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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. 12.

HAMILTON, OCT. 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.

One of the privileges of a good man is to sacrifice for a good cause.

The *Christian Courier* says that quite a number of Disciples of Christ are members of the Texas Legislature, and that every one of them voted to squelch the prize fight. The *Courier* also says that the Convention of the Disciples of Christ to be held in Dallas, Oct. 17-25, will be for our people the greatest event of the century.

A brand of whisky is advertised, called "Horn of Plenty." On this a temperance writer remarks that they have chosen the name wisely, for out of the thing designated shall come—

"Plenty of poverty, plenty of pain,
Plenty of sorrow, plenty of shame,
Plenty of broken hearts, hopes doomed
and sealed,
Plenty of graves in the potter's field."

While the Aldermen and the ministers are collecting evidence upon the character of the entertainments presented at the Star Theatre, can nothing be done to induce the young men of the city to find more and better entertainment for themselves in reading good books and magazines? The latter are cheap and the former can be had for the asking at the Public Library. The reading of newspapers is good, so far as it goes, but something of a more solid character is needed to produce an intelligent, well-informed population. The young man who feels impelled to leave his home or boarding house every

evening in search of diversion and entertainment will not develop into a leader of his fellow men, and the probability is that he will not become a model husband and father.—*Hamilton Times*.

That is good doctrine, every word of it. It reminds us of the words of Paul: "Overcome evil with good."

With an air of seriousness, well calculated to deceive the innocent, the newspapers are publishing and commenting on an alleged scheme to buy Rome of Italy and give it to the Pope. It is said that bankrupt Italy would be glad to take a thousand million dollars for the city, and that the Catholics throughout the world would furnish the money. The whole thing is on a par with the moon hoax. The Catholics of the world would not furnish the money for such a foolish thing. Italy would never sell Rome for any price. If she should sell the city to the Pope, she could not deliver it until the people of Rome itself should be crushed. The Italian people would never do that, and there is no Louis Napoleon to send French soldiers to do it. The people of Italy, good Catholics as they are, have just been celebrating with great joy, the recovery of Rome for Italy twenty-five years ago, when Nabob Napoleon had to recall his soldiers from Rome to meet the victorious Germans. A prominent Italian consul in this country, himself a devout Catholic, says that he and the Italians of this country, almost to a man, would go back to Italy and shoulder muskets to prevent such an outrage upon the city and the nation.—*Christian Standard*.

This is the way the *Hamilton Herald* touches upon a note in last DISCIPLE:

We don't know that "Labor" supports the tobacco factories quite so much as the tobacco factories support "Labor." Mr. Tuckett gives steady employment to a large number of Hamilton people who would be in a bad way without his factory, as Hamilton would. Our esteemed and pious contemporary is talking nonsense.

Tuts! neighbor. More workingmen help to support tobacco factories by using tobacco than are supported by tobacco factories. But, apart from that, it would be vastly better for all hands if the tobacco habit should be-

come a thing of the past. It is not only a useless, but a harmful habit. Moreover, the capital invested in the tobacco trade could be used in a manner to give work and carry on business which would be wholly beneficial to the community. If all the money which workmen spend in tobacco were spent for necessities, it would be better for the workmen and the entire community. But the worst feature of the whole case is the physical and mental harm received by those who use tobacco.

The Home Mission Collection.

In other parts of this paper will be found appeals from Bros. H. Black and T. L. Fowler on behalf of the Home Mission work of the Co-operation.

Our knowledge of this work has been somewhat intimate for a number of years. We have written many paragraphs and editorials intended to commend it to our brethren. We have endeavored at all times to speak with moderation and according to the facts as we understood them. We desire still so to speak, and we give it as our opinion that the Home Mission work was never in a more hopeful condition than it is at present. There is every reason why the Disciples in this Province should give it their hearty support. We confidently look for large results during this mission year.

We know there are other churches in Ontario than those now receiving aid from the mission fund which need help and ought to have it. We know, too, that those entrusted with the management of the work are anxious that at the earliest opportunity such points should receive assistance. It is not pleasant to have to say to them that they must wait a little longer. But the Board of the Co-operation can only expend the money it receives from the brotherhood.

It seems that last year some of our people were afraid that money contributed to the Home Mission Fund would be used for Educational work. Of course, there was no such danger. But the fact that the Bible School is now being carried on in St. Thomas, under the management of an independent Board will prevent any such fears

from arising this year. The friends of Home Missions should rally as one man to the support of that work now.

Our Great Bible Offer.

Some of our old friends tell us we are unfairly discriminating against them when we do not give them a chance to get the Bible. We hate to seem ungrateful to our old and steadfast friends, and we have this proposition to make:

Any old subscriber who will send us in ONE NEW subscriber to the DISCIPLE may take advantage of our offer, and so may the new subscriber. This is not a hard condition, and it is really the best offer we can see our way clearly to make. We need 300 new subscribers. We believe our old friends can help us to get them.

We cannot too strongly impress the fact upon our friends that the offer we are making is an extraordinary one, not at all likely to be repeated. Any who fail to profit by it must not blame us. Why, the price we ask for the combination is only half the retail price of the Bible alone. People would be making big money by sending us \$2.50 for the Bible, the *Templar*, and the DISCIPLE, even should they throw both papers away.

One more word: To make certain of getting one of these fine Bibles, you must send in your order at once. The publisher of the *Templar*, through whose kindness we are able to make the offer, tells us that he is receiving many orders every day. As he has only 5000 copies to dispose of in this way it will be seen that those who want a copy should be prompt.

Notice.

The first consignment of the Premium Bibles is expected from England about November 1st. As soon as they arrive all orders will be promptly filled. Everybody who has examined the Bible is delighted with it, and amazed that it can be almost given away.

The China Inland Mission is making an appeal for 1000 men to go to China as missionaries. Those in Ontario who are interested should write to H. W. Frost, 632 Church St., Toronto.

Contributions.

"Saying My Prayers to Myself."

ANNA D. BRADLEY.

My little neighbor was wondrous proud when he was first allowed to go alone into his bed-room and prepare for sleep. "And, mamma," said he the next morning, as he related his experience to an admiring audience, "I kneeled down and said my prayers all to myself; then I blew out the lamp and went to bed."

Willie, in describing his manner of prayer, meant neither irreverence nor burlesque. He only intended to say that without dictation, or the presence of either nurse or mother, he had repeated his evening prayer.

But even if he had designed that his words should be literally translated, would Willie be alone in his manner of praying? Is there not quite a good deal of this "saying our prayers to ourself?"

If every petition was spoken only to the ear of our Father, methinks our lives would shine with a more steady light and bring forth more abundant fruit.

The business man rises in the morning and too often "says his prayers to himself." And there is nothing in this form of prayer to shield him from the varied temptations of the day. "Saying his prayers to himself" is not calculated to make him more considerate with his employees and truthful with his customers.

If an opportunity is presented to over-reach another in trade, or if he can take advantage of another's necessities to get a bargain at what he gleefully knows is less than half its value, surely there is no remembrance of the morning devotions to prevent this praying (?) Christian from yielding to every form of temptation which the devil will thrust in his way. Why not? He has only "said his prayers to himself."

The preacher who "says his prayers to himself" may charm us with his rhetoric and his poetic flights of fancy, but he is not the one who can best hold up the Crucified One to a sin-cursed, suffering world. No, he can hold up philosophy, he can hold up metaphysics, he can hold up all the new and popular questions of the day; but if we would see Jesus, we must sit under the ministry of one who, before he came in the presence of men, had gone into the presence of God and had pled for the needed strength and grace with which to feed his flock.

The mother who "says her prayers

to herself" will never be a mighty potentiality in guiding her children from earth to heaven. All powerless will she be until she learns how to secure an audience with the King upon His throne.

The mistress, the friend, the teacher—whatever capacity she may assume—will never lead a waiting soul to Jesus until she forget how to "say her prayers to herself," and learns how to talk with God.

The child who, face to face, communes with his Father in the morning, is not likely to wander very far from His guiding hand during the day; and when evening comes they again will meet and talk, as friend with friend. But the empty, the dwarfed, the barren life is the necessary result to "saying my prayers to myself."

"Saying my prayers to myself" may, for a time, affect my *talk*; but offering my prayers to God will surely, through all my life, affect my *walk*. The one may cause me to appear eminently respectable and pious before the world; the other will make me forever loyal and true to THE RIGHT, no matter whether the world may decide to applaud or condemn.

No one will ever object to our making clean the outside of the platter; this should always be done; but it can only be effectually accomplished when the cleansing process is first commenced within. It is all right to receive the outward form of Christian baptism, but it is infinitely better to be buried with Christ in baptism unto His death. It is well to go up to the house of the Lord, but it is much better to have communion with the Father. It is all right to partake in the general assembly of the bread and wine, but it is always better to eat of the flesh and blood of our Saviour.

All of these sweet beatitudes are possible to the one who has learned to make a stepping-stone of prayer to climb to the presence of God. But so long as we are content with "saying our prayers to ourselves" these lofty flights can ne'er be reached by us. We eat the worthless shell and throw away the luscious fruit. We clasp the useless jewel. Lord, teach us how to pray.

Rudy's Pile Suppository

Is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and free sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere. J. WINER & Co., Wholesale Agents, Hamilton, Ont.

Day Dreams of the Future.

THE DREAMER.

CHAPTER VIII.

"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.

"Who is the King of Glory—who?" "It is the Lord, strong and mighty; the Lord, mighty in battle. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in."

"And once more, in through the gates came the Lord, and this time, mighty in battle, over His dead foes He had come with His 'called and chosen and faithful' followers, and there were those with Him who had heard the cry, 'Crucify Him,' ring through these same streets. Did they remember, I wonder? But what a city in which to receive their long-desired Messiah at last! Only those who have seen a vanquished city, and its attendant horrors, can imagine what it is like. Bloodshed, carnage, death, was everywhere. No wonder the inhabitants were overwhelmed with joy, and exultant cries resounded in all directions. There were some who were privileged to be nearest the Majestic Captain, and as He bent over to speak to them, and with out-stretched hands answered their welcome, something seemed to freeze them into silence. Horror and woe took the place of their new found joy, and then a wail of such bitter sorrow, as was never heard in that city before.

"Why! what was the matter?" I asked. The old man whispered, "They had caught sight of the marks of the nails in His hands, and the sandled feet bore the same sign." It was true; their fathers had crucified their Messiah after all, and all the ages since, they, as a nation, had endorsed the deed.

With heads bowed down and garments rent, they turn, and with one more word of welcome they seek their homes. Into their most secret chamber they entered, where neither wife nor child might come, they mourned as one mourns for his only son. Poor sorrow-stricken Jerusalem; what vengeance to fall on them.

"What was the outcome?" I asked, with breathless interest, as the old man again paused.

"The Lord, mighty in battle, was also their merciful Saviour, and while they were hiding their heads with shame and repentance, the way was being opened. The one who told me of these things, was an eye-witness, and described the time as being the strangest possible. In that day there was a

fountain opened to the house of David and the inhabitants of Jerusalem, for sin and uncleanness; while many changes took place in the formation of the city, which turned the locality into one vast plain, and Jerusalem was placed in a fitting condition to be the 'metropolis of the world.'

"After this came the gathering together of the nations of the earth for judgment; the separation into two groups—the sheep and goats—with the welcome, as subjects of the Kingdom of Righteousness, to those on the right hand, and the condemnation of those on the left; the verdict being decided by the formula, In as much as they did, or did it not, unto one of the least of Christ's brethren; while the sentence to those who did it not was, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. One more thing remained to be done, for which a special messenger was sent from Heaven. That was the chaining and imprisonment of Satan, the great enemy of mankind, in the bottomless pit. A seal was set upon him, and there he must remain until the thousand years are closed. And then the reign of Christ began upon the earth—purified and restored to more than primeval loveliness. This is the reign of righteousness and obedience, while perfect equity controls every law and condition of men, and nothing which can offend has any place in the world. Sin and results are all put away, and the earth rejoices after the long ages of oppression and wrong doing, and I have been spared so far to see it. There is one enemy not destroyed yet, that is Death, and one day I shall sink into my grave to await the second resurrection. May God grant that my name may then be found in the Lamb's book of life."

And I awoke. The sun had sunk behind the horizon; the sunshine and the brightness had gone with my dream, while the wind blew colder with the fast coming storm, and as I turned homewards it was with a thankful heart that time yet remained to do something more to win souls to Christ, and to grow nearer to him in every service, *until He comes.*

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.

The Western Ontario District Meeting at St. Thomas.

The Disciples of Western Ontario met in convention at St. Thomas on the 3rd inst. There were representatives from nearly every church in the District. Several of the churches came in strong force, such as London, Aylmer, Aldborough and Lobo.

The first session opened at 2 p. m. Bro. R. N. Price was elected chairman, and Bro. R. W. Ballah, secretary.

The first hour was devoted to a general discussion of "Woman's special work in the church."

The Sunday-school work was introduced by receiving reports from all the Sunday-schools in the District. These reports, as a whole, were encouraging, but the St. Thomas and London reports were especially encouraging. This was followed by a good address on "The Ideal Sunday-school," by R. N. Price, and was followed by profitable discussion.

After devotional exercises in the evening, Bro. McCully read a very fine paper on "The Sunday-school Teacher." "New Fields and How to Occupy Them," was handled by Bro. George Munro in a way that indicated much thought along this line. Bro. Cunningham had charge of the "Question Drawer on Sunday-school Topics." A shower of questions came in. Over an hour was spent in answering them. There was a chance here for everyone to receive help from this department of church work. Miss Etta Saywell was present by request, and kindly favored the audience with two readings. This was out of the ordinary convention routine, but none the less appreciated on that account.

Friday morning found everybody in good spirits and ready for the business of the day. To report this day's proceedings in full would require more space than we could hope to receive. The interest which was good from the start became more intense as the meeting proceeded. "System in transferring church membership," was the first subject of the day. It was introduced by Bro. A. Sinclair. Bro. Sinclair has a way of making everybody understand just what he has in his mind. Bro. Ballah handled "Special evangelistic meetings" with the facility of an old evangelist. Bro. C. J. Lister next gave an address on "Holding new converts." This came from one with much experience, and was profitable. Bro. Ainsworth opened a discussion on "The funeral service," followed by discussion.

In the afternoon interesting reports were given from the Endeavor Societies,

Junior E. Societies and Mission Bands of the District. Miss Jennie Miller, of St. Thomas, read an interesting paper on the necessity of Junior work, and Miss Fena McVicar, of Glencoe, gave a practical and thoughtful paper on "The tithing system," in which she advocated the giving of at least one-tenth of the gross income to the Lord. This called forth a spirited discussion that brought out many phases of the question.

7:30 saw the church crowded. After devotional exercises, Bro. E. R. Black discussed "Weak churches and how to strengthen them," under three headings—"Cleanliness," "Good food," and "Exercise." Enthusiastic reports were then given of the Branford Convention by a number of delegates. Much interest centered in the "Question drawer on C. E. work," in which the importance of the pledge and the value of the Endeavor movement as a helpful factor in church and Sunday-school work was clearly brought out. Bro. W. G. Charlton gave the closing address of the meeting on "Christian Endeavor and evangelization," paying a glowing tribute to the consecration of the young people in winning souls to Christ.

A very interesting feature of the meeting was the enthusiastic effort made by several of the churches to secure the Convention for the coming year. It was at last unanimously decided to hold the next meeting at Ridgeway.

The preachers of the District effected an organization in the interest of evangelistic work. John Campbell and T. L. Fowler were appointed a committee to look over the field.

W. G. Charlton was appointed District Evangelist.

The Bible College received its full share of attention. Its interests were advocated by all the speakers. The following resolution was unanimously and enthusiastically adopted by the Convention:

Whereas, the Bible College is being continued, and is now located in St. Thomas under the management of an independent board, therefore, be it resolved: First—That we record our approval of what has been done, and our gratitude that the school is being continued, and is now located in our midst. Second—That we take hold of this work in earnest, and that we pledge it our hearty moral and financial support. Third—That we do our utmost to assist the college board to secure the funds necessary to carry on and enlarge the school. COM.

Hot weather proves depressing to those whose blood is poor. Such people should enrich their blood with Hood's Sarsaparilla.

The Pastor's Wife.

AN INTERESTING INTERVIEW WITH MRS. (REV.) F. B. STRATTON

Threatened with Paralysis—Weak, Emaciated and Unable to Stand Fatigue—Pink Pills Restore Her Health.

From the *Napanee Beaver*.

The Rev. F. B. Stratton, of Selby, is one of the best known ministers in Bay of Quinte conference, of which body he is president. During the two years Mr. Stratton has been stationed at Selby, both he and Mrs. Stratton have won hosts of friends among all classes for their unassuming and sincere Christian work. Some time ago Mrs. Stratton was attacked with partial paralysis, and her restoration having been attributed to the use of Dr. Williams' Pink Pills, a reporter of the *Beaver* was sent to interview her. In reply to the reporter's question, Mrs. Stratton said that she had been greatly benefited by Dr. Williams' Pink Pills, and was perfectly willing to give her experience that those similarly afflicted might be benefited.

Mrs. Stratton said that before moving to Selby she had been greatly troubled by a numbness coming over her sides and arms (partial paralysis) which, when she moved, felt as though hundreds of needles were sticking in the flesh. For over a year she had been troubled in this way, with occasionally a dizzy spell. She was becoming emaciated and easily fatigued and was unable to get sleep from this cause. The trouble seemed to be worse at night time. Mr. Stratton had become greatly alarmed at her bad state of health, and it was feared that complete paralysis would ensue, as Mrs. Stratton's mother, the late Mrs. Weaver, of Ingersoll, had been similarly stricken, at about the same age. Knowing a young lady in Trenton, where Mr. Stratton had been previously stationed, who had been cured by Dr. Williams' Pink Pills, it was determined to give them a fair trial. When Mrs. Stratton began using the Pink Pills she was very thin and her system badly run down, but after taking the pills for a time, all symptoms of paralysis disappeared, and she found her health and strength renewed and her weight increased. Mr. Stratton is about fifty years of age, and a more healthy, robust, and younger looking lady is seldom seen at that age.

In reply to the reporter's inquiry as to what Pink Pills had done for his wife, Mr. Stratton said, "Look at her, look at her, doesn't she show it," and the reporter could not but admit the truth of the statement.

These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail from the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or 6 boxes for \$2.50. There are numerous imitations and substitutes against which the public is cautioned.

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, 3 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.

A WOMAN WHO WILL WORK

WANTED in every county to introduce the celebrated "Hygeia" Waists for all ages. This waist supersedes the corset, and has received the unanimous approval of the leading physicians of America. \$3 outfit free. Any energetic woman can make from \$15 to \$50 weekly. Send for circulars and terms.

HYGEIA MFG. CO., 378 Canal Street, New York.

THE CANADIAN MAGAZINE

\$2.50 per annum.

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

"Worthy the hearty support of all sections of the Dominion."—*The Globe, Toronto.*

"Bright and interesting, the articles are remarkable for their taste and literary finish."—*Catholic Record, London.*

"Attractive in appearance, excellent in typography and, above all, worthy and interesting in matter."—*The Mail, Toronto.*

PUBLISHED BY THE

ONTARIO PUBLISHING CO., LTD., Toronto

Children's Work.

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

A Word to the Mothers.

Dear Sisters: I have been wondering where I could look for some much needed help in infusing new life and growth into our Children's Work for this year; and it came to me (was it an answer to prayer, do you think?) that if I appealed to the fountain head, I should be sure to get it. I fancy I hear your kindly voices saying in unison, "Why, yes! I will help you with pleasure, if you will tell us what to do." Some of you know what to do from practical experience, for you have been doing it all the time, and to such I say, "Thank you" most heartily. Now for a few questions to the rest: Do your children belong to the Mission Band? If they do, do you make it impossible for them to forget to go? Do you make it possible for them to earn the cents which they enjoy giving? Do you follow them to that meeting with a whispered prayer for both leader and children? Do you show your interest by asking about it when the little folks come home? Is your name on the list of honorary members, and your fees paid up? Do you do all you can to hold up the hands of the Leader, and strengthen her influence with the band? If you have not been doing these things, will you not put all of them in practice in the future?

You have no band, do you say?

That is a hindrance, to be sure, but not an insurmountable one. Is there no way by which you can alter this state of things? Surely yes, if you feel deeply impressed with the necessity of the thing. You don't, do you say? My dear sister, it is of the utmost importance; and you will agree with me, I am sure, in a few minutes. Do you look for Christ to come according to His promise? In view of that expectation, in what position would you like your children to be found? Obedient, honest, truthful, industrious? Yes, all these certainly. Anything else? "He that giveth to the poor lendeth to the Lord." Safe investment, with a hundred per cent. interest, is not to be overlooked, especially when we remember that the only benefit that we can obtain from our worldly goods in the future is what we, in some shape or other, lend to the Lord. Have you seen to it that each of your children has opened up a bank account with the Lord? Think of that. If Christ should delay His coming for some

years, your children will be the church of the future. Do you not feel the necessity of the fullest equipment for that position? Would you not like to see them being fitted to take some prominent place among the workers by and by? I am sure you would, if you are the sincere, earnest, Christian woman I think you are. Now there is nothing which will help to bring about these desired results like being members of a well conducted band or junior society. If you have not one, then call your woman's wit to your aid, and have one. Dear sisters, the importance of this mission work among the children is not estimated aright. Think about it and pray about it, and then work for it, and a wave of enthusiasm will once more sweep us along. Don't let any friction over ways and means, or *constitution*, come in to mar our children's work, or its constitution will suffer, and we shall have it going into a swift decline. Mothers, help me, please.

J. E. L.

Sunday Afternoon.

BY AGNES.

One hot afternoon in September five children were sitting in an orchard, under a spreading apple tree.

Jack and Minnie were at home there; Effie and Eddie, their cousins, came from next door, and Archie Moore came from the opposite side of the road.

Archie had curvature of the spine: the spine curved inward between his shoulders, forcing out his little chest in a way painful to see. He was quite seven years old, but did not look more than four. His face was bright and earnest, and he laughed with such gay enjoyment of other children's games, he always joined in when he could. He was seated on a low limb of the tree—the post of honor—while the other children sprawled on the grass. They were unusually silent, but very restless, when Minnie burst out:

"If we don't do something this very minute, I'll holler! Then father will cuff my ears and make me come indoors; then I'll—I'll die," she added with conviction.

"No, you won't," said Jack; "you'll only cry." This was too true for contradiction.

"Let's play church," said Eddie. "I'll give out the hymns."

"Mother doesn't like us to play church," said Minnie, doubtfully; "but I guess she wouldn't mind Sunday-school."

"I play Sunday-school lots of times," said Archie. "Mama plays it with me."



Weak and Nervous

Whenever the body has been weakened by disease, it should be built up by Hood's Sarsaparilla. Read this:

"About two years ago I suffered with a very severe attack of inflammation of the bowels. When I began to recover I was in a very weak and nervous condition, and suffered intensely with neuralgia pains in my head, which caused loss of sleep, and having no appetite, I

Became Very Thin

and weak. Fortunately a friend who had used Hood's Sarsaparilla with great benefit, kindly recommended me to try it. I did so and a perfect cure has been effected. I am now as well as I ever was, and I would not be without Hood's Sarsaparilla in my house for anything." MRS. G. KERN, 245 Manning Ave., Toronto, Ont.

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"I'm the oldest; I'll teach," said Jack. "Ed, tell us about the lesson."

"Oh, they tooted horns and walked around, and the place fell down." There was a shout of laughter. "I wish I'd been there," added Eddie, undaunted; "I bet you I'd have made a big noise."

"You wouldn't have been let. It was only the men that tooted and marched," said Jack.

"'Twas not. My teacher said it was the children of Israel."

"Yes, but it means the grown-ups all the same."

"Does it, Archie?" inquired Eddie, turning from Jack's teasing face.

"Yes," said Archie; then, as Eddie still looked inquiring, he added, speaking reverently; "you see we are all children to God, even your grandpa, and he is awful old—most a hundred, I guess. But God has been living so long, no one is old to Him. He was living before these trees grew up. Why, He made them, and the ground they're planted in, and the lake out there, and the sky that looks like a lake turned upside down over us," and the child lifted his eyes to the sweet blue above. When he looked back again,

four solemn little faces confronted his.

"I knew all that before," said Effie, "only somehow, I didn't know it like that."

"That place Jericho, with the walls that fell down, was a great place," proceeded Archie; "but it wasn't anything like the place my day verse told about. Mother has a wee book, with a verse for every day in it. Today it was, 'In my Father's house are many mansions.'"

"What's a mansion?" asked Minnie.

"A beautiful house," said Jack.

"Yes," cried Archie, "there ain't any little ones like ours there, with no paint on. They're all bigger and beautifuller than Judge Sewall's place, and you won't have to walk around and toot for the walls to fall down. There is lots of gates, and they're all open. You just walk in and belong."

There was silence for a time.

"Let's play Jericho," said Minnie; then added, "to-morrow."

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The Sunday School.

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

There is a number of schools which have done nothing for Home Missions yet. Is your school one? If so, why? It is not too late. Let the Board hear from you. We need your help in the work of Home Missions.

I am expecting a number of valuable short articles from preachers and Sunday-school workers for this department. Don't fail to read them when they appear. They will cover the whole field of Sunday-school work.

Our "At Home" in Owen Sound was sufficiently successful to warrant a repetition at some future date not far off. Our lady teachers invited all the mothers of the Sunday-school children, and a pleasant evening was spent. A good programme was carried out. Refreshments were enjoyed, and the mothers interested in the Sunday-school. As our children are largely outside the congregation, you will see the value of endeavoring to come into touch with the parents. Try it in your school.

Who entered the promised land? Did any one besides Caleb and Joshua? Did Eleazar? Did the whole tribe of Levi? I clip the following on the subject from the *Sunday School Times*. The question was discussed in that paper twelve years ago, but has come up again in this lesson:

Some years ago, when the current Sunday-school lessons were being taken from the Book of Joshua, the writer took occasion (in Notes on Open Letters) to call the attention of the *Sunday School Times* to the very prevalent error concerning Caleb and Joshua, often stated thus: "Caleb and Joshua were the only persons of the children of Israel who left Egypt that were permitted to enter the land of Canaan." As the mistake again appears, in a modified form, in the comments upon the lesson for September 8, it seems not inopportune to review the statements then made. In Numbers i. 1-3, we find that God commanded Moses and Aaron to number the children of Israel, "every male, from twenty years old and upward, all that are able to go forth to war in Israel." This was at Mt. Sinai, the second month of the second year after leaving Egypt. In the successive divisions of the chapter (vs. 21, 23, 45, etc.) we are told the number in each tribe, always with the specification that the number referred to those "that were able to go forth to war"—that is, between the ages of twenty and fifty. In the forty-seventh verse we are distinctly told that the Levites "were not numbered among them;" but in Num-

bers iii. 14, 15, we find that the males of the Levites were numbered "from a month old and upward." This was when they were taken in exchange for the firstborn of Israel. In Numbers iv. 1-3, we find them numbered for tabernacle service—all between the ages of thirty and fifty; and in the successive divisions of the chapter (vs. 23, 30, 31, etc.) we find these particulars reiterated. In Numbers xiv. 29, 30, God says: "Your carcasses shall fall in this wilderness and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, surely ye shall not come into the land"—save Caleb and Joshua. In Numbers xxvi. 1-4, we find that Moses and Eleazar numbered the men of war, and (vs. 63, 65) "that there was not left a man of them," save Caleb and Joshua. In Numbers xxxii. 11, 12, when Moses was warning the children of Reuben and Gad not to renew the sin of the ten spies, he refers to those who died in the wilderness under the phrase "none of the men that came up out of Egypt," but the added words, "from twenty years old and upward," shows that only the men of war are meant. Not the slightest doubt of this is left by Deuteronomy ii. 14-16, where Moses says, "When all the men of war were consumed and dead from among the people . . . the Lord spake unto me, saying, Thou art this day to pass over Ar," although, did Deuteronomy i. 3: ("not one of these men of this evil generation") stand alone, we might think differently. Is it not plain, then, that many of the priests and Levites who left Egypt, besides Eleazar, may have entered Canaan? Many women, perhaps? Many men who were just under twenty when the host was numbered at the foot of Sinai?

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Let every church and every Disciple in the Province remember that the first Lord's day in November is the time appointed for a collection for Home Missions.

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If the collection is prompt and liberal, it will relieve us of much anxiety.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains school-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

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JAMES MILLS, M. A., PRESIDENT.
Guelph, July, 1895.

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HAMILTON, OCT. 15, 1895.

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

The November Collection.

The Lord's cause must be supported by the voluntary, willing offerings of God's people. Neither under the Mosaic nor Christian dispensation were God's people required, only by the power of love and gratitude, to give to the Lord's cause. "And Moses spake unto the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord, *whosoever is of a willing heart* let him bring it an offering to the Lord," and "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver." Do you think we fully realize the responsibility of "our high calling of God?" I pray that every one among us will just give *as the Lord hath prospered us*. What a rich harvest of blessing and joy will then be ours! At all the mission points the most encouraging success has followed the labors bestowed. The work with all its bright hopes is in your keeping. I feel that you will continue to labor and give, and pray for the advancement of the cause of Christ.

Money is much needed. I earnestly trust that the November collection may appeal to every brother and sister. I hope our preachers and elders will lay this matter plainly before the churches, and endeavor to impress upon all their *individual* duty.

The Board of Co-operation look forward with desire for a liberal response, because of the needs.

HUGH BLACK.

The College of the Disciples.

THE NEW INSTITUTION OPENED YESTERDAY AT THE CHURCH OF CHRIST.

The College of the Disciples opened yesterday in the school-room of the Church of Christ, Railway street. The promoters of the enterprise are encouraged by the outlook. Several students registered yesterday, and a good class is assured to start with.

Two courses of study have been adopted, viz.: a ministerial course, and a Sunday-school and Endeavor normal course. The former will qualify young men for the ministry and candidates for the home and foreign field. The latter will qualify for Sunday-school and Endeavor work. There will be a preparatory course for those who need further drill in elementary subjects.

Rev. T. L. Fowler is principal; Rev. W. D. Cunningham, professor of pastoral theology. Others will be added as the school enlarges.

The trustees of the College are: John Campbell (Erie Mills), Rev. W. D. Cunningham and Sheriff Brown, of this city; Rev. Geo. Munro, Hamilton; C. A. Fleming, Principal of Owen Sound Business College, and John A. McKillop, West Lorne.—*St. Thomas Times*.

Omnibus.

The October *Missionary Intelligencer* is an historical number. It contains portraits of Isaac Errett, W. T. Moore, W. S. Dickison, B. B. Tyler, Robert Moffett, C. L. Loos, J. H. Garrison, also of a number of the missionaries in foreign lands. It is very interesting reading.

Elsewhere will be found interesting reports of the district meeting announced in previous numbers of the DISCIPLE. It was a very happy gathering. The reports do but dimly reflect the cheerfulness, hopefulness, we might say enthusiasm, of the meeting. The old, the middle aged and young were there. It would be hard to say which of these classes exhibited the greatest interest, or participated most freely in the discussions. Such a gathering will bear fruit in all departments of the work for many days to come. One could not be around the church on Railway St., St. Thomas, without feeling that there is a hive of busy workers. It was most gratifying to note so many indications of healthy church life. Bro. W. D. Cunningham, the preacher is full of energy, enthusiasm and geniality. But he is not perfect—he is single—yet. Nevertheless the people love him and hold up his hands.

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In the third note in "Woman's Work" in Oct. 1st DISCIPLE, in the expression, "We, who thought otherwise, helped as best we could to perfect the constitution," the "we" is not to be understood as including Miss Rioch, but as an editorial "we." Miss Rioch was not present at the Monday session of the Convention, when the constitution was finally considered and adopted.

A. M.

TO OUR OLD SUBSCRIBERS.—We have had your sympathy and support in carrying on the paper in the past. We hope you will stand by us in the future. Some of you are paid up; some of you are not. We remind the latter that every dollar counts one, and that every dollar is needed to pay the expenses of publication, and is needed right now. Will not all our friends who are in arrears take the hint and try to pay up at once?

TO OUR AGENTS.—Our Great Clubbing Office furnishes a grand opportunity for increasing the subscription list of the DISCIPLE. Please read all you find in this number about it, and so be prepared to talk to your friends. We can

assure you that you will be doing a kindness to any person you can induce to accept our offer.

The Critic's Corner.

This department is conducted by C. J. Lister, Glencoe, Ont. All queries should be sent to him.

We are pleased to be able to announce that Bro. Lister has consented to take charge of the "Critic's Corner." His extensive and exact knowledge of the Word of God is thus placed at the service of our readers. We congratulate our friends on this fact.

Young People's Work.

FOR CHRIST AND THE CHURCH.

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

Christian Endeavor Services.

HELD IN THE CHURCH OF CHRIST, ST. THOMAS, IN THE INTEREST OF EDUCATION.

A large number was present last night at the Christian Endeavor services in

the Church of Christ. The meeting was in the interest of education. At the annual convention of the Disciples held in London last June two days were set apart to be specially observed by the Endeavor societies, one in the interest of missions and the other in the interest of education. Mr. W. W. Coulter, president of the Local Union in the city, occupied the chair. After devotional exercises, Mr. Coulter, in a short speech upon this special feature of Endeavor work, stated the object of the meeting. Rev. Mr. Cunningham, pastor of the church, dwelt upon the relation of the Endeavor Society to the cause of education, and in the conclusion of a very interesting address, spoke of this city becoming an educational centre. He also spoke of the special interest that should be taken in the work of education by this society in view of the fact that an effort was being made to establish a college of the Disciples in St. Thomas. Mr. John Ferguson, one of the first members of the society, came up from Port Stanley for the meeting, and, in a neat speech, in which he spoke of the power and aim of education, commended the educational enterprise on the part of the church, and asked the society to stand by it.

Rev. T. L. Fowler, principal of the school, was present and addressed the meeting. In the course of his remarks he gave a brief history of the work of the church in the province, and of its present status and needs. He dwelt upon the intellectual and devotional character of man's higher nature, and upon the character of the corresponding work necessary to fit young men and women for the best usefulness in the church. "In the college," he informed us, "the intellectual predominated, while the devotional should not be wanting. In the church the devotional should be predominant, while the intellectual should be a good second, at least. The intellectual but undevotional Christian he characterized as being undesirable. "He might be bright, but such were always as cold and cheerless as December, and as repellant as an iceberg." In conclusion, Mr. Fowler thanked the society for their kindly attitude, and for their manifest interest in the cause of education.

Short but interesting addresses were also made by Messrs. John Campbell, Erie Mills; Sheriff Brown, Neil Sinclair and C. H. Norsworthy.

At the close of the meeting an incident occurred indicative of the bond of sympathy and affection existing in a society of Christian Endeavor. Miss Maggie Stevenson, a member of the

society, who is about leaving the city, was invited to come to the front, when she was presented with a beautiful and costly Endeavor Bible, and a well worded address.

A very successful meeting was concluded by the Mizpah benediction.—*St. Thomas Times, Sept. 27.*

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

October 20.—Christian Patriotism: what does it require of us? Isa. lxii. 1 12.

We are citizens of a mighty empire. No such kingdom has the world ever before seen. Established about eighteen and a half centuries ago, it has increased and enlarged its boundaries until it has encircled the globe and spread from pole to pole. Its King is a mighty Conqueror, One who has been coronated King of Kings and Lord of Lords.

As subjects of this great eternal dominion, do we properly realize our responsibility? Christ is Lord and must be obeyed. His laws have gone forth from Jerusalem to the ends of the world. Our duty is not to alter, amend or abrogate, but to accept, obey and proclaim.

We often talk of the relation that we sustain to our country, and our severest anathemas are hurled against him who betrays his nation. It is right and proper for citizens to be patriotic. Love of country lies closely to love of God and home. We need a spiritual patriotism to pervade the Church of the living God. We have sworn allegiance to Jesus our King. We have promised to be faithful to our duties and loyal to His government. Having enlisted in the army of the Lord, we are to wage incessantly aggressive warfare. If it is a crime punishable by death to rebel against the country of our birth or adoption, what, think you, is he deemed worthy of who turns traitor in the kingdom of Jesus Christ? Let us Christian Endeavorers never, by word or thought or act, give Satan the advantage.

As Endeavorers, pledged to our Redeemer, to do whatever He would have us accomplish, let us, (1) strive to learn His will; (2) to be faithful to our pledge; (3) labor for the purifying of the political and social atmosphere of our Dominion, teaching everywhere that "righteousness exalteth a nation." This will lead us to fight the rum power; wage war against impure and poisonous literature; to exalt principle above party, put in practice the Golden Rule, and vote as we talk in prayer-meeting.

October 27.—Obedience to God:

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THE TEMPLAR is Canada's National Prohibition Paper. It is a large eight-page weekly, and is great value for \$1.00 a year; published in Hamilton, and edited by W. W. Buchanan. The *Templar* is well conducted, ably edited, and strictly independent, although some Gits may call it Tory, and some Tories call it Grit. If you want to see what the party papers fear to publish on the great question of Prohibition, you should read the *Templar*.

While the *Templar's* specialty is the Total Suppression of the Legalized Liquor Traffic, it has a Social Reform Department, which is valuable, and a Social Purity Department, which is invaluable. We should like to have it accompany the DISCIPLE into every family of Disciples in the country.

We cannot say how long this offer will stand—not long, we judge. We advise our friends to "make hay while the sun shines."

SEND ALL ORDERS TO

GEORGE MUNRO,

North Barton Hall, Hamilton, Ont.

what does it involve? Deut. viii. 1-20

If in the Bible one duty is emphasized more than another, it is the duty of obedience. All of the misery and wretchedness of the world is the result of disobedience. There is more in obedience than most people recognize. To obey God is to acknowledge our dependence upon Him. In open disobedience to God as in the case of Adam and Eve, selfhood was exalted above Godhood. "We sometimes hear the murmur that it is unreasonable to suppose that so much misery and despair should flow to all generations from so trifling an act as the eating of an apple or some other fruit. But this is a false view of the case. It was not the mere eating of a certain fruit, but it was self-determined rebellion against God which the eating of that forbidden fruit manifested." Disobedience is nothing less than treason.

What does obedience to God involve?

1. It involves faith. We are not likely to obey voluntarily any being in whom we do not believe. Every act of the Christian must be an act of faith. Heb. xi. 6.

2. It involves knowledge. Our duty is to search the Scriptures, that we may know God's will.

3. Under the present dispensation it involves love. We are to be constrained to do by "the love of God." John xiv. 15.

4. It involves the gift of the Holy Spirit. Acts ii. 38; v. 32.

5. It involves peace. To obey the commands of God gives us a good conscience. 1 Pet. iii. 21.

6. It involves sacrifice. Phil. ii. 8; Heb. xii. 2-4. We see this exemplified in Abraham offering up Isaac; in the life of Paul, and in many instances in Heb. xi. Peter and the other apostles, being warned by the council not to teach and preach in the name of Jesus, "answered and said, we ought to obey God rather than men."

7. It involves God's presence and protecting power. Ex. xix. 5, 6, Matt. xxviii. 20.

8. It involves an undivided service. Matt. vi. 24.

9. It involves victory. 1 Cor. xv. 57. "To you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power, in flaming fire, rendering vengeance to them that obey not the gospel of our Lord Jesus." - PAUL.

Nov. 3. - Our enemies, our weapons, our allies. Eph. vi. 10-18. Life a warfare.

"1. Fight against Satan. Jas. iv.

1-7. 2. Fight against sin Ps. cxxxix

19 24.

3. Fight with the Bible. Lu. iv. 6-12.
4. Fight with prayer. Isa. xxxi. 1-5.
5. Fight with God. Ps. cxliv. 1-6.
6. Fight with Christ. John xviii. 33, 38."—Prayer Meeting Topics.

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.

MULL, Oct. 10th, 1895.—There have been three additions by baptism at Northwood since last report.

H. M.

HILLIER.—We hear indirectly of a big meeting at Hillier, in Prince Edward Co. with over twenty additions. We should like to have particulars.

TORONTO JUNCTION.—Three baptisms here since last report.

HAMILTON.—Bro. J. D. Stephens preached in Hamilton, October 6th. Our people were well pleased with his scriptural discourses, and will be glad to see and hear him again.

ERIN VILLAGE.—Bro. S. Woolner recently baptized one candidate at this place.

MUSKOKA.—Our readers are always glad to hear from Bro. Crewson. He is working away, preaching nearly every Lord's day. Each alternate Lord's day he speaks twice, at Brunel and Huntsville. He is not enjoying real good health. The brethren in Huntsville and Brunel recently presented Bro. C. with a new cart. We hope our brethren and sisters throughout the province are planning to remember Bro. Crewson in a substantial way this winter. His address is Huntsville, Ont.

GEORGETOWN.—The writer attended the Anniversary Services at Georgetown, Oct. 6th, and spoke morning and evening. It was the first time he had met with the church there on the Lord's day. It was very pleasing to find them in such comfortable circumstances. Their meeting house is in good order, and offers facilities for a growing church. The church is not large but they must have great faith in the primitive Gospel or they would not undertake what they have undertaken for its propagation. The church in Georgetown needs and deserves the continued and liberal support of the Disciples in Ontario. The debt still remaining on their house is greater than they should be allowed to carry alone. We should like to hear that able and generous brethren had given them a good lift.

G. M.

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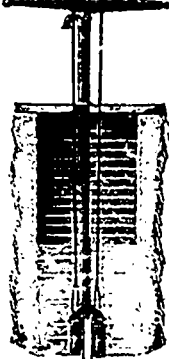
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Toronto and Montreal Line.—The splendid Royal Mail steamers, Spartan, Algerian, Passport, Corsican, leave Toronto daily, Monday, Wednesday and Friday, until September 30th, at 2 p. m., and call at Bowmanville, Port Hope, Cobourg, Kingston, 1000 Islands, Brockville, Prescott, Cornwall; pass through 1000 Islands and Rapids of the St. Lawrence by daylight; arrive at Montreal 6:30 p. m. Returning, leave Montreal 10 a. m., also calling at the Bay of Quinte ports. Meals and berths included in fare going west, also going east in June and September. Service with drawn from Oct. 1st.

Hamilton Line.—The splendid new steamer Hamilton leaves Hamilton every Monday at noon, Toronto, 6 p. m., and calls at all way ports via Bay of Quinte both ways. Leaves Montreal, Thursday at 4 p. m. Reduced rates by this steamer, including meals and berths, both ways. Service continues until close of navigation.

Montreal and Quebec Line.—The magnificent large double tier steamers, Montreal and Quebec, leave Montreal, week days, at 7 p. m., Quebec, 5 p. m., and connect at Quebec with Saguenay steamers and Intercolonial Railway. Orchestras on board.

Saguenay Line.—The splendid steamers, Carolina, Canada and Saugeny, leave Quebec, Tuesday and Friday, at 7:30 a. m., calling at Murray Bay, River-du-Loup, Tadoussac, Ha Ha Bay, and connecting at Chicoutimi with railway for Lake St. John. J. F. Dolan, District Passenger Agent, 2 King St. east, Toronto.

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H. Foster Chaffee, District Passenger Agent, 128 St. James St., Montreal.
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General offices, 228 St. Paul St. Montreal

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.

Western District Meeting.

The First Annual Convention of the Woman's Missionary Society of the Disciples of Christ in the Western District was held in the school-room of the Disciples' church, St. Thomas, on Friday, October 4th, with Mrs. McClurg in the chair.

Committees on Nominations, Resolutions and Future Work were appointed.

By request, Sister McClurg read the constitution adopted at the London Convention, and after some discussion, the following resolution was passed:

Resolved That we express our hearty sympathy with and confidence in the Woman's Missionary Society, and we mutually declare our determination to do all in our power to make the work for the current year a success, as arranged for at the Convention in London.

The Committee on Resolutions presented the following report:

1st. *Resolved*, That we place on record our hearty appreciation of the selections rendered last evening by Miss Etta Saywell. We feel assured in saying, that it added much to the pleasure of the Convention.

2nd. *Resolved*, That we tender to Sister Sinclair and family our heartfelt sympathy and deep sorrow at the death of our much-loved Sister Bella Sinclair. Her words of encouragement and wise counsel will long be remembered by those who knew her.

3rd. *Resolved*, That we extend to the sisters of the St. Thomas church our sincere thanks for their kindness and hospitality in opening their homes, and in various ways promoting our comfort during the Convention.

4th. *Resolved*, That we express our pleasure and gratitude at being spared to be present at this meeting, and we hope and trust that the same Christ-like spirit which characterized this gathering will permeate all future meetings.

The following officers were elected for the ensuing year: Mrs. Oliphant, London, President; Mrs. Malcolm Campbell, Ridgetown, Vice, and Bella D. McKillop, West Lorne, Secretary. Sisters McClurg and Sinclair, Lobo; Coulter and Putman, St. Thomas; and Ash and McKillop, of West Lorne, were appointed as organizers for the different sections of the district.

BELLA D. MCKILLOP, Sec.

Contributions.

Please note in DISCIPLE that the following sums have been received to date for the General Fund of the W. M. S.:

Miss Sadie Ballah, Aylmer, . . . \$1 00
Hamilton Auxiliary, . . . 3 40

Foreign Missions.

Miss A. L. Inglis, . . . 5 00
Warton Auxiliary, . . . 2 00

MRS. J. CAMPBELL,

St. Thomas, Oct. 11. Treas.

Auxiliary Programme for November.

Topic: "The reflex action of giving."

1. Hymn—"Jesus, where'er Thy people meet."

2. Scripture reading—Phil. iv. 9-20; Luke vi. 38.

3. Prayer.

4. Minutes, reports, and other business.

5. Hymn—"Blest is the man whose soft'ning heart."

6. Discussion of topic.

7. Prayer.

8. Roll-call and collection, responses in Scripture texts.

9. Benediction.

God's Desire of Us for Our Sake.

What we can offer unto God, what we can do for our fellow men, is at the best very little; but the willingness or unwillingness to do our best in that direction shows to what extent we are self-cultured or God-cultured. Our worship, our ascriptions of praise, our costliest offerings, do not add to God's glory; but they do manifest and help to develop the right spirit within ourselves. Our fellow-men can live without our kindness, our sympathy, our charity. They can go on if we drop out of existence altogether; but can our life be worth the living unless we try to do unto others as we would have them do unto us? A gift presented to us by a friend is valued, not for its intrinsic worth, but for the love which lies behind it. Paul, in that affectionate letter to the Philippians, commends them for their many acts of kindness and their contributions to his personal comfort. He speaks of it, as he says, "Not because I desire a gift; but I desire fruit that may abound to your account." He prized the gift, but he valued far more the spirit of appreciation, gratitude and love which they manifested, as well as those marked evidences of Christian grace and growth in their characters.

We are likewise assured that God, as father and friend, is as much pleased with any manifestation of attachment and devotion from us as we are with

similar expressions from an earthly friend. We perceive also that the calling out of such devotion from us is the divine method of developing and training the noblest side of our characters. God treats us as we treat our young children. They save their pennies to buy us a little present. We do not need their money or their offering, but we do welcome the love which lies behind it all. The gift itself is inexpensive, contributing neither to the necessities nor the luxuries of life, but, while we do not need the gift, those little children need to give. This is one of the modes in which their affection for us is strengthened, their selfishness is weakened. In like manner these little folks come to their mother, offering to sew, or sweep, to deliver the message, or go on an errand. The mother could do it all much quicker and better herself, yet she rejoices in this disposition to serve, and does her utmost to cultivate it. Thus she encourages the little hands to do, even if the work accomplished is a hindrance rather than a help. She knows it makes these children more thoughtful of her, more anxious to save her steps, and at the same time develops the right spirit of self-help and self-reliance in them. An opposite course of treatment encourages them in idleness and selfishness, and at the same time represses that filial love which should be the joy of every household.

The important principle here, which the wise parent recognizes, is that every expression of love in the gift or service of the child is to be encouraged; that love grows by exercise; that only thus can the child's best nature be aroused and strengthened. Is it not in accordance with this principle that God is training and disciplining our hearts? Is not this the chief reason why God is carrying forward His cause in the world by human agents? At the best, as divine workmen, we are more bungling than little children in their first attempts at service, but we gain by the doing. We are the better for every effort to accomplish good, even if the effort itself be fruitless.—STEPHEN W. DANA, D. D., in *Sunday School Times*.

Obituaries.

SINCLAIR.—Sister Bella Sinclair, of Blenheim, passed away Wednesday, October 2. She fell asleep in Jesus. Her life on earth was a remarkably beautiful one, full of good works. Those who knew her best loved her most. Her memory is blessed. At the funeral there was a large company. The services were held in the Methodist Church and participated in by the ministers of the town, and by Bros. T. L. Fowler and D. Stewart. Bro.

Fowler made a most appropriate address. We hope to have a more extended notice in next number.

HUNTER.—At Warton, on Thursday, October 3, Margaret Lillian, infant daughter of James Hunter, aged a year all but one day. Bro and Sister Hunter have the sympathy of the whole town in this, their hour of bereavement. A large concourse of friends attended the funeral on Saturday, when we laid the remains away to await the resurrection morn. F. C. LAKE.

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No. 6.—*The Evangelization of the Hawaiian Islands.*

In 1809 a native of these Islands sat on the doorsteps of Yale College and wept. His name was Henry Obookiah. In a civil war his father and mother had been slain, and he had been taken prisoner. Escaping, he made his way to New Haven. He thirsted for knowledge, and went to the college buildings, hoping that his thirst might be slaked. Hope failing, he sat down and wept. A resident graduate found him and took him as a pupil. That autumn Samuel J. Mills visited New Haven to awaken an interest in missions. Obookiah told him his story. "The people are very bad: they pray to gods made of wood." He longed to be able to read the Bible, that he might go back and teach them to pray to God up in heaven. Mills wrote Gordon Hall, "What does this mean? Do you understand it? Shall he be sent unsupported to reclaim his countrymen? Shall we not rather consider these Southern Islanders a proper place for the establishment of a mission?" Other Hawaiian lads came to America, and after their conversion wished to go back and preach Christ to their own people. Obookiah did not live to publish the glad tidings in his own land. He died before completing his college course. A sketch of his life was published. It created a profound and widespread interest. It called forth legacies from the dying, tears, prayers and donations from the living. Two years later the American Board sent a band of missionaries to evangelize these Islands. In the band there were three Hawaiians and seven Americans and their wives. They sailed in the brig "Thaddeus" *

The ten Islands of this group have an area of a little less than Massachusetts. The people were in the lowest depths of barbarism. They were a race of thieves, gamblers and drunkards. Children wore no clothing; men and women almost none. The king visited the missionaries on board ship. He wore a narrow scarf about his waist, a silk scarf thrown over his shoulders, a string of beads about his neck, and a wreath of feathers around his head. Polygamy and polyandry were preva-

lent. A man could marry as many wives as he could feed; he could send them adrift at pleasure. A woman could have as many husbands as she chose; she could turn them off and take others. The king had five wives. Each one had her day of service when she followed her lord with a spit-dish and a fly-brush. Parents prostituted their daughters, and husbands their wives for gain. Two-thirds of the children were either strangled or buried alive. Aged parents were buried or left to die of neglect. Maniacs were stoned. Captives were tortured and slain. Government and religion were oppressive. There was no law but the will of the chief. The people were ruled with a rod of iron. They had no rights that the chiefs were bound to respect. The land and all its products and the people belonged to the rulers. It was a crime punished with death for a common man to let his shadow fall on a chief, or for a woman to eat with her husband, or to eat fowl, pork, coconut, or banana. When a chief died the people knocked out their front teeth, shaved their heads, burned themselves, broke through all restraints, and practised all manner of crime, as if it were a virtue. All ages and both sexes gave scope to the vilest passions, in self-torture, robbery, licentiousness and murder. Whatever the priest wanted for the god—food, a house, land, or human sacrifice—must be forthcoming. When the people built a temple, some of them were offered in sacrifice at its dedication. It was among such people that the missionaries were to live and work. So dark was the prospect that a clergyman said to them before sailing, "Probably none of you will live to see the downfall of idolatry." But God is better than our fears, better than our hopes even.

After a voyage of five months the missionaries caught a glimpse of Hawaii. In a few hours a boat put off and soon returned. One of the native workers was seen swinging his hat in the air and heard shouting, "The idols are no more." He learned that the old king was dead, and that his son succeeded him; that the images of the gods were all burned; that the men ate with the women; that but one chief was killed in settling the affairs of the government, and he for refusing to destroy his gods. The missionaries wrote, "Sing, O heavens, for the Lord hath done it." What was predicted they should not live to see was done before their arrival. Surely God had anticipated them with the blessing of goodness. A council of chiefs was called to decide whether they should be allowed to remain. The king, seeing

that the strangers had one wife each, objected that if he received them he would have to content himself with one. Some foreigners did not want them to stay. They said: "They have come to conquer the Islands." The chiefs replied: "In that case they would not have brought their women." The decision was favorable. Not only the king, but the high priest threw his weight into the scale. The missionaries began work at once. The king and the chiefs were the first pupils. In three months the king could read English; in six months several chiefs could both read and write. The first convert was the king's mother. She was the daughter of a race of kings, the wife of a king, and mother of two kings. Her person was sacred. There were times when no one might see her. When she walked abroad at the close of day, whoever saw her fell prostrate to the earth. Several of the high chiefs followed her example. Within five years after the landing of the missionaries it was decided to recognize the Lord's day and to adopt the Ten Commandments as the basis of government. It was made unlawful for women to visit ships for immoral purposes. The missionaries kept right on with their work. In eight years the converts numbered fifty, and the Sunday-school scholars 26,000. The workers made repeated tours to the Islands and pressed home the claims of the gospel. The effect was wonderful. The natives came in companies to inquire what they should do to be saved. Ten or twenty would be in the mission house conferring with the missionary, and as many more would be outside waiting their turn. The inquirers numbered 2,500. They were kept waiting for a year, and then admitted to the church only on the strictest examination. So inviting was this field that the American Board sent out thirty-two new workers, male and female, making a total staff of sixty-four. Scarcely had they reached the field when one of the most remarkable awakenings in the history of the church began. The congregations were immense. They numbered from four to six thousand. Men preached from seven to thirty times a week. There were conversions at almost every service. From 1838 to 1843 there were 27,000 admitted to the churches. The next twenty years there were over 20,000, making the whole number added about 50,000. In a little book entitled, "Eshcol," the story is told of the work of Titus Coan. He labored at Hilo. His parish was from one to three miles wide, and a hundred miles long. He had 15,000 people in his charge. They were vicious, sensual,

and shameless, living like wild animals. Under his preaching, nearly the whole population turned out to hear the word. The sick and lame were brought on litters or on the backs of men; the infirm crawled to the trail where the man of God was to pass, that they might catch some word of life. The interest deepened. It was found that the missionary could not go to the people; so they came to him. Two-thirds of the entire population left their homes and built their cabins near the mission house. The village of Hilo saw its population of one thousand increase to ten thousand. For two years this camp-meeting lasted. There were meetings daily for prayer and preaching. Mr. Coan preached once three times before breakfast. Often he had no leisure; no, not so much as to eat. In twelve months he admitted 5,000 to the church. Among these were men and women who had been idolaters, unclean, robbers, sorcerers, thieves, and drunkards. In his ministry he had 12,000 conversions. As many people can read in that district in proportion to the whole population as in Illinois; and the Lord's day is better observed than in New England. The institutions of civilization have taken the place of the old savage life. These people were not content with having the gospel, they wanted to send it to those who have it not. They have sent workers to the Marquesas, to the Marshall, and to the Gilbert Islands. In 1870, when the American Board withdrew from the field and left the churches to maintain and to manage the work, it was reported that the natives gave \$30,000 that year for Christian objects; thirty per cent. of their ministers were foreign missionaries; twenty-two per cent. of their contributions are for the foreign field. The church buildings are worth \$250,000. Such is an outline of what forty ordained workers, their wives, and their lay helpers, under the blessing of God, accomplished in fifty years. Had Obookiah been alive he would have said: "Behold, what hath God wrought!" He would have seen Honolulu, once a village of grass huts, a substantial city; a race of once naked savages clothed and in their right mind; a nation of readers, whereas he left them without an alphabet; Christian marriage instead of polygamy and polyandry; property secure everywhere, whereas once it was safe nowhere; hundreds of churches and common schools; two female seminaries; a normal and a high school; a theological seminary; twenty-nine native preachers, beside eighteen male and female missionaries; some 20,000 living church members; and a

* See "The Hawaiian Islands" by Anderson; "The Hawaiian Mission" by Bartlett Hyde, for further information.

government with a settled constitution, a legislature, and courts of justice.

Are no deductions to be made? Yes. The converts are not all just men made perfect. They do not rank as high as do the people of the United States. It would not be reasonable to expect that people removed only one generation from barbarism would show the stability, the culture, the moral excellence of those who have had the gospel for a thousand years. It would be fairer to compare them with the churches in the Apostolic age. Here as there the tares grew among the wheat. In Corinth a crime was committed that was unknown among the heathen. Yet this very church was enriched in all utterance and knowledge so that it came behind in no gift. In Hawaii there came those who were living epistles known and read of all men. They were the joy and crown of the workers. If some were babes when they ought to be full grown men, and if some apostatized, we need not marvel. Such things happened before and will again. Besides, it should be borne in mind that these people have been exposed to peculiar temptations. During the whaling season the foreign population equals one half the population of Honolulu. Their influences are not good. Before the gospel came women swam out to the ships. When the missionaries interfered, they imperilled their own lives. The house of Mr. Richards was twice assailed by men from English and American ships. They threatened to destroy the property and to take the lives of the missionaries if the laws interfering with their lustful indulgence were not abrogated. Had it not been for the natives they would have executed their threats. The population of the islands is declining. Before the missionaries came, war, infanticide and licentiousness cut down the people as the reaper cuts down grass. Since then, drink, measles, small-pox, leprosy, and vile diseases introduced by seamen, have increased the mortality. The use of clothing has had its disadvantages. The natives dressed heavily, and then undressed and sat in the draft and took cold. Cold developed into rheumatism and consumption. When they drank they drank to excess. A savage people know nothing about moderation. At one time the king and the people formed a great temperance society; what was drunk on the island was, for the most part, by foreigners. There is cause for sadness in the thought that the Hawaiian people are dying out. But the work done among them was not in vain. Thousands were born into the kingdom. A whole race

was uplifted and ennobled. The missionaries established free schools in every district. They gave the people literature in their own tongue. Children were taught to read, write, sing by note; they were taught arithmetic, grammar and geography. They were given the open Bible, the Magna Charta of all our liberties, the source of all our blessings. If the nation should cease to exist, the work done has been worth many times what it cost. From first to last, about a million dollars was spent on this mission. That would not pay for one-fourth of an iron-clad. It would not defray its current expenses for a year. It is a paltry sum when eternal issues are at stake. The Indians near Boston and near Philadelphia perished; but the labors of John Eliot and David Brainerd were not in vain. The churches that Paul planted on his missionary tours have disappeared, but he did not live and die to no purpose. God has been honored and obeyed. The power of the gospel was demonstrated when demonstration was needed. A good work was done. One competent witness said: "The deeper I pushed my enquiries, the stronger became my conviction that what had been on your part necessarily an experimental work in modern missions had, under God, proved an eminent success. Every sunrise brought me new reasons for admiring the power of divine grace, which can lift the poor out of the dust and set him among princes." He found the Bible in almost every hut; prayer a popular habit; and the Lord's day more strictly observed than in New York. Richard Henry Dana states that in no place in the world were the rules which control vice and regulate amusement so strictly enforced. It is so reasonably and fairly enforced. He found no hut without its Bible and hymn book in the native tongue; and the practice of family prayer and grace before meat, though it be no more than a calabash of poi and a few dried fish, and whether at home or on a journey, as common as in New England a century ago. Dr. A. P. Peabody said: "Fifty years ago the half-reasoning elephant or the tractable and troth-keeping dog might have seemed the peer or more of the unreasoning and conscienceless Hawaiian. From that very race, from that very generation with which the nobler brutes might have scorned to claim kindred, have been developed the peers of saints and angels." This is the Lord's doing, and it is marvellous in our eyes.

September a Good Month.

Comparing the receipts for September with the corresponding month,

1894, we have the following for Foreign Missions:

	1894	1895	Gain
Number of contributing churches..	51	53	2
Number of contributing S. Schools..	44	66	22
Number of contributing Endeavor societies.....	10	26	16
Individual offerings	100	62	loss 38
Amount, 1894, \$3,253.90; 1895, \$4,540.97; gain, \$1,287.07.			

Our books closed October 1st. We have made a gain every month since March, except August. We now enter upon a new year. Our expenses are greater than at any time in the past. Let everyone interested in this cause, and every church, and Sunday-school and Endeavor Society bear this in mind, and keep a steady stream flowing into the treasury.

Preston said: "What is the outlook? It is good. There is light ahead; there is help in God; there is wealth in Jesus; there is power in prayer." You had better found a mission than an empire.

"Also I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I; send me.'"

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

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.

The TREASURY OF RELIGIOUS THOUGHT for October is out, and is, as usual, good. Annual subscriptions, \$2.50; ministers \$2; single copies, 25 cents. E. B. Treat, publisher, Cooper Union, New York.

A GREEK LEXICON of the New Testament, by W. Greenfield, and published by H. L. Hastings, 47 Cornhill, Boston, Mass. This book has about 100 pages, is bound in stiff paper covers, and sells for 25 cents. Who would or need be without a Greek Lexicon of the New Testament? Here is a good one for a trifle. Nothing further need be said.

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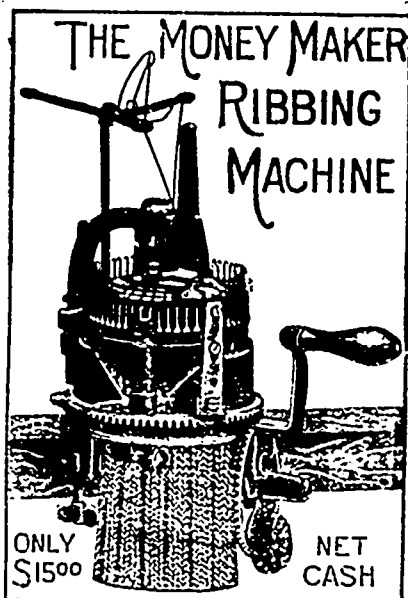
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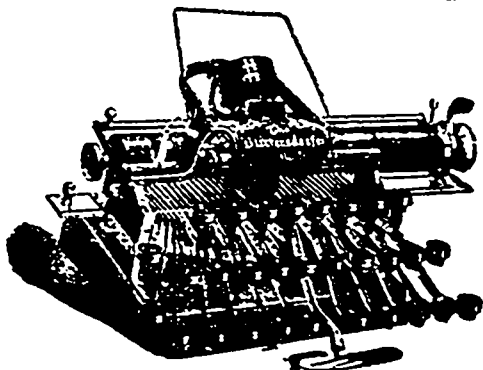
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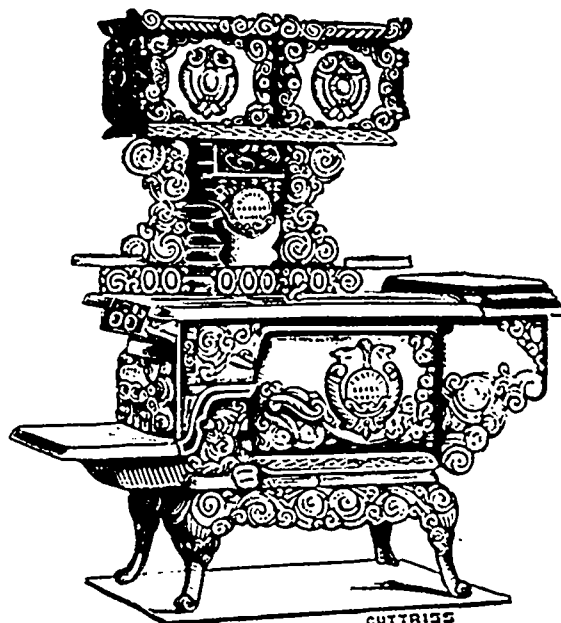
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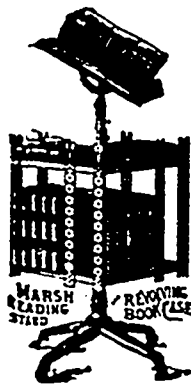
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