

## Contributions.

"Ye Are the Light of the World."

"A city set upon a hill cannot be hid."

PETER ANDERSON.

Alas! how dark is still the night,  
How passion-blind the heedless throng  
With which through life we march  
along

Forgetful of our feeble light,  
Until that light becomes so dim,  
So little credit does to Him  
That we for very grief and shame  
Are fain to hide the flickering flame.

What horrors darken every land,  
Which, if we lifted up our light  
And showed their hideous features  
right,

Not for a moment more might stand:  
What wealth that toiling hands have  
earned

Out of all useful channels turned,  
That ironclad and arsenal  
May be supplied with shot and shell,

That men may train their fellow-men  
In armies greater than have been,  
Until they are one vast machine

To deal death to the world again;  
With shot and shell to level down  
In dust and ashes tower and town,  
And blot the work of ages out  
In one dark day of wreck and rout.

The day seems dawning—O so slow—  
Then darkens down so soon again  
Of peace on earth, good-will to men,  
Sung by the angels long ago;  
And somewhere in the Christian world  
War's savage flag is still unfurled,  
And in the fierce pursuit of man  
Still Christian armies lead the van.

O, patriotism! in thy name  
What selfish, savage deeds are done,  
And every land beneath the sun  
Still glories in its greatest shame;  
When will the devilish discord cease,  
While followers of the Prince of  
Peace

At the first diplomatic jar  
Turn—in their hearts—to hellish war.

"A city set upon a hill:"  
The Chinese and the Japanese  
Come to our cities, o'er the seas,  
Swift judges of our good—or ill:  
When darkness falls on wharf and  
street

Trade's bounding pulses cease to beat,  
But when the longest day is done  
One traffic still goes ever on:

From fall of night till past its noon  
A steady light comes streaming down  
The streets of every Christian town—  
The lurid light of the saloon.  
And every reeking devil's den  
Exists by grace of Christian men,  
And every shrine of Bacchus stands  
The licensed ward of Christian lands.

Alas! how dark is still the night,  
How passion-blind the heedless throng  
With which through life we march  
along

Forgetful of our feeble light,  
Until that light appears so dim,  
So little credit does to Him,  
That we might thank Him for the  
shame

That fain would hide the flickering  
flame.

## Dying in Harness

ANNA D. BRADLEY.

Seated one morning, half idle, half  
busy, by my open window, I was  
aroused by shouts that told me some-  
thing unusual was transpiring without.  
And, looking, I saw only a horse that  
had dropped beneath his burden and  
had stretched himself out on the road  
to die.

I watched the wondering crowd that  
so quickly gathered, and I listened to  
the voice of the frightened teamster as  
with word and lash he attempted to  
urge the fallen beast to rise.

But all in vain. The work of the  
horse was ended. He had struggled  
on—very weary, perhaps—in the rugged  
path of duty; but he had not faltered  
until the blessed angel whom we call  
Death had flown to his side and whis-  
pered to him that now he might rest.

Again I looked at the fallen horse.

He looked so calm and peaceful. Noth-  
ing disturbed him now, and I could not  
help but fancy that the weary, over-  
taxed brute was thinking to himself,  
"How good it feels to be dead." For  
a brief moment—I was tired that day—  
I felt in my heart a feeling of envy for  
the horse whose work was over, whose  
rest had come. But only for a mo-  
ment, for as I watched with a fascina-  
tion, all new to me, I heard no more  
the voices of the gathered throng, but,  
as though in rebuke to the unspoken  
envy, I seemed to hear the dumb brute  
speak. I knew that he spoke to me,  
and these were the words that he said:  
"Watch, I died in harness!" How  
like a rebuke they came to me; and  
all day long they repeated themselves  
over and over again, forming a sort of  
accompaniment to all that I would  
say or do. Sometimes the voice would  
be a glad jubilate grand major chord  
of triumph. Then it would speak to  
me in tones of questioning rebuke, and  
the saddest minor strains I ever heard  
were the sobbing words, "I died in  
harness."

Then, as the day grew older, I felt to  
wondering if He who, while on earth,  
so often taught in parables, does  
not teach in parables still? Was  
there here no lesson for me to  
learn who had watched that fallen  
horse with the harness still upon him?  
Quickly, but sadly, I took a retros-  
pective view of life, and I could see  
many a day when, if God's messenger  
had called to me, he would have found  
me not toiling, but with my harness  
lying idle and many a duty left un-  
done.

Envy! How dared I envy that  
fallen horse, for he had died in har-  
ness!

Turning from the past with its sad-  
dening humiliating memories, I tried to  
picture the future. But for every new  
day which fancy painted, she pictured  
a duty which I knew I would not dare  
to lay aside. I shrank from the  
thought of the future as I shrank from  
the remembrance of the past. But  
just as I was sighing at the smallness  
of my strength in comparison to the  
duties that confronted me, a voice that  
was not of earth seemed to whisper:  
"My grace is sufficient for thee." Sud-  
denly my burdens rolled away; my  
spiritual horizon grew bright, and while  
faith was strong I humbly prayed that  
when the "death angel" knocked at  
my door he might find me either  
with my work fully done, with nothing  
to do but to wait for his coming, or  
else with my harness on, bearing my  
part bravely in the journey of life.

## The Sunday School.

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ation of Disciples of Christ in Ontario:—J. A.  
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All matter intended for publication in this  
department should be sent to J. A. Aikin,  
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AT HAND.—"Children's Day" is at  
hand. The Foreign Society asks  
\$40,000 for the Sunday schools this  
year. The Canadian churches did their  
part in the March collections. It is  
hoped the Sunday schools will also do  
their full share on June 3rd.

SEND THEM IN.—At the time of  
writing a number of superintendents  
have not sent in the statistical report.  
The filling out of the blanks will not  
take long and will enable the commit-  
tee to complete the report in proper  
time. If any superintendent has not  
received a blank form, please drop me  
a card to that effect.

TEACHERS' MEETINGS AND THE  
CHANNEL BRIDGE.—Any work that is  
to be done by a number of individuals  
can only be done well by following the  
prepared plan in the carrying out of

the work. Many great things are un-  
dertaken in which all the workers do  
not comprehend the extent of the un-  
dertaking which they are helping to a  
consummation. But they have been  
given a distinct work by the superin-  
tendent, to be done in a certain way.  
Everything in the contract is to be  
according to the plan, otherwise there  
would be confusion, waste of time and  
material and poor work, all resulting  
from lack of organization and control.  
It is announced that the English chan-  
nel is to be bridged. The engineers  
state the length of time it will take to  
complete the work, the amount and  
kind of material to be used, the number  
and length of spans, height and depth  
of masonry and total cost of construc-  
tion. The plans are all to be strictly  
followed. The superintendents, fore-  
men and workmen must all labor  
with one end in view, viz, that  
of bridging the English channel  
in the exact way planned by the engi-  
neers. While splendid opportunities  
will be given for the exercise of indi-  
vidual ways of working, no place will  
be found for the man who would de-  
viate from the plans given for his direc-  
tion, and seven years, it is said, will  
see this greatest feat of engineering  
skill completed. A comparison be-  
tween this great enterprise and the work  
of the ordinary Sunday school may ap-  
pear to be out of proportion, but when  
we consider that the successful carrying  
out of that work depends on the co-  
operation and faithfulness of the work-  
men in carrying out the carefully pre-  
pared plans, and that these are necessary  
pre-requisites to successful Sunday school  
work, the reference is in order. I sup-  
pose every Sunday school teacher has an  
idea that it is his duty to teach the lesson  
to the best of his ability. All start in with  
that aim each Sunday. But suppose  
the channel bridge company would en-  
gage an army of workmen and order  
them all to start and bridge the twenty-  
one miles from Dover to Calais, little  
but confusion and waste of time and  
money would follow. No company  
would do such a thing. The ordinary  
joint-stock corporation can teach the  
church some valuable lessons to-day.  
If they (the companies) have no souls,  
they have brains, and use them.

In fact, if the church of Christ was run  
for twelve months by such men as con-  
trol the big financial concerns of Can-  
ada, the waste of men and money now  
going on in every city, town and vil-  
lage in this country would be stopped  
in short order. If we are to have the  
co-operation in our Sunday school  
that we ought to have, and must have,  
if we would do the best work, it is nec-  
essary that we come together and con-  
sider how we shall arrange and co-  
operate, and after what plan? The  
great work of the Sunday school is  
to teach truth and train to godly living.  
To have concerted action in this most  
important work, we need to understand  
the work, the ways of doing it and our  
fellow-laborers. To get these things  
we simply must confer together, and this  
conferring together as teachers in the  
Sunday school becomes a teachers'  
meeting and an essential to the highest  
good in every Sunday school.

There are three things that may be  
done by a teachers' meeting. (1) The  
lessons can be studied together and the  
points of interest and importance dis-  
cussed. This will largely prevent dif-  
ference of teaching by teachers in the  
same school and will emphasize the  
importance of study. (2) The general  
interest of the Sunday school can be  
considered at these meetings—the first  
meeting in each month to be a business  
meeting in addition to the lesson study.  
The difficulties of any teacher might be  
talked over at any meeting, and with  
it must have lain there at least ten

be made for the Lord's blessing on the  
work, for particular classes or scholars,  
and as is always the case, the blessing  
would be twofold—that which came in  
answer to prayer, and the deepening of  
the spirituality of the teachers by such  
gatherings.

The time and place for holding  
the meetings can be best determined  
by each Sunday school for itself.  
Many who see the real importance of  
this meeting give it a whole evening.  
Others meet at 10 a. m. on the Lord's  
day and many at the close of the  
weekly prayer-meeting. The superin-  
tendent should insist that each teacher  
study the lesson carefully before com-  
ing to the meeting, so that it may be a  
conference of those who can help one  
another.

J. A. AIKIN.

## Selections.

## Meeting Modern Skepticism

BY THE LATE PRESIDENT MARK HOP-  
KINS.

Modern skepticism is to be met by  
us just as it would be by an individual  
of good common sense. And

1. We are not to be afraid of it. We  
are to divest ourselves and, if possible,  
free others from any impression that  
skepticism involves superior sagacity or  
strength of mind. There has been an  
assumption of this on the part of skeptics,  
and an admission of it by others  
for which there is no foundation.  
Skepticism may indicate power, but  
never the highest power, either in kind  
or degree. It may also, and more  
often does, indicate weakness. The  
highest form of power is in affirmation  
and construction. So God intended.  
The greatest men have always been  
builders. But skepticism is negation.  
Its work is destructive, and to deny, to  
doubt, to object, to find flaws, to de-  
stroy anything that can be destroyed, is  
comparatively easy. It does not re-  
quire the highest form of power, and is  
a kind of work in which a thoroughly  
healthy and robust intellect does not  
readily engage. Strength is indicated  
by estimating evidence just as it is, and  
by believing, doubting, or misbelieving,  
according to that. To accept as evi-  
dence what is not evidence is weak.  
That is credulity. Not to recognize as  
evidence that which is evidence, is also  
weak. That is skepticism, and which  
shows the greater weakness it would be  
difficult to say. Credulity is often from  
indolence, and tends to superstition.  
Skepticism is often, perhaps most often,  
from vanity, and tends to deceit.  
Strength finds the rock and builds  
upon it.

2. We are to distinguish between  
facts and inferences.

Much of what is called science is  
mere inference. It may be the infer-  
ence of scientific men, but it often  
happens that those most reliable in ob-  
servation are least so in inference.  
When Darwin states the fact that a black  
bear was seen swimming in northern  
seas, and opening his mouth to catch  
the insects on which the whale feeds,  
we are to accept the fact, but not nec-  
essarily his inference that, by continu-  
ing to do this, bears might ultimately  
become aquatic animals, and as mon-  
strous as whales. When he observes  
similarities, heretofore unnoticed, be-  
tween man and the lower animals, we  
may accept the fact without adopt-  
ing his inference that the progenitor  
of man was a monkey, probably an Af-  
rican monkey, and more remotely a  
low aquatic animal. Of the fact that  
the Cardiff giant was dug up in the  
State of New York, there can be no  
doubt. Of the inference from that fact  
by a distinguished paleontologist that  
it must have lain there at least ten

thousand years, we may be permitted  
to doubt.

It is also to be observed here that we  
are to be careful respecting our own in-  
ferences, and not to charge men with  
holding facts and theories incompati-  
ble with the Bible and with religion  
when they are not. This has often  
been done, and the past is strewn with  
dead issues that have been fought over  
with fury, but are now seen to have no  
relation to essential truth.

3. In dealing with skepticism we are  
to welcome candidly and fearlessly all  
truth, and to respect every honest  
doubt.

In the mind of a being coming for-  
ward as man does, doubt is as legiti-  
mate as the uncertainty of sight in the  
twilight. For every young man there  
is a period of doubt as he comes up to  
the great questions of all time, and  
begins to wrestle with them. This is a  
critical period. It is not necessarily  
skeptical doubt, but the doubt of ignor-  
ance and of inquiry. He is willing to  
believe, but needs sympathy and light.  
Give him these. At the same time win  
him over by every legitimate means  
from evil associations and from vice,  
and in almost every case he will come  
out into clear vision. Reproach and  
repression of inquiry will have the op-  
posite effect.

I will only add that the most efficient  
remedy against skepticism which Chris-  
tian young men can employ is the cul-  
tivation and exercise by themselves of  
the very faith which they wish to pro-  
duce in others.

This is in accordance with the great  
law that like begets like. Would you  
produce kindness in others? Manifest  
kindness before them, and to them.  
Would you produce hostility? Mani-  
fest hostility. And so, would you pro-  
duce faith in others, you must manifest  
before them and toward them the fruits  
of faith. If an intellectual result simply  
were aimed at, this would not be so,  
but aiming at a practical result nothing  
can be substituted for this. Without  
this there may be arrangements, expen-  
ditures, meetings, addresses, but the work  
will be superficial. The unleavened  
mass, untouched by any particle with  
the true leaven in us, will remain un-  
changed. The whole secret of the spread  
of Christianity over the world is in this  
figure of the leaven. It is fire that  
kindles fire; love that kindles love;  
Christianity manifested that spreads  
Christianity. Talent, learning, convic-  
tion from argument are well in their  
place, but avail little. Belief is needed,  
but it must be in the form of trust. It  
must be belief in the Lord.

## A Twisted Christian.

A gentleman in New York recently  
said to another, "Is Mr. L—— a  
Christian?" He replied: "Well, yes;  
Godward he is all right, but manward  
he is just a little twisted." How many  
really good people lay themselves open  
to this description? They do not carry  
out their Christian principles so as to  
be void of offense. Their life is not  
lived up to their faith. In small things  
they dishonor God. In some of their  
common life dealings they do not carry  
out their principles amongst their fel-  
low-men. We are afraid the "little  
twist" is more or less to be seen in us  
all. Alas! twists of temper, twists of  
inconsistency, society twists, business  
twists, home twists! May God set us  
upright and give us in our daily life a  
straight backbone, so that we may walk  
upright amongst our fellow-men on our  
way to heaven.—*The Quiver*.

## Weak Women.

For all who need the life-giving  
power of Beef, Iron and Wine, Mil-  
burn's Beef, Iron and Wine can be  
strongly recommended as being superior  
in strengthening powers to all others.