of living a Christian life? We send him to Revelation. One who believes the promises of the gospel, repents of his sins, confesses the name "that is above every name," "puts on Christ in baptism" (Gal. iii. 27), and "follows on" to know and do the Lord's will. *Faith, Repentance, Confession and Baptism* into the name of the Father, Son and Holy Spirit, make one a child of God according to Scripture. This, and nothing more—this, and nothing less.

For evidence of conversion, we go to the unchangeable Word of God, and not to changeable human feelings of joy and peace. "These things have I written . . . that ye may know that ye have eternal life." (1 John v. 13.)

HOLY SPIRIT.

We accept and believe all the Scriptures say about the Holy Spirit. As to

the doctrine of the Trinity, we do not know, and are not ashamed to say so. We believe in the Father, Son and Holy Spirit, each with His personality and office, and these three are one (1 John v. 7), but how they are one we do not undertake to explain. Nor do we deem it necessary to do so. God will take care of that union. He has never made its understanding or explanation a condition of salvation.

When we consider how much discussion and division have arisen over attempts to improve upon the divine statement of this mysterious relationship, we conclude it wise to leave it as God expressed it, and believe it that way.

BAPTISM.

Whatever may be the custom of to-day, we find that in apostolic times baptism was administered *only* to penitent believers. Therefore, we do not baptize infants. We do not claim that it would injure the child, but we count it blasphemy to do in the name of the Father, Son and Holy Spirit, something neither Father, Son nor Holy Spirit has ever authorized. Christ took children up in His arms to bless them, but never to baptize them.

Luther, Calvin and Wesley all admitted frankly, as does the scholarship of the world to-day, that apostolic baptism was immersion in water. It was so done to represent a burial and a birth, a planting and a resurrection. (Rom. vi. 4.) Sprinkling does not do this. Therefore, we do not sprinkle. It required much water, going down to and into the water, and coming up out of the water. Sprinkling requires none of this; immersion, all of it; therefore, we immerse. We baptize for the remission of sins, because Peter says that is what baptism is for. (Acts ii. 38) We do not believe that baptism is a saving ordinance any more than we believe that faith, repentance or confession will save. We believe that the command to be baptized *must* be obeyed, for Jesus said so repeatedly. (John iii. 5; Acts ix. 6, xxii. 16).

LORD'S SUPPER.

The Lord's Supper is a loving memorial of Christ's sacrifice for sin. It was given us to keep "till He come again." Faithful to the Scriptures, as they reveal the customs of the early disciples (Acts xx. 7), we meet "on the first day of the week" to keep the Saviour's dying request. (We note with pleasure the marked movement, especially among the Baptist body, toward a weekly observance of this memorial feast.) This being the Lord's table, we do not presume to exclude from it any of the Lord's children.

We regard as brethren all who trust



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and try to obey our Saviour, nowever wrong they may be in all other things. Those who do not do this are not our brethren, however moral and upright they may be in all other things.

I would not be true to my purpose if I did not also say that we believe in the individual responsibility of souls. The "whosoever" of the gospel does not mean whosoever's father, or mother, or pastor. Religious faith should not, cannot, be inherited as one inherits houses and lands. "As your fathers did, so do ye," must not be true of us unless we do it thorough conviction. In the great day there will be no judgment by proxy.

Earthly parents have absolutely no authority over the spiritual life of their children. Those who undertake to dictate here might well take to themselves the warning of the millstone and the sea. (Matt. xviii. 6).

These things we believe, and these things we teach. We hold it as a deep conviction in the soul that this is the will of God.

It will be seen that we advocate no new doctrine. Our motto is "Back to Christ; return to the Word." Is that right? This is the simple, practical Gospel, with which we have won such

wonderful success. Does it square with God's Word? Is there any wonder that the ablest skeptics and infidel debaters are unable to stand before it? Is there any wonder that Robt. G. Ingersoll has repeatedly refused to meet our leading ministers on this ground? We have no weak and tottering human creed to defend.

One thing more we believe. We believe that no Christian can consistently teach, or practice, or encourage the teaching or practice of what *he* believes to be error. We believe that God's truth should not be sacrificed for earthly friendships or associations. Therefore, we urge all Christians who find themselves associated with those who teach or practice anything contrary to God's Word to sacrifice even dearest friendships and associations, and stand with us on God's Word alone.

You Don't Have to Swear Off

Says the St. Louis *Journal of Agriculture* in an editorial about No-To-Bac, the famous tobacco habit cure. "We know of many cases cured by No-To-Bac. One, a prominent St. Louis architect, smoked and chewed for twenty years. Two boxes cured him, so that even the smell of tobacco makes him sick." No-To-Bac sold and guaranteed, no cure, no pay. *Book free.* Sterling Remedy Co., 374 St. Paul St., Montreal.

BOOKS!

WE are not in the Book Business, but so many write to us about books that we have decided to make the following proposition:

We shall send any book published by the Disciples in the United States—Hymn Books excepted—post paid and duty paid upon receipt of the publishers' price.

All orders sent to

GEORGE MUNRO,
North Barton Hall,
Hamilton, Ont.

will be filled as quickly as possible.

A good book to begin with this winter is McGarvey's *Sermons*—price, \$1.50. A brother who has recently procured a copy, says, he gets fresh light from every sermon he reads

Young People's Work.

FOR CHRIST AND THE CHURCH.

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

HARWICH.—Since our last Christian Endeavor Union meeting, held at Northwood, Sept. 27, 1895, our society has received an addition of three active members and three associate, making a total present membership of 28—20 active and 8 associate members. Owing to sundry expenses for books, etc., our treasury funds are rather low at present, amounting to \$1.48. In December we formed a reading circle in connection with C. E. work. On January 14th we organized a Christian Endeavor society at School No. 9, River road, with 15 active members and 5 associate. I might also state that one of our members, an earnest young brother, left us since last meeting to attend Hiram College, there to fit himself for the Christian ministry.

May the Divine blessing rest upon Christian Endeavor work, world-wide, and the bond of unity be strengthened.

M. I. CHATTERSON, Rec. Sec.

HAMILTON, March 25th, 1896.—A very pleasant parlor social was held, on March 13th, at the residence of Mr. Albert Tolton, 102 Merrick St. There was a large attendance of young people and their friends, and all heartily enjoyed themselves. A splendid programme of instrumental music, songs and recitations, occupied the evening, after which refreshments were served.

Our C. E. Society is in a flourishing condition, owing in a great measure to the zeal and energy of our president, Miss Glass, and to the competent conveners of the various committees. We hold our meetings on Sunday night, after the regular evening service, and find that it works well. The meetings are nearly always well attended and interesting, so that we often find many of the church people remaining for them.

Although all our committees are doing a good work, I feel that special mention should be made of the Flower and Visiting Committee. This committee is composed of the younger members of our society, and they have entered on their work with a will. Once a month they supply a beautiful bouquet of flowers for the church, and on Sunday evening take it to any member who may be sick. Visits to the Hospital, House of Refuge and Aged Women's Home are made regularly, and papers distributed among the inmates. In addition to this, the members take turns in reading every

week to a blind lady in our congregation.

I cannot close without speaking a word for our beloved pastor and his wife, Mr. and Mrs. Munro. They are always willing to cheerfully do anything to help us, and their lively interest in us and our work is encouraging as well as stimulating.

Our Sunday evening services are particularly interesting. The church is filled almost every Sunday night.

Would like to see reports from other societies, as they maintain an interest in the work.

MEMBER.

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

April 5. The gift of life and how to use it. Matt. x. 34-39. (An Easter topic.)

God is the Author of all that is good. "Every good gift and every perfect boon is from above." Evil has another origin. Man has been and is influenced by appeals from two agencies, both from beyond this mundane sphere—the kingdom of darkness and the empire of light. We stand between these two forces. God-like in our power to choose and use that which is ennobling and life giving, and to reject and triumph over that which ends in death.

All of God's gifts are to be used, not for gratifying our selfish and carnal desires, but for the honor and glory of Him who gave. We should study to know our great Benefactor and His gifts, and to use them in harmony with His will. How are we to use the gift of life? In order to answer this important question, we must open and ponder well the pages of Revelation. Christ Jesus our Lord is our great Exemplar. How did He use His life—the life He lived in this world?

1. Jesus did not live for the accumulation of wealth. He had not where to lay His head that was His own. The foxes of the earth and the birds of the air were in this respect richer than He.

2. Our Saviour did not live for the purpose of worldly honor or fame. He refused to accept the crown when the multitudes thronged Him and endeavored to make Him King.

3. Jesus did not live for self. He had no intention of living a life of ease. He labored, He suffered, He sacrificed even Himself for the salvation of man. "He was a man of sorrows and acquainted with grief." Jesus Christ has taught us, then, that if we would use the gift of life to the honor of God, we must be humble, sympathetic, compassionate, loving and

thoughtful to others. We must do willingly and from the heart the will of our Father in Heaven. His work is to be our work, His will our will and His purpose our purpose. Our life is to be the Christ life. Are we willing to serve? Christ came not to be ministered unto, but to minister, or serve, and to give His life. Would you save your life, then you must lose it for Jesus. The radiance and brightness of the resurrection morn were possible only after the trial, suffering and crucifixion.

April 12. Will our excuses stand? Acts xxvi. 19-28.

We are all given to making excuses. The vast majority of them are lies. Where there is one that is valid, there are ninety-nine that are false. We know this, and yet we keep on making excuse after excuse.

Will our excuses stand? is a question not very difficult to answer. If they are false, we know they will fail us, and each one of us is pretty well assured what excuses will meet with God's favor and those that he will denounce.

What are some of the false excuses made by the sinner and the Christian?

1. The young man, when invited to Christ, says that he wants first to sow his wild oats. Says an eminent man, "Take it all in all, in all the wide range of accepted British maxims, there is none more abominable than this one as to sowing of wild oats." And Paul, the mighty apostle, says, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." (Gal. vi. 7.)

2. So many are out of Christ, and offer as an excuse the faults of Christians. Never was a more pernicious and dangerous excuse given. This is a most cowardly excuse. If you have ever made it to yourself or to others, never make it again. What right have we, poor miserable sinners, to set ourselves up as judges.

3. Another foolish and dangerous excuse is that of indifference and procrastination. Not to-day; but some other time. Know you not that all through God's Word there rings the warning now, now?

4. Some do not come to Christ because they do not feel like it. There is no such teaching in the Bible. The feeling will take care of itself if you do your duty.

5. Others have so much business to attend to, they have no time for religion. Have we time to die? What will the worship of mammon bring us?

6. Many are out in the darkness of sin to-day because, as they make excuse, their social duties are so many and great. Will dancing and card

playing, and one everlasting round of worldly gaities, that are as the chills of death, give us at the end a crown of Life? The child of God is the child of true enjoyment, and he has no time to waste and squander in sin, while thousands are going the broad way.

There are many more excuses which we have not time to enumerate. Study well Luke xiv. 15-24, and, as Christian Endeavorers, let us give diligence to be able to answer all such excuses. Let us be careful not to make them ourselves. When asked any of the questions—Why were you not at the C. E. last night? What is the reason you refused to become a teacher in the Sunday-school? or, Why did you not teach that class of boys last Sunday? What kept you away from service yesterday? Why did you not give more for missions? What are you doing for Christ?—let us not answer hurriedly or carelessly; but in the fear of God.

His word shall judge us at the last day.

Did You Ever Make Money Easy?

MR. EDITOR,—I have read how Mr. C. E. B. made so much money in the Dish Washer business, and think I have beat him. I am very young yet and have had little experience in selling goods, but have made over eight hundred dollars in ten weeks selling Dish Washers. It is simply wonderful how easy it is to sell them. All you have to do is to show the ladies how they work and they cannot help but buy one. For the benefit of others I will state that I got my start from the Mound City Dish Washer Co., St. Louis, Mo. Write to them and they will send you full particulars.

I think I can clear over \$3,000 the coming year and I am not going to let the opportunity pass. Try it and publish your success for the benefit of others.
J. F. C.

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The Sunday School.

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

Bro. Crewson writes: "We organized a Sunday School in Brund last Lord's Day, with Bro. Seely superintendent and Sister Enty assistant, and a good number of scholars and teachers."

College Notes.

CONTRIBUTIONS.

W. D. Cunningham	.....	\$10 00
George Munro	.....	5 00
Mrs. George Munro	.....	5 00
Prof. D. J. McKillop, Belleville	.....	5 00
Mrs. F. W. Sheppard, Elora	.....	1 00

Bro. Fowler's article on the "The College," and the "College Bulletin," keep that interesting institution well to the front in this number. We hope that many outside St. Thomas will be able to attend the Commencement Exercises on Thursday evening, April 2nd.

The Hamilton C. E. has decided to take a collection for the College, April 5th. Every Young People's Society among us should count it a joy and a privilege to help this young plant, so full of hope and promise. G. M.

The College.

The second session of the College of the Disciples is now drawing to a close. This second year of our work has been so very encouraging in the increase of students and of general interest, that we all feel that our College enterprise is no longer an experiment.

The number of students enrolled the first term was fourteen. The number enrolled this term is twenty three. Six of the students are preparing for the public ministry of the Word. Two young ladies are qualifying for the foreign field. The remaining students are taking a Normal Course in the Bible for Sunday-school and general church work. Three of the students have preached their first sermons during the session. They will do some work in that line during the vacation.

The College Board will meet on the afternoon of Thursday, April 2nd. In the evening of the same day, the Philomathian Society of the College will give an open performance. Friends from a distance are invited to be present.

T. L. FOWLER, Principal.

Cures, absolute, permanent cures have given Hood's Sarsaparilla the largest sales in the world and the first place among medicines.

College Bulletin.

A PRACTICAL CONVERSATION.

WM. SWITH: "I would so like to improve my talents that I might be able to do more and better work for the Master."

JNO. WILLIAMS: "Why, I have been thinking along the same line, but I do not like to go to the U. S., in fact I can't afford it."

MR. McVICAR (who had overheard the conversation): "Why, haven't you heard of the Disciples' Bible College, recently located at St. Thomas? Go then. The fee is small and the course complete. Write to Prof. T. L. Fowler for circular."

PHILOMATHIAN.

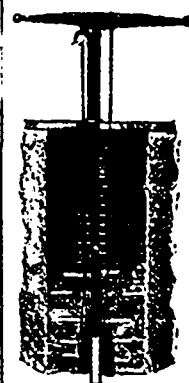
The Philomathian Society, of the College, met on the 23rd. The programme consisted of a debate. Affirmed, that Peter was a greater apostle than Paul. Miss Hicks, affirmative, Miss Folan, negative. Decided in favor of the negative.

The students and their friends, to the number of fifty, drove over to London on the evening of the sixteenth, and spent a very pleasant time with the young people of the London church. After ample justice had been done to sandwiches and cake, we were favored with an entertaining and profitable programme. We returned home at a seasonable hour, our hearts filled with gratitude toward our London friends.

MISSION POINTS.—Bro. H. E. Stafford preached his maiden sermons at Glencoe on the 15th. Bro. J. H. Coultard preached on the 23rd. Great interest is being taken in all the meetings.

Examinations and closing exercises next week, March 24th. COM.

There is an ever increasing demand for the beautiful Photos turned out from Morrow's photo studio, 181 King St. E., Hamilton.



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PATENTEE, Aylmer West, Ont.

Toronto.

QUARTERLY REPORT OF THE CECIL ST. AUXILIARY, JUNE, JULY AND AUGUST.

During the quarter, we have held our regular monthly meetings. The June meeting was led by Mrs. Lhamon. The report of the delegate to June meeting was read, also the constitution for provincial work.

The July meeting was led by Mrs. Lhamon, subject being "The Law of Love."

AUGUST.—At this meeting, a copy of the constitution was presented, and asked that we receive it as an official copy. Our missionary paper was first spoken of. Mrs. Cameron was appointed editor. Average attendance for quarter, twelve. On account of this being the holiday season, our meetings have not been so well attended.

SEPTEMBER, OCTOBER AND NOVEMBER.

At the September meeting, we had present Mrs. Brown, Provincial President, Miss Fleming and Mrs. McClurg. The changes recommended by our auxiliary were read, also the first edition of our missionary newspaper, *The Gleaner*.

In October, an open missionary meeting took the place of our regular monthly meeting, and it proved very successful.

In November, we held our regular meeting in the church, Mrs. Kilgour becoming the new editor of the *Missionary Gleaner*. The editor is appointed every three months. Average attendance for quarter, seventeen.

DECEMBER, JANUARY AND FEBRUARY.

The December meeting was held in the church and was led by Mrs. Lhamon. One new feature at this meeting was the appointment of certain mission fields to different members of the Auxiliary. They are to gather news from these fields, and present at our meetings through our paper, *The Gleaner*.

The January meeting was held at the home of one of the sisters, on January 15th, the subject being "Need of Missionary Effort." Several papers were read on the subject, and a Home Mission collection taken up for some special work.

The February meeting was a public missionary meeting, to which all the members of church and friends were invited. It was held in the church, and proved quite successful. There seems to be quite an interest taken in these open meetings. They seem profitable. Average attendance, fifteen.

M. L. BRILL,

- Recording Secretary.

A. G. LEARY, Corresponding Secretary, 400 Manning A

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. MUNRO, Minister.

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

Services:

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

Wednesday, Prayer-meeting, 8 p. m.

Friday, Teachers' Meeting, 8 p. m.

All are cordially invited to these services.

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

Lord's Day Services.

Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9:30 a. m., Junior E. Society, 10:20 a. m. Sunday-school, 3 p. m. Wednesday evening Prayer-meeting, 8 p. m. C. E. Society, Friday, 8 p. m.

Strangers welcome to all services.

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

LONDON—Elizabeth Street Church.

Sunday Services:

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

GUELPH—Bridge Street Church.

Services:

Sunday, 11 a. m., 7 p. m. Sunday-school, 2:55; Junior Endeavor, 4 p. m.; Senior Endeavor, 8 p. m.

Prayer-meeting, Wednesday, 8 p. m.

Auxiliary, once each month.

J. B. YEAGER, Minister.

Residence, Queen St., near Palmer St.

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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 arrearages.

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

HAMILTON, APRIL 1, 1896.

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

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

Trial Subscribers.

A dollar is a lot of money these hard times, and a quarter of a dollar is not to be despised. We like to get as many dollars for yearly subscriptions to the DISCIPLE as we possibly can, but we would rather have a THREE MONTHS' TRIAL SUBSCRIPTION than none at all.

So we make this proposition. We shall send the DISCIPLE to any one for three months for twenty-five cents, with the distinct understanding that unless express directions are given to the contrary the names will be promptly struck of the list at the end of the three months. So that no one need be in the slightest degree afraid of being unbeknown to himself put upon the permanent list.

We would like to have the DISCIPLE visit, even for three months, every family of Disciples in this country. We ask our friends to lend a helping hand. The next three months will be interesting ones, including our Annual June Meetings.

Home Missions.

We had intended to make this issue a special Home Mission Number. But a large quantity of the copy we were looking for has not arrived. We have decided to hold over the whole for next paper.

As Bro. Fowler announces in the Co-operation Notes, the first Lord's day in May is the time for the spring collection for Home Missions. We merely mention the matter now, and

reserve further remarks until next number, saving this one word, that never in our knowledge of the work in Ontario had the Disciples greater reasons for being soberly enthusiastic with reference to the status and prospects of the cause than in the year of grace, 1896.

"Apples of Gold in a Network of Silver."

In the twenty-fifth chapter of Proverbs and the eleventh verse, according to the revised version, and including also the suggestion of the American Committee, we have the fine saying: "A word fitly spoken is like apples of gold in a network of silver."

They came to our mind as we were reading the peroration of the Hon. Wilfred Laurier's speech on the second reading of the Remedial Bill in the House of Commons, March 3rd. In case some of our readers may not have seen it, we give it here that it may be enjoyed, and pondered, and laid away among the treasures of English literature:

We cannot forget at this moment that the policy which I have advocated and maintained all along has not been favorably received in all quarters. Not many weeks ago, I was told from high quarters in the church to which I belonged that unless I supported the school bill, which was then being prepared by the government and which we have now before us, I would incur the hostility of a great and powerful body. Sir, this is too grave a phase of this question for me to pass it by in silence. I have only this to say. Even though I have threats held over me, coming from high dignitaries in the church to which I belong, no word of bitterness shall ever pass my lips as against that church. I respect and I love it; but, sir, I am not of that school, which has been long dominant in France and other countries of continental Europe, which refuses ecclesiastics the privilege of having a voice in public affairs. No, I am a Liberal of the English school. I believe in that school which has all along claimed that it is the privilege of all subjects, whether high or low, whether rich or poor, whether ecclesiastic or laymen, to participate in the administration of public affairs, to discuss, to influence, to persuade, to convince; but which has always denied, even to the highest, the right to dictate even to the lowest. I am here representing not Roman Catholics alone but Protestants as well, and I must give an account of my stewardship to all classes. Here am I, a Roman Catholic of French extraction, entrusted with the confidence of the men who sit around me, with great and important duties under our constitutional system of government. I am here, the acknowledged leader of that great party, composed of Roman Catholics and Protestants as well, in which Protestants must be in the

majority, as in every party. Am I to be told—I, occupying such a position—that I am to be dictated to as to the course I am to take in this House by reasons that can appeal to the consciences of my fellow Catholic members, but which do not appeal as well to the consciences of my Protestant colleagues?

No! So long as I have a seat in this house, so long as I occupy the position I do now, whenever it shall become my duty to take a stand upon any question whatever, that stand I will take, not from the point of view of Roman Catholicism, not from the point of view of Protestantism, but from a point of view which can appeal to the consciences of all men, irrespective of their faith, from the point of view of men who love justice, freedom and toleration.

It is one of the evils of partisan politics that such words will not be received at par by all of that section of the community politically opposed to the speaker. If the speaker were a Conservative, some Liberals would think him insincere. If a Liberal, then some Conservatives would say he was only fishing for votes. It is a pity that when on a great occasion a public man of ability and eloquence is discussing a question involving the highest interests of the country there should be a reluctance on the part of any Canadians to respond to his appeal to judge all matters "from the point of view of men who love, justice, freedom and toleration." It may be an indication of a remnant of party bias in us; but we feel, and we think it proper to say it here, bound by the consideration of what is due from one man to another, whom he believes to be sincere, to accept Mr. Laurier's noble words as expressing his honest sentiments and declaring the principles that will guide him in his political life, and especially when the burning, dangerous questions of race and religion are agitating the country. But if Mr. Laurier was a knave, his words were true, brave, noble, magnanimous, and, as such, ought to be preserved and taught to Canadians of all political and religious creeds.

For our own part, though it may be going a little beyond what is permissible in a religious paper read by people of diverse political faith, we venture thus far to declare our own present conviction that by all odds the best thing that could happen to Canada politically, in the present distress, would be the formation of a Coalition Government, with the Hon. Wilfred Laurier as Premier, and looking still further towards the development of a new party, which would not be responsible for the political mistakes and crimes of the past, but would contain the good

elements of all the present parties, and would represent all that is best in Canadian national life and aspiration. What a deliverance, what a consummation, that would be!

Omnibus.

A brother who ordered a copy of McGarvey's Sermons writes, "I received the book and am much pleased with it."

A subscriber, sending in renewal, writes: "I look forward with a great deal of pleasure to 'paper time.' Would not like to do without the DISCIPLE."

Two subscribers, recently, in paying up arrears, express the hope that we will not stop their papers, saying that they will pay for the present year as soon as possible. Of course, we won't stop their papers.

A friend asking address changed says, "We are very much pleased with the paper, and would not like to do without it. Wish it success." If the friends of the paper would exert themselves a little more for the paper, we could make it very much better.

Bro. A. C. Gray, well known to many of the readers of the DISCIPLE, will complete his studies at Toronto University at the close of the present session. He will then be able to undertake regular work with a church. We hope he will be secured by some church in Ontario. His address is 378 College St., Toronto.

We call attention here to the advertisement of C. B. Scantlebury, the great wall paper man, of Belleville. He furnished the paper for our church in Hamilton last season, and gave us the highest satisfaction. It is no trouble to deal with him. His system is a great convenience to the purchaser. Our friends may put the utmost confidence in him.

Commenting on the appointment of Bro. J. Lediard as General Agent of the County of Grey Children's Aid Society, the Owen Sound Star says:

"No better selection than Mr. Lediard could have been made, as he is in full sympathy with and understands the duties, having been the leading spirit in this locality since the inception of the good work. Mr. Lediard is enthusiastic in the cause and of the right age to appreciate its importance. No more noble work could be engaged in."

We note also that Bro. A. E. Trout is secretary of the society. In this good and much needed work we wish these brethren and their co-adjutors God speed.

The *Christian Standard* reports over 2800 additions in March 21st issue.

The report of the great meeting at St. Thomas will be read with deep interest. We all rejoice with Bro. Cunningham and the church there.

Bro. Geo. Fowler in a private note says: "Every one here who got one of your Bibles is delighted with it." And the same story comes from every quarter. It is the chance of a life time.

There seems to be big money in the tobacco business. W. C. Macdonald, the great tobacco man, has lately given \$500,000 to McGill University. And these are said to be hard times. Some people would have easier times and better health if they were not helping Mr. Macdonald to make his fortune.

The *Georgetown Herald* is all printed at home, on paper manufactured in that town, and the presses are run by a water motor also made in Georgetown. The *Herald* is a splendid county paper. It is clean. The Editor, Mr. R. D. Warren, had a note in our S. S. Dept. last issue. Bro. Warren is a Baptist; but that is not an unpardonable sin. There are worse people than Baptists in the world.

A young man in Milwaukee objected to his affianced being baptized, and waylaid her as she was on the way to church with a revolver in his hand. The screams of the ladies accompanying the girl brought the police, and the fellow was arrested before any damage was done. The next morning, he was fined \$20 in the police court. A strait-jacket is what he ought to have. As the young lady evidently has a mind of her own, there is not much probability that she will marry the lunatic—to reform him. But you never can tell what a girl will do.

We learn from a United States exchange that the "old Christian Connexion or New Light people" are claiming the church property deeded by Disciples to the "Christian Church." Whether they could establish their claim by law, is, we think, more than doubtful. But Disciples in Canada should avoid a similar possibility in securing deeds for church property. The best way is to have the property held by trustees for "the congregation of Disciples of Christ" at such and such a place.

Mr. Malcolm Campbell of the Back Ridge, Harwich, who was suffering for the past week from a combined attack of pleurisy and pneumonia, passed

away this morning, despite the most unremitting care and the best medical attention. He had, in former years, two other attacks of pleurisy, which made the case a doubtful one from the first. He was one of the most successful and enterprising farmers in this section, and his death is a great loss to the community, as he was a man of high character and deeply respected. He was married some years ago to Miss Munro, who, with three small boys and a daughter, are left to mourn the loss of a kind husband and loving parent.—*Blenheim News*.

Co-operation Notes

The first Lord's Day in May is the time for the Home Mission Collection.

We ask for a prompt and liberal collection. Two years ago, the Co-operation, probably for the first time in its history, came up to the Annual Meeting with the balance upon the wrong side of the books. Last year, that deficit was partly met. This year, it is very desirable to wipe it out entirely.

The reports from the Mission Churches, while not as encouraging in some respects as we could desire, establish the conviction that the funds have been wisely expended, and create the hope that greater things are in store for our cause if we stand by the work.

Our work just now asks you to stand by it in the way of a liberal response at the May Collection.

Some of our churches—Bowmanville church, for instance—have, notwithstanding the stringent times, been meeting large church obligations. These churches are making vast strides forward, and promise us something substantial another year. Let us rally to the work. Better and larger and more encouraging things are in store for us in the near future.

Read carefully what is said in the various reports from the contributors of this issue.

Let me say once more that those churches desiring help from the Co-operation for the coming year should send in their application not later than the first of May. The corresponding secretary will forward the forms to all asking for them.

CONTRIBUTIONS.

Church, Portage la Prairie... \$29 40
A. J. Thomson, Hillsburg... 5 00
L. Leigh, Toronto Junction... 2 00
T. L. Fowler, Cor. Sec.
Box 1093, St. Thomas.

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.

ST. THOMAS, Mar. 16.—Our meeting is closed. We had 72 confessions and 8 received otherwise, making 80 in all. Our success, looking at it from the human side, was the result largely of two things: First, the liberal use of printer's ink. (Don't you the cause in Ontario is suffering because Paul or Peter didn't happen to have a printing press?)

At the beginning of the meeting I issued a small pamphlet, "What and Why," a statement of what we believe and why we believe it. This was widely read and, by some, harshly criticized. Two of the city pastors tore it to pieces (figuratively speaking) from their pulpits. This did us good, as it caused investigation.

Then, too, there was earnest personal work done by almost every member. I addressed a letter to each member of the congregation, pointing out ways in which each could assist. More earnest, united, co-operation, no pastor could wish for. Not the least important result of the meeting is the increase of joy and strength of those who contributed to its success.

We now have 334 members. 174 have made the good confession in the last year.

I have received a number of calls for "What and Why" from various points in the province. I have ordered several thousand more, and will mail to any who are willing to pay postage and cost of printing.

W. D. CUNNINGHAM.

HARWICH.—We had anniversary services yesterday at which Bro. G. L. Fowler spoke for us. Had a good spiritual time being built up and encouraged by his plain presentation of the scriptures. His visit will not be forgotten by the brethren here.

The work moves on slowly. Thirteen have been baptized since I came here.

W. G. CHARLTON.

CREEK ROAD, HARWICH, ANNUAL REPORT.—Added during the year 35, 30 by baptism, membership now 60, moneys disbursed \$349.88

The C. E. is active and growing. It has organized another at No. 9 school house with 15 active, 85 associate mem-

bers to which have been added 5 active since.

Have also a Normal class at Bridge End of about 25 members, which meets each week.

There is great need of helpers here. This large and growing field is ripe for pure Bible teaching.

HUGH McCULLY.

WINGER.—On Monday night, March 2nd, I commenced a meeting at Winger, which closed on the night of the 17th. Winger is in Welland Co., in the Township of Wainfleet, about 35 miles from Niagara Falls, three miles back from Lake Erie, in one of the finest farming districts it has been my pleasure to visit in Ontario.

Two years, last October, a beautiful brick church edifice was dedicated, which is well located on the main road which leads from Welland west. The church is well constructed, and has a good basement the full size of the building. The main audience room can be made large enough to seat six hundred people by throwing open the Sunday-school room and filling the isles with chairs. The church is seated with three ply circular pews, has a furnace, baptistery, robing rooms, handsome pulpit, and communion table with silver communion service. The room is well lighted with two thirty candle power Rochester oil lamps and two or three smaller lamps attached to the wall.

On Thursday night, before our arrival on Monday night, the United Brethren commenced a meeting in the immediate neighborhood with their located pastor and presiding elder. This meeting did not seriously conflict with ours, as was anticipated. The entire community knew that our meeting had been announced for two months. From the very first night, we had good audiences and the most marked attention. The house was well filled every night except the terrible night of the storm.

We devoted most of our time to the church. The first fifteen sermons I delivered to the church. I do not know of a better location for a church—a thickly populated and wealthy community. With a first-class pastor, a man fully up to the demands of the times, a church could be built up within a few years with a thousand members.

There are five denominations represented in the immediate community, all of them springing up because of the inefficiency of the Church of Christ to demand the people's attention and respect. Now that the church has taken on new life and is blessed with

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

Some new and fresh blood, it seems to me that she should be assisted for at least two years. A first-class man should be placed there at once, and, if about \$400 could be raised outside of the congregation by the Provincial Co-operation or from some other source, the church could do the rest. The church is wealthy. It is not numbers and money they want, but it is to know how to use their numbers and money is what they need.

A minister can live there very reasonably. A house would cost him about \$30 per year. His firewood would be given free, and he can have his own garden and raise enough vegetables to last him the entire year.

I preached twenty sermons while there. There were four confessions and baptisms and one from the Baptists by statement. I was not solicitous in regard to additions, but I made a special plea to the church to rise and shine. Denominationalism can not prosper there. The people are so thoroughly indoctrined with the principles of primitive Christianity, that they merely smile at their efforts. The United Brethren congregation, some time recently, arose en masse and demanded immersion, and they cannot get a convert without immersion. There are thirteen sisters connected with our congregation there whose husbands are not, but are sturdy, prosperous business men, the most of them owning from one to two hundred acres of land. These all attended our meeting and were interested. On Sunday night, March 22nd, there were nine district school teachers present from as many neighboring districts.

I will say a word about the young people. I never knew a nicer class or a more consecrated. Their singing was good, and due credit should be given to Miss Ella Swayze, who presided at the organ and led the singing. May the good Lord bless this people.

R. A. BURRIS.

GUELPH. The apportionment for the Church of Christ for Foreign Missions was \$40: our collection, \$47.50. I trust that we may be able to so continue.

J. B. YAGER.

COLLINGWOOD, March 23, 1896.—We commenced our meetings a week ago to-day. Fine attendance. Four confessions to date. We expect Bro. Cunningham, of St. Thomas, this evening, to continue the meetings.

C. S.

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The main reason why some men swear, is because it don't take any courage or manliness to do it.

Put a pig in a parlor, and its first question will be, "Well, where's your mud?"

There are only two rules for good manners. One is, Always think of others; the other is, Never think of yourself. DR. JOWETT.

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Woman's Work.

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

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

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

Everton Auxiliary.

We had a very pleasant, and I think profitable, visit from Sister Lediard, of Owen Sound, in February. The attendance was limited, owing to bad roads and inclement weather. We invited the sisters of the church, who are not members of our Auxiliary, to attend the meeting, but it was not possible for very many of them to be present, though the meeting passed off very well. Sister Lediard's enthusiasm should awaken us to more earnest zeal, advising us to meet more frequently. The fact that each member bears a personal responsibility should be our incentive to regular attendance, because another sister cannot do our work; and that we should all feel the necessity of being present at each meeting.

The Auxiliary exists to develop the spiritual life of its members, and also to cultivate in them a deepening interest in the spread of the gospel of Jesus Christ at home and abroad. She also had a good meeting with the Everton Children's Mission Band, an account of which will probably appear in the DISCIPLE.

We hope that sister Lediard's visit to Everton may do much good, and we think it will, as she threw out some very useful suggestions; and trust we shall fall into line and walk with renewed energy in a cause that should be dear to us.

MRS. M. LOREE Rec. Sec.

Must We Have a Deficit?

No doubt many of our sisters were startled upon reading the letter from our secretary in last DISCIPLE to find we have done so little financially so far this year. We know times are hard, but there is not such a scarcity of money that we need to have a deficit. We believe our sisters only require to be made aware of the state of the funds to bestir themselves to provide what is necessary for this year's work.

Sister Rioch's salary should be promptly paid at least one month in advance. Our first concern is to keep that paid up. We cannot expect our missionary to get credit in a foreign land. We feel sure our sisters will not think of recalling her. We must not be of those who put their hand to the plough and look back.

We know Sister Rioch's work is blessed of God. From different sources, public and private, we have heard her work commended. Bro. McLean, in writing of his visit to the Girls' Home, says, "Miss Rioch has nine girls under her care. They are being educated to serve as Bible women. Should they not devote their lives to this work, they will become Christian wives and mothers. Some of these girls are from Christian homes and some are not. They themselves are all Christians, most of them having turned to the Lord since they entered the home. . . . They learn to cook, sew, nurse the sick, and many other things." What we quote from Bro. McLean is but a little of the much that might be said about Sister Rioch's work. We can justly feel proud of our missionary, and thankful too to our Heavenly Father for thus protecting and blessing our sister and giving her strength and courage to go on.

In the home work we have much to encourage us and stimulate us to do our part in fulfilling our pledge to it. However, we will not take time or space to enlarge upon it, as every issue of the DISCIPLE testifies to the good work being done at home.

One reason for the scarcity of funds just now is a habit the auxiliaries and contributors in general have got into—and it is growing—of not paying the greater part of their pledges until the last month of our mission year, thinking it will be all right if paid before the Annual Meeting. We would suggest that in the present emergency all pay what they can now.

We would remind our sisters that our constitution provides that one may become an annual member for one dollar, and a life member by paying fifteen dollars in advance or sixteen dollars in four consecutive annual instalments of four dollars each. We know some of our sisters who are members of auxiliaries are not satisfied with merely paying one dollar and twenty cents dues annually. We have many sisters who are not in connection with our auxiliaries. To all such, whether connected with our auxiliaries or not, we would say become an annual or life member. How many sisters among us will take an active part in our work by being enrolled as annual or life members themselves, and also trying to induce others to do the same? To all who wish to help on the cause we love, and at the same time do their own souls good, we would say, send names and contributions to Miss L. V. Rioch, 225 Maria St., Hamilton, Ont., at as early a date as possible.

A. MUNRO.

Married.

SMALLMAN-ISAAC.—On the evening of March 11th, at the home of the bride's father, John J. Smallman and Laura B. Isaac, both of London, and members of the Christian Church, Geo. Fowler officiating. The presents were costly, useful and beautiful. In the providence of God may they have a long, useful and happy life.

A High Endorsement.

Rev. Alfred Bareham, Chapleau, Ont.:—"While rector of St. Mary's Church, Montreal, I received, in answer to a request several months ago, a package of K. D. C. I desired it for the benefit of my wife who had been troubled with dyspepsia for a number of years. I am glad to say that she is completely cured by its use, although she shared the one package among friends. You may be sure that we constantly recommend the remedy, which has been so effective in her case, while other remedies have failed to permanently cure."

The foregoing should convince the most skeptical of the wonder working power of K. D. C.

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Foreign Missions.

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

Good News.

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

	1895	1896	Gain.
No. of contributing churches.....	409	452	43
No. of contributing Sunday-schools..	25	21	loss 4
No. of individual offerings.....	97	116	19
No. of Endeavor Societies.....	25	12	loss 13
Amount received, '95		\$6,920.72	
" " '96		9,501.97	
Gain.....		2,581.25	

1. Growing interest.—A gain of 43 contributing churches, 19 individual offerings and an increase in receipts of \$2,581.25, is a hopeful sign. It must be remembered that March 1st was a bad day in almost every part of the country. But the churches will yet respond.

2. New Churches.—Of the 452 contributing churches, 145 did not give last year, and we will hear from many churches yet that did not give last year. And every church that did give then must do so now.

3. Reaching the apportionment.—Of the 452 churches that gave during the first ten days of March, 156 reached their full apportionment, or more. More interest is taken in the apportionment. Last year only about twenty-five per cent of the churches that gave, reached their full apportionment. It now seems that at least thirty per cent of the churches will do as well.

4. Encouraged.—We now feel that more churches will give this year than last, that more will reach their full apportionment and that our receipts, in the aggregate, will be larger.

The mail breathes a deeper interest than ever before. The preachers have labored more diligently than in the past. Almost every letter contains a "God bless the work."

We ask the churches to respond promptly. Let no church be later than April 1st in remitting, if it can be avoided.

Send to A. McLean, Box 750, Cincinnati, Ohio.

A Circuit of the Globe

A. McLEAN.

No. xxi.—Missionary Methods in Japan.
(Concluded.)

4. Teaching English.—The demand for this is not so strong as it was once, but it is strong enough to tax the energies of the missionaries. Once it was proposed to adopt English as the national language. That was a dream of the Restoration. No one thinks of that now. Then every man that could speak English was employed as a teacher. Men smoked and swore in the class-rooms. One article in the contract made with W. E. Griffis was that he should not get drunk. There was a reason for this clause. There is yet a great demand for English among the students. This helps the work. I think it was Duff that said no one could get a knowledge of the English language without getting a knowledge of Christianity. No one can read Shakespeare, or Emerson, or Tennyson, or Lowell, without discovering many of the concepts that are peculiar to the Gospel. English literature is saturated with Christian thought. One cannot read long without learning of God as a personal Being, of Jesus Christ as the Saviour of men, of the worth of every human soul, of the value of freedom. No man can read English without coming to know that it is a shameful thing for men to lie; that it is a noble thing to be pure, and just, and generous, and self-sacrificing.

5. Bible Classes.—These are taught in the Sunday-schools and elsewhere. Young men come to the homes of the missionaries. The principal of one of the great schools of Japan said to his pupils, "You cannot understand English civilization without a knowledge of the English Bible." Many read it for this purpose. They do not regard it as a revelation from the Father. They do not read it to make it the rule of their lives. They read it as they would read Longfellow, or Hawthorne, or Milton, or Burke. No matter what the motive, if they only read it. Dr. Gordon took a class of Buddhist priests through a course in the New Testament. That so many want to study the English Bible is a hopeful sign. It is a great and effectual door. Nothing but good can come from such classes. Many may not be convinced that it is the Word of God, but their erroneous views will be corrected and their mental attitude changed. As they read they will become familiar with some of the great truths and eternal principles that underlie Anglo-Saxon civilization. They will learn that, not

the Emperor only, but every man is a son of Heaven; that all men are equal before God; and that all are sinners; and that Jesus the Christ is mighty to save.

6. Bible distribution.—The people are glad to get a New Testament or a Gospel. After a large meeting in a theatre, many are willing to buy. Their interest is excited, and they are eager to know more. One of our workers, at the close of such a meeting, disposed of five hundred portions of the Bible. As they read they are convinced that this is not "the vile doctrine" reputed and that it cannot corrupt the people. They are convinced that it cannot fail to do them good. It is the basis of ethics and the foundation of good government and of the greatest material prosperity. The distribution of the Scriptures cannot fail to bring forth good fruit. The printed page can go where no evangelist has ever gone. In connection with this is that of tract distribution. Workers usually carry an assortment with them while touring. They give them to pilgrims in the temples, to passengers on the trains, to coolies on the street, to those who attend the services in the chapels. Some keep a supply in their desks and give a copy to every caller. Some may be wasted, but all cannot be. The Japanese are great readers, and will make good use of any literature that comes in their possession.

7. Talking with the people.—The missionary may call to see a man by appointment, or a man may call to see him. At home people know their duty. They have no doubt about the inspiration of the Scriptures, or about the validity of Christ's claims. The one thing to do is to urge them to accept Jesus as Lord. It is not so here. Christianity is a new faith and has a foreign aspect. Much of it they do not understand. They hear of the resurrection and miracles, and they are perplexed. They want to learn more. One morning in Tokyo a policeman called to make inquiries. He was from the country. He had heard several sermons and he brought four friends and a list of questions. Mrs. Garst called to see a man dying of consumption. She urged him to put his faith in Christ. He was troubled about miracles and wanted help. There is not a question of Biblical criticism or a theological vagary in Europe or America which has not been repeated here, and often in an aggravated form. Men are troubled and they call to talk the matter over. It may take a month or a year, or a series of years, to satisfy the heart and the reason. The missionary gives days and weeks to this work.

He takes time from reading and from meals and from sleep for this purpose.

On the trains missionaries talk to the passengers. They are surprised and pleased that foreigners can talk Japanese. They are affable and easily approached. They talk with the priests in the temple. Dr. Necessima urged a Cabinet Minister to confess Christ. They talk to men anywhere and everywhere. They sow beside all waters. They have one work on hand. The methods may vary, but the end in view is the same. They are fishers of men. They may have to change the net or the bait, but they must catch fish, or the nets or the bait avail nothing. Paul preached sometimes. At other times he held dialogues with the people. Whatever the form of speech, his aim was that by all means he might gain some. It is not so now. Other methods are employed. Thus schools are opened for girls. The higher education of women is not popular now. It is thought that it causes them to be less modest and more self-assertive than formerly. There are those who think differently, however. One statesman said: "Give me the women of the country, and you may have the army and the navy and the police and all the rest." A daimyo said to a missionary: "If you have the best welfare of our country at heart, the best thing you can do is to educate our women." Medical work is still carried on in the interest of evangelism, but there is not the need of this that there once was. There are some mission hospitals in Japan. In connection with these, nurses are trained. Orphanages have been established. The children in them are brought up in the nurture and admonition of the Lord. In the recent war with China, missionaries went into the hospitals and served the patients in every way they could. The missionaries feel that the people must be reached and won to the faith. If one method will not answer the purpose another is adopted.

It will be seen, I think, that missionary work is more difficult and calls for men and women of greater ability than is generally believed. Savage people are ready to accept what they hear. A missionary digs a well in a dry season and they regard him as a supernatural being. They never heard of a well. They are ready to say, "The gods have come down in the likeness of man." In Rome, it is said, that two



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priests could not meet without laughing at the way they were fooling the people. The gospel sped like wild-fire. In Japan it is different. Here are ancient and venerated religions, magnificent temples and priests without number. Christianity was under the ban for centuries. Its advocates were said to be barbarous and devilish. The missionaries have to show that it is a rational faith and that it is worthy of all acceptance. They have to present its claims so that men and women born and bred in Buddhism, Shintoism and Confucianism, may be convinced, and may confess that Jesus Christ is Lord to the glory of God the Father.

Children's Work.

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

A Medical Missionary.

The readers of this column will perhaps remember my telling you of a friend of mine who left Owen Sound two or three years ago to go as medical missionary to the interior of China.

She was married to one of the missionaries, Dr Killrun, who was stationed at a place called Chentu, and which subsequently became the scene of riots and violence against the foreigners resident there. You will have probably read the accounts in the papers, and will remember that in spite of the gravest danger they all reached Shanghai in safety. Quoting from a letter received from my friend last week, she says:

"We spent four months in Japan this last summer. While there, I met Miss Rioch, who is of your mission. She is a very sweet girl, and I would have liked to have seen more of her. We spent a very pleasant time in Japan. We went there to see if our health would not be improved by the change, and were not disappointed. We returned to Shanghai, feeling quite like ourselves again. After returning, we had to begin preparation for our up river trip. We left Shanghai on January 29th for Hankow. At this place we change steamers for Ichang, where we take native house boats. Ichang is 1000 miles from Shanghai, and also 1000 miles from Chentu. The first 1000 miles occupies, at this season, eight or nine days; while to travel the last 1000 will take from two and a half to three months. Dr. Hart and Mr. Hartwell, of our mission, are now in Chentu, and will have a native house ready for us when we reach there. In this we will live till our houses are rebuilt, which will take a good part of

the year, and then will follow church, hospitals and schools. The work of building is carried on very slowly in the interior, as we have to teach the workmen so many things, and at the best of times they work very slowly. I shall be glad when we get settled once more."

And so those brave men and women are very likely at the present time being slowly towed up the Yang-tse-Kiang to begin over again the work which was so ruthlessly destroyed, and to strain every effort to win the natives to Christ, who would have killed them all if our Father's hand had not been over them to protect and preserve them for further usefulness. Such devotion and love are inspiring to every one who hears of it, and though my friend is not a Disciple, she is following the Saviour so closely, that I wanted you to hear of her.

LONDON, March 7th, 1896.

DEAR MRS. LEDIARD:

We have organized a Junior Christian Endeavor, and we thought you would be pleased to hear from us. We hold our meetings on Sunday afternoons after the Sunday-school. Our meetings are well attended. There are about forty-two members.

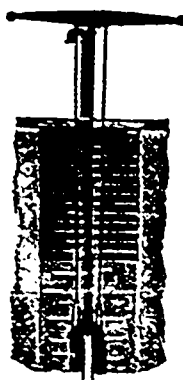
We met two Saturdays, a short time ago, to make little bags. In these we put all our money we have given us. Sometime in April we intend to have an entertainment. The evening on which we will have it we will take our bags and have them opened. The money which we have saved will go to the missionaries.

Our officers are Mrs. Fowler, the pastor's wife, as our superintendent; Miss Jessie Smallman, president; and Master Harry Brown, vice-president.

EMILY JEAN, Secretary.

Welcome to the Juniors of London. I shall be glad to hear from them again.

J. E. L.



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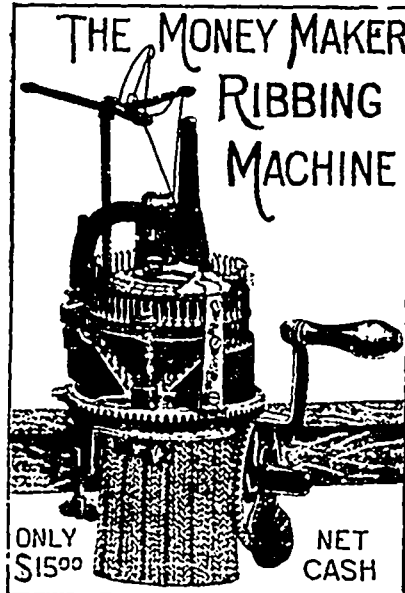
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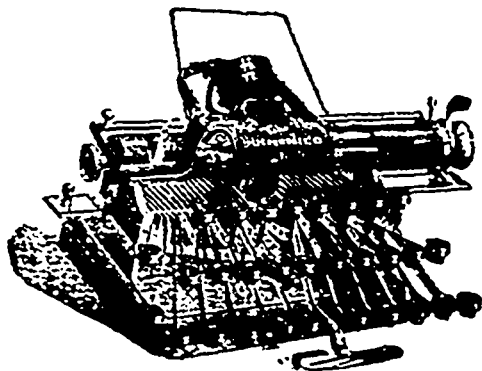
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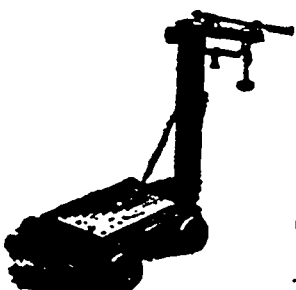
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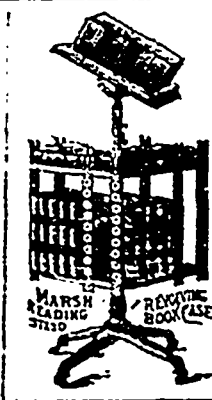
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