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# THE DISCIPLE OF CHRIST

## AND CANADIAN EVANGELIST.

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

VOL IX., No. 22.

HAMILTON, MARCH 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.

"Do to-day thy nearest duty,  
And throughout thy life-long way  
Thou shalt find no greater beauty  
Than the well-done task each day.  
Small thy work may be, and lowly,  
Hidden from the public gaze;  
Faith and works may make it holy,  
Reaping sheaves of golden rays."  
—Selected.

A short time ago we attended a lecture on Japan, by Dr. Eby, a returned Methodist missionary, delivered in the Centenary Methodist Church in this city. It was a fine lecture, full of information, but the audience was shamefully small.

Dr. Johnston, who has made his home for twenty years in Jamaica, as a worker among the negroes, gave an illustrated lecture recently in the Central Presbyterian Church, Hamilton. The lecture was mainly a description of a journey through Central Africa. It was intensely interesting, and would give one a better idea of Africa and its people than he could get by days of reading. Yet, though Dr. Johnston, we understand, was known in Hamilton as a devoted man who had something good to say and could say it well, the audience did not half fill the church. The price of admission was twenty-five cents, it is true; but a quarter of a dollar does not prevent the theatre, opera, race-track, etc., from being patronized,

even in hard times. Soon after coming to this city, we were told that Hamilton is not a lecture-going city. Our observation justifies the assertion. One would think that in a city of 50,000 inhabitants, and in these days of well equipped educational institutions, a constituency to draw and support good lectures could be found

Henry George, the apostle of the Single Tax, lectured in Hamilton, March 4th. His audience was very moderate as to numbers, but would we opine, stand pretty high as to intelligence. Henry George is a firm believer in God, and his strong appeal is made on the ground that the existing order of things is not what God intended. He declared in Toronto that he would prefer a man who did not believe in God to the man who professed to believe in a loving God and yet claim that things as they are are as God wishes them to be. And we think there is much reason in such a view. It appears clear to us that the intention of God is clearly manifested in the lavish way in which He provides for the needs of all His creatures. It is "man's inhumanity to man" that is chiefly responsible for the present glaring inequality, and for the fact that many honest, industrious men, have to "beg their brother of the dust to give them leave to toil," and even then can't get that privilege to the meagre extent that would provide bread and butter for their families. As for the Single Tax, let them discuss it who understand. For our part, we wish to say now, that we admire a man like Mr. George, who is earnestly endeavoring to make this world a better place to live in, and who finds his chief inspiration in his faith in God and in the Gospel of Jesus Christ.

We have pleasure in presenting to our readers a picture of Mr. W. W. Buchanan, Editor, of the *Templar*, of this city. Our readers may remember that we stated our opinions about a year ago that he ought to be in the Dominion Parliament. The Prohibitionists of Hamilton are of the same opinion, and have shown their faith by nominating him for the House of

Commons. He has accepted the nomination, and will run as an Independent. He will be tied to neither party, but be free to take an independent stand on prohibition and everything else that may come up in Parliament.

Mr. Buchanan, in his campaign, will discuss all live political questions, so that the electors may know just where he stands.



Elsewhere in this number will be found an extract from the *Templar* embodying Mr. Buchanan's views as to the way to win Prohibition. We ask our friends to read it carefully, as it is a presentation of the case unfamiliar to most people. Before reading the *Templar* article it would be well to refer to our article on "The Dominion Elections," in Feb. 15th EVANGELIST. Mr. Buchanan is not what might be called a mere prohibition enthusiast, though he is ardently devoted to that good cause. He is a level-headed man of affairs, a skillful platform speaker, has a deep knowledge of men and things, is well versed in the ways of Parliament and of politicians, and altogether appears to us to be a man for these times. Prohibitionists of all parties should unite to send him to Ottawa. Ordinarily we would think it improper in a religious paper read by people of different religious persuasions to recommend to the electors some particular man. But in this case we do not feel that we are at all meddling with party politics. We are becoming strongly persuaded that two or three men like Mr. Buchanan in Parliament would bring Prohibition to an issue in Canada in a short time.

It cannot but have a good effect upon the people of the Dominion when the wife of our Governor-General takes an active interest in the things that pertain to the welfare of the home. Lady Aberdeen appeared before a large crowd of Hamiltonians on the evening of March 5th, in the Opera House. She represented the National Council of Women, and was the guest of the local Council. Lady Aberdeen said that "the main object of the Council was merely the federation of women's societies of all branches of work and thought in the bonds of mutual sympathy and help. In Canada there were now sixteen local councils, embracing within their membership representatives of Protestant, Roman Catholic and Jewish societies of women." Mrs. Gibbs, of Port Arthur, who followed Lady Aberdeen, declared, "Not women's rights, but women's duty, was the watchword of the Women's Council."

This, from the *Christian Evangelist*, of St. Louis, Mo., expresses our sentiments:

Under the head of "Church Music in the *Evangelist* of N. Y.," Mr. Woodman discusses ministers and music. Ministers as a rule are probably too indifferent about the music in the worship, both as to its quality and doctrine. Their ignorance of the rudiments of music or inability to sing may excuse them from the management of the tunes, but it is a mistake to leave it alone, in its application to Christian life and doctrine. Music in the congregation should be worship, and not a show, a performance, or a fashion. It should also be intelligible as well; unless the words sung be understood, it is a useless, if not harmful, element. Nothing is more helpful when properly rendered, or dreary when perverted, than church music. The wise minister will see that both hymns and tunes are consistent with gospel facts, and sung with the spirit and the understanding.

One of the chief objects of a preacher's life should be to have the people realize Paul's ideal of singing with the spirit and the understanding also.

In 1812 all Christian teaching was prohibited in India. Now the government in appreciation of missions, gives large sums and valuable lands for the erection of hospitals, education and missionaries.

## Contributions.

## What a Providence!

ANNA D. BRADLEY.

To-day my friend was riding, when her horse, taking fright, ran away and dashed her carriage to pieces, though she escaped unhurt.

My friend was a Christian, and her first impulse upon viewing the wreck was thanksgiving for her own narrow escape.

"What a Providence!" she cried, with deep emotion, "I can never be sufficiently grateful."

Yes, she had reason for gratitude, but no more reason than you and I and thousands of others who pass safely along our way and meet with no accident at all.

The frantic mother, whose child is rescued from the burning building just in time to save it from falling walls, feels keenly her mighty debt of gratitude, and well she may. But you and I, whose dear ones slumber sweetly through all the night and awake in the morning with joy and comfort smiling upon them from every side—we, it seems to me, have even greater reason for our song of thanksgiving, and to cry in gratitude—What a Providence! Of course it is always a gracious Providence which preserves us in an accident; but it is, if possible, a greater Providence which allows no accident.

When men lose their property and yet find some unexpected way opened to them by which they may provide for their dear ones, they say, "It was a Providence," and their evening and morning song is, "The Lord is my Shepherd." And this is well. But the Lord is just as much the Shepherd of the one who has not lost his estate, and who knows that his check for any amount will be promptly honored. It requires quite as much providential care for one man to retain his fortune as for another, who has lost his all, to still have a means of support afforded him.

"It was a special Providence, a genuine case of answered prayer, which drew that boy back from the vile haunts of sin and started him again on the path of virtue."

Yes, but no greater Providence was required to rescue the wanderer than was needed to hold your child and mine firmly in the paths of truth. That mother prayed that God would mercifully draw back her erring child and teach him anew the beauty of holiness. Your prayer and mine has always been that the strong and merciful hand of our loving father would securely shield our

dear ones from every temptation which they would not resist. Both prayers are answered; and it required no less a Providence to shield one than to reclaim the other.

When we recover from a long or dangerous illness we are very grateful, and loving hearts will often make, in some tangible form, their thank offering to God when they or their dear ones are given back to life and health.

Need you and I feel less of gratitude because no serious illness has come into our circle? Indeed, is there not added reason why we should express our gratitude in such way as our thankful hearts may prompt?

I believe that, as Christians, we should awake to a greater realization that always, and always, there is a watching Providence about us: that from dangers seen and unseen, omnipotent arms of love are continually shielding us.

"Lo, I am with you always, even unto the end." And whether the voyage be stormy or whether it be calm and beautiful, still are we encircled by the presence divine, and a special Providence is forever guarding us.

## A Very Gratifying Report.

SUBMITTED BY THE FEDERAL LIFE COMPANY'S DIRECTORS.

The Thirteenth Annual Meeting Held March 5—The Annual Report Shows an Increase of Business and Presents a Hopeful Outlook for the Current Year.

The thirteenth annual meeting of the Federal Life Assurance Company was held at the head office in this city March 5. Owing to the unavoidable absence of the president, James H. Beatty, Wm. Kerns, M. L. A., occupied the chair, David Dexter, managing director, acting as secretary, when the following report was submitted.

## DIRECTORS' REPORT.

Your directors have much pleasure in submitting herewith for your approval the thirteenth annual statement of the company, showing the amount of insurance written, the receipts and disbursements for the year 1894, and also the assets and liabilities of the company at the close of the year.

Fourteen hundred and one applications for insurance, amounting to \$1,974,700, were received during the year; of these applications, 1,261 was accepted for \$1,761,700. The remainder were either declined or in abeyance, waiting further information at the end of the year.

The insurance written was of a most desirable class, both in the rate of prem-

ium and the distribution of the risk—over a large number of lives for the amount assured.

The aggregate amount insured by the company was not increased, though more than 300 lives were added to those previously insured.

The assets of the company were increased during the year \$52,709.48, and the reserve liabilities by \$41,914.99, the difference of nearly \$11,000 being an addition to the company's surplus of the previous year. A very satisfactory result, in view of the considerable amount paid to policy holders for claims and profits.

The security to policy holders, including guarantee capital, was, at the close of the year, \$1,051,610.78, and the liabilities for reserves and all outstanding claims \$336,675.03, showing a surplus of \$714,945.75. Exclusive of uncalled guarantee capital, the surplus to policy holders was \$95,132.75.

The death claims of the year amounted to \$95,759.34 (re-insurance deducted) under 36 policies, a reduction of eleven in the number of deaths and about \$7000 in the amount insured.

The depression in nearly all branches of business has been much felt throughout the country, inducing great care as to new engagements and some difficulty in the continuance of existing contracts. On the whole, however, the results of the company's business during the year have given your directors much satisfaction. The outlook for the current year is of a most promising nature, our new business being greatly in excess of, and the mortality much less than, that of the corresponding months last year.

We have an excellent staff of agents who are doing a good work and will, with such support as the company is now able to give them, make very favorable returns during the year in all branches of their agency work.

In surrendering our trust into your hands we have to congratulate you upon the excellent record of the company for its upright business methods, for its good returns to policy-holders, and upon its continued progress in all departments pertaining to the welfare of its policy-holders, and which constitute a sure foundation for future prosperity.

The accompanying certificate from the company's auditors vouches for the correctness of the statements submitted herewith, all accounts, securities and vouchers having been examined by them.

DAVID DEXTER,  
Managing Director.

JAS. H. BEATTY, President.

## FINANCIAL STATEMENT FOR THE YEAR ENDING DEC. 31ST, 1895.

Income—	
Ledger assets (Jan. 1, 1894)....	\$291,402 54
Premiums (re-insurance premiums deducted).....	265,504 49
Interest.....	18,962 93
	\$575,869 96
Disbursements—	
Paid death and endowment claims (including \$28,000 reported last year) . . . . .	\$126,729 56
Dividends to policy-holders....	26,829 70
Surrendered policies.....	3,405 70
Total to policy-holders . . . . .	\$156,964 96
General expenses (commissions, salaries, medical fees, traveling, printing, advertising, stationery, rents, etc.)..	83,832 28
Balance.....	\$335,072 72
Assets—	
Municipal debentures, bonds, mortgages on real estate, and loans on policies.....	\$273,079 67
Real estate.....	20,000 00
Cash in banks and on hand....	33,890 13
Due from other companies....	10,000 00
Advances to agents and agents' balances (secured)....	9,921 44
Office furniture.....	1,819 65
Bills receivable ..	940 70
Interest accrued ..	6,265 88
Net premiums deferred, in course of collection and covered by short date notes secured by policies in force..	75,890 31
Guarantee capital.....	\$619,803 00
Capital and assets.....	\$1,051,610 78
Liabilities—	
Reserve funds.....	\$335,501 91
Unpaid claims ..	1,173 12
	\$336,675 03
Surplus security ..	714,945 75
Paid up and guarantee capital ..	\$10,521,137 34

## AUDITORS' REPORT.

To the president and directors of the Federal Life Assurance Company.  
Gentlemen:

We have made a careful audit of the books of your company for the year ending 31st December, 1894, and have certified to their correctness.

The securities have been inspected and compared with the ledger accounts and found to agree therewith.

The financial position of your company as on the 31st December is indicated by the accompanying statement.

Respectfully submitted,

H. STEPHEN,  
SHERMAN E. TOWSEND, } Auditors.  
Hamilton, March 2, 1895.

The adoption of the report was moved by Mr. Kerns, seconded by Dr. Burns, and carried unanimously after favorable comments from the mover, seconder and other shareholders.

The medical director, Dr. A. Woolverton, submitted an interesting report and analysis of the death rate experience of the company for the year, for which he was tendered a vote of thanks.

The retiring directors were re-elected and the auditors reappointed.

At a subsequent meeting of the directors the officers of the board were all re-elected.

## Selections.

### The Tone of Voice.

It is not so much what you say,  
As the manner in which you say it;  
It is not so much the language you use,  
As the tones in which you convey it.

"Come here!" I sharply said,  
And the baby cowered and wept;  
"Come here!" I cooed, and he looked  
and smiled,  
And straight to my lap he crept.

The words may be mild and fair,  
And the tones may pierce like a  
dart;

The words may be soft as the summer  
air,  
And the tones may break the heart.

For words but come from the mind,  
And grow by study and art;  
But the tones leap forth from the inner  
self,

And reveal the state of the heart.

Whether you know it or not—  
Whether you mean or care—  
Gentleness, kindness, love and hate,  
Envy and anger are there.

Then would you quarrels avoid  
And in peace and love rejoice;  
Keep anger not only out of your words,  
But keep it out of your voice.

—*Youth's Companion.*

### Baptists and Congregationalists.

In recent years there have been occasional intimations of a union between English Baptists and Congregationalists. Their form of church government and belief are very similar. The only serious hindrance to union is in the Baptist views respecting the subjects and mode of baptism. There is no immediate prospect of such a union; but the fact of its being deemed at all possible shows that the Baptists in England cannot be as strongly close communion as those of this country. The *London Christian World* recently gave a report of a discussion of this question of union at the London Baptist Social Union. A Mr. Watson, contended for union on the ground, first, that the profession of faith by baptism was not necessary to the recognition of Christian character; and, second, that all whom we recognize as Christians have a right to church-membership. He answered objections and maintained that there might be liberty of opinion on the question of baptism. A lawyer named Willis replied, and argued strongly against fellowship with those who violated Christ's command. He could favor no union that recognized infant baptism. The majority of the meeting was against union. Yet Mr. Myers, a Baptist, is pastor of a Congregational Church in London.—*Christian Guardian.*

## How to Win.

We have quoted the EVANGELIST'S "plan" at length, because it so fairly states the position of many men who have not yet waked to realize the practical operation of party. It goes with the saying that Canada never had a more astute politician than the late Sir John A. Macdonald, and he frankly advised Prohibitionists that the way to secure Prohibition is to elect men on that issue; return Prohibitionists and I will give you Prohibition. This advice has been repeated by Hon. Mr. Haggart, Minister of Railways, Hon. Mr. Foster, Minister of Finance, and, in effect, by Mr. Laurier, the Liberal leader. Elect men to "demand" Prohibition and you can have it.

The EVANGELIST proposes to secure, through the party caucus, the election of clean men, and sympathetic with Prohibition, and when a majority of such men are in the House we will secure the desired boon. Does not the EVANGELIST know that Parliament has already declared, by a vote of 122 to 40, that, notwithstanding the decades of license laws, the evils of the liquor traffic continue unabated; that the remedy of the evil lies in the enactment and enforcement of a law prohibiting the manufacture, importation and sale of alcoholic liquors for beverage purposes, and pledged itself to pass such a law "so soon as public sentiment will sufficiently sustain stringent legislation." Ten years have passed since then, and the Finance Minister, speaking at Kings, N. S., less than a fortnight ago, said: "It will be years before the Temperance question can be settled and the evil abolished." But a few days before, speaking at Galt, Ont., he said: "As soon as the people place representatives in Parliament demanding Prohibition, so soon would Prohibition be granted." And in 1875, the Hon. Geo. W. Ross, now Minister of Education for Ontario, then in the Ottawa House, moved that the House go into committee on resolution declaring the expediency of the total prohibition of the importation, manufacture and sale of spirituous liquors. Mr. Bowell (now Sir Mackenzie and Premier of Canada) declared that he was tired of these declarations, which amounted to nothing, and would test the feeling of the House on a resolution that meant business. "And that it is the duty of the Government to propose a measure at as early date as possible to carry the principle of Prohibition into effect."

With a majority of the Commons favoring Prohibition, and with the

Ministry led by Prohibitionist Sir Mackenzie, and containing such veteran Prohibitionists as Foster, Dickey, Ferguson, etc., what is wanting to attain Prohibition on the EVANGELIST'S plan, and why should the Finance Minister say: "It will be years before the Temperance question can be settled and the evil abolished"? Our contemporary will freely admit that it could not hope according to its plan to secure the return of more promising Prohibitionists than the gentlemen above named, yet they all favored the Royal Commission trick.

The stream never rises higher than its fountain. Elected by the party, they had to serve the party, and personal convictions have been subordinated to the exigencies of the party. The dominant influence in the party council is the voting power—the vote that will as readily destroy, as nourish, the party if it do not grant its demands. This vote, thus far, has been the selfish one—the liquor, railway and manufacturers—who for the riches to be legislated into their pockets have been willing not only to give their own votes, but the proxies bought with their dollars, to elect and sustain in the House those who will serve their ends and disregard the moral well-being of the nation.

There is one way by which Prohibition can be secured within five years, and only one way. We may pray all we please; we may seek to purify the caucus and beseech it to regard the cries and tears of wives and the groanings of the children; and we may preach sermons and write editorials for generations, but the evil will not down till Prohibitionists accept the Finance Minister's sage counsel and send men to Parliament "to demand Prohibition." This can not be done through the party caucus. The Montreal National Convention proposed the remedy: Demand of all candidates a "public pledge" to support Prohibition "regardless of fealty to political party," and give it to be distinctly understood that any other candidate will have our "active opposition." If one in ten of the thousands who voted for Prohibition in the plebiscit would adopt this policy as the working rule in the approaching election, the country would be ripe, and the politicians, including Sir Mackenzie, Hons. Foster, Dickey, Ferguson, etc., would all be "rotten ripe" for Prohibition. Let the south winds of Prohibition votes begin to blow and spring will be quickly followed by the summer and autumn of reform.

The matter is in our own hands,

## Broken in Health

That Tired Feeling, Constipation  
and Pain in the Back  
Appetite and Health Restored by  
Hood's Sarsaparilla.



Mr. Chas. Steele  
St. Catherine's, Ont.

"C. I. Hood & Co., Lowell, Mass.:

"For a number of years I have been troubled with a general tired feeling, shortness of breath, pain in the back, and constipation. I could get only little rest at night on account of the pain and had no appetite whatever. I was that tired in my limbs that I gave out before half the day was gone. I tried a great number of medicines but did not get any permanent relief from any

## Hood's Sarsaparilla Cures

source until, upon recommendation of a friend, I purchased a bottle of Hood's Sarsaparilla, which made me feel better at once. I have continued its use, having taken three bottles, and

**I Feel Like a New Man.**

I have a good appetite, feel as strong as ever I did, and enjoy perfect rest at night. I have much pleasure in recommending Hood's Sarsaparilla." CHARLES STEELE, with Erie Preserving Co., St. Catherine's, Ontario.

Hood's Pills are prompt and efficient, act easy in action. Sold by all druggists. 25c.

and the responsibility for the delay to secure redemption for the nation from the liquor curse rests, and will continue to rest, upon the electors who have the votes, yet persistently cast them for the old party without regard to this "supreme issue," after being so plainly told by the men most skilled in statecraft that it will not come in that way.

Try the National Convention plan.

—*The Templar.*

### On Giving.

Give as you would, if angels waited at your door;  
Give as you would, if the morrow found you where giving all is o'er;  
Give as you would to the Master, if you met his searching look;  
Give as you would of your substance if His hand your offering took.

—*Mid-Continent.*

### Covered with Liver Spots.

GENTLEMEN,—I was covered with Liver Spots over my back and chest. I took three bottles of your Burdock Blood Bitters and am now perfectly cured of Liver Complaint. I can truly say that I think B. B. the best medicine ever discovered.

L. KITCHEN, Hamilton, Ont.

## Young People's Work.

FOR CHRIST AND THE CHURCH.

COMMITTEE ON YOUNG PEOPLE'S WORK: W. W. Coulter, Chairman; J. J. Smallman, Mrs. R. H. Cameron.

Offerings for Home Missions should be made to the Secretary of the Board, Bro. T. L. Fowler, 48 Shannon street, Toronto, until April 1st—after that to West Lorne—who will acknowledge the same through the columns of the DISCIPLE. W. W. C.

LONDON. — During the past four months, 11 have been added to the active and 1 to the associate membership of this society. Our roll now numbers 36 active and 9 associate members. These figures include only those who may be called regular attendants at our weekly prayer meetings. Since the first of the year two who had been associate members were baptized and united with the church, and subsequently took active membership in the society. Last year we pledged \$100 towards the church debt fund and missions, \$75 of which has recently been paid over to the church treasurer. The remaining \$25 will be given to Home and Foreign Missions.

MINNIE JONES, Cor. Sec.  
London, Ont., March 11, 1895.

### C. E. Prayer-Meeting Notes.

GEO. FOWLER.

March 24—*Pure thoughts; pure words; pure deeds.* Matt. xxiii. 25-28; Ps. li. 6-10.

The religion of Jesus Christ is not merely a ceremonial law nor an ecclesiastical ritual. Judaism is not altogether a thing of the past. There are many to-day like the Pharisees of old who "pay tithes of mint, and anise and cummin, and have omitted the weightier matters of the law." Many are very zealous in following and guarding their denominational ritual, and are very pious during a few weeks of the year; while they utterly disregard many of the express commands of the Bible. They are much more familiar with their human creeds, rules of faith and prayer books than they are with that much abused and much neglected book called the New Testament.

What does Christ demand of us?

1. We must come unto him. We must accept all, not a part of, His teachings, obey implicitly all of His commands and trust him for the fulfillment of His promises. Christ is not satisfied with a clean external. The inside of the platter must be cleansed from all filthiness. "For in Christ Jesus neither circumcision availeth

anything, nor uncircumcision, but a new creature." Gal. vi. 15.

2. David's prayer should be our prayer, "Create in me a clean heart, O God; and renew a right spirit within me." The heart must be right in the sight of God. We are to be living temples of the Holy Spirit. The old man must be put off with his evil, corrupt heart and carnal mind. The heart is to be swept and garnished, cleansed and purified. Satan is to be driven out, and sole possession given to the Spirit of God. If the heart is well kept, all is well, for out of it are the issues of life.

Impure thoughts harbored and fostered make the heart corrupt and end in impure words and ungodly deeds. "The main business of the Christian lies within, to get cleansed from the filthiness of the spirit. Corrupt affections and inclinations, the secret lusts that lurk in the soul, unseen and unobserved; those must first be mortified and subdued. Those sins must be conscientiously abstained from, which the eye of God only is a witness to, who searcheth the heart."—MATTHEW HENRY.

"Reality, sincerity, true holiness, heart fidelity, these are the demands of God. He cares not for the pretence of purity. He looks to the mind, heart and soul. Always has the Holy One of Israel estimated men by their inner nature, and not by their outward professions; to Him the inward is as visible as the outward, and He rightly judges that the essential character of an action lies in the motive of him who works it."—SPURGEON.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—PAUL.

Questions for answer in the meeting from the Golden Rule:

1. What are the evil effects of your impure thoughts?
2. What kinds of impurity are on the increase?
3. What kinds of books and papers should be avoided because of their impurity?
4. Why is intemperance one of the most deadly of vices?
5. How does Christ help us to be pure?
6. Who shall see God,  
"Pure as the sigh that's born of mother love,  
Pure as the lips of seraphims above,  
Pure as the Christ, yes, absolutely free,  
In thought and life, from every stain I'd be."

MARCH 31.—*Christ's Yoke.* Matt. xi. 28-30; John xiv. 14, 15. An invitation is extended to all the weary and heavy laden, by the loving Saviour of men, to come and obtain rest, peace and happiness. He invites them to change their yokes. The one they are wearing is to be thrown aside and Christ invites them to take His yoke. To wear a yoke implies (1) submission. At the time Jesus was calling all to Him, the Jews were wearing the Roman yoke. They had to submit to the tyrannical power and authority of the imperial city on the Tiber. Their submission was everything but a willing one, for a power superior to their own placed the yoke upon their necks. It implies also that those wearing the yoke are servants. Paul, in writing to Timothy, says: "Let as many as are bond servants under the yoke count their own masters worthy of all honor."

What is it to wear Christ's yoke?

1. We must come to Christ. He has become the author of eternal life. If we accept the invitation of the Son of God willingly, and come, he will liberate us from the yoke of Satan. No power but that of Christ can break Satan's yoke and free us from its bondage.

2. To accept His yoke is to become His servants and subjects. We must submit ourselves to Him, render at all times prompt and willing obedience, and put implicit trust in Him who has become our Saviour, Redeemer and Lord, our Prophet, Priest and King, and our Intercessor between us and God. We must believe the Gospel, obey the Gospel and live the Gospel.

"Christ's commands are all in our favor; we must take this yoke upon us to draw in it. We are yoked to work, and therefore must be diligent; we are yoked to submit, and therefore must be humble and patient; we are yoked together with our fellow-servants and therefore must keep up the communion of saints; and the words of the wise are as goads to those who are thus yoked."—HENRY.

3. The ceremonial and traditional yoke of the Jews was one hard to bear. It yielded no satisfaction, nor gave any comfort or consolation. The yoke of sin that we endure is a galling one. Satan is a severe and cruel taskmaster. His yoke is heavy and it brings no peace nor pleasure to the heart, and offers nothing for the world to come but an eternal separation from all that is good, holy and pure. Christ's yoke is easy and His burden is light. His yoke is "lined with love."

We have every encouragement and assistance in this world and every inducement to continue to wear it. "The love of God and the hope of heaven will make it easy."

## BIBLE COLLEGE, TORONTO, ONT.

T. L. FOWLER, - - Principal.

Session begins, - - October 1st.  
Second Term begins, - - January 6th.  
Session ends, - - March 31st.

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**The Sunday School.**

Sunday School Committee of the Co-operation of Disciples of Christ:—Jas. Lediard, Chairman, Owen Sound; George Fowler, London; Miss L. Pitcher, London.

All matter intended for publication in this department should be sent to Jas. Lediard, Owen Sound, Ont.

**A Word to Superintendents and Secretaries.**

Brethren, there are only three months till the annual meeting, when the report of our year's work in the Sunday school will be made to the Convention. Will you kindly get your statistics in order, so that when you receive the printed form you may be able to fill it up without delay. In past years much additional trouble has been caused by neglect in this matter, and as we are anxious to get full reports, a little attention just now will greatly help us.

The annual sleigh-ride of the Owen Sound school was held last Wednesday. About 100 children had a two hours' drive around the town and on the lake, after which they returned to the church and were regaled with coffee and sandwiches. These sleighing parties are quite a Sunday school institution in this town, and are enjoyed by the children more than any other event of the year. It is a great treat to many of the children in town schools, and it does not involve much work and expense on the teachers and school. Try it in your school, and you will find it a good thing.

At the last meeting of our Sunday School Association two excellent papers were read; one on the characteristics of the gospel by Matthew, the other on Sunday school music.

How many of your scholars have accepted the Gospel this winter? Are you satisfied with the results of your teaching of these lessons on the life of Christ? Make much of these lessons, for you may never have such another opportunity to enlighten the young minds about Jesus Christ.

Next Lord's day will you spend five minutes of your time in general Bible questions outside the lesson, and see how much your class knows of general Bible truths, and hear how much there remains to be taught?

How much distinctive teaching do you manage to get into your lesson or in to your general work for these children? Are you helping them to become intelligent Christians some day soon? Some of them may become preachers some day, and we should

be careful not to produce such as the one mentioned in the editorial column of the last EVANGELIST.

Let all our work, as teachers, be faithfully done.

J. LEDIARD.

**Don't Snub.**

Don't snub a boy because of physical disability. Milton was blind, and was also deaf.

Don't snub a boy because he chooses a humble trade. The author of *Pilgrim's Progress* was a tinker.

Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy who seems dull or stupid. Hogarth, the celebrated painter and engraver, was slow at learning, and did not develop as soon as most boys.

Don't snub a boy because he wears shabby clothes. When Edison, the great inventor, first entered Boston he wore a pair of yellow linen breeches in the depth of winter.

Don't snub any one. Not alone because they may far outstrip you in the race of life, but because it is neither kind nor right nor Christian.—*Selected.*

**For Mother's Sake.**

General O. O. Howard's description of his life at West Point should be an incentive to every young man. He tells how he braved the ridicule of the cadets by going to religious services and doing work in the Sunday-school. He said it cost him more to take his stand and run the gauntlet of their scoff and sneers than it did later to face the cannon and muckety of the battle-field. "But I gripped my Bible, shut my teeth, and went, for mother's sake."

**Nervous People**

And those who are all tired out and have that tired feeling or sick headache can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

Hood's Pills are easy to take, easy in action and sure in effect. 25c.

What a man does is the real test of what a man is, and to talk of what great things one would accomplish, if he had so and so, is to say how strong a man would be if he only had more strength.—MATTHEWS.

**Christian Sunday School Publications.**

**THE PRIMARY QUARTERLY.**

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts, and Lesson Pictures, and never fails to interest the little ones.

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A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

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**CHRISTIAN BIBLE LESSONS.**

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**OUR YOUNG FOLKS.**

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 wood-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.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of twenty-five or more to one name and address, only 50 cents each. Send for Sample.

**THE S. S. EVANGELIST.**

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

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**THE LITTLE ONES.**

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This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no palus or expense is spared to make it the prettiest and best of all papers for the very little people.

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All business communications and remittances to be sent to George Munro, 85 Wellington Street North, Hamilton, Ont.

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

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

HAMILTON, MAR. 15, 1895.

"Go forth to the people ALL the words of this life"

### The Premium Bible.

"I received the Bible last night. I am very much pleased with it. It is beautiful. I expected it would be nice." But it is far above my expectations. Remember that for eight new subscribers you may have one of those Bibles free.

### "The Pioneer Pictures."

We have decided to continue until May 1st next our offer of "Pioneer Pictures" to all old subscribers who renew, and to all new subscribers. After that date, any one desiring a copy will be charged the small sum of ten cents, to cover the expense of publication. We have given our people a good chance to procure the picture for nothing—ever since last June. They cannot complain if we do not continue this forever.

To those who are now entitled to one of those pictures, but have not yet received it, we would say that the recent delay in getting out another supply has been owing to the fact that we have been arranging to have "the shadow of another faithful preacher," the companion and fellow-laborer of the other five, added to the group. We are happy to say that we have succeeded: a good photograph is in the artist's hands; he assures us we shall have a good engraving; our printers, Messrs. Griffin & Kidner, of this city, will do the press work in their usual first-class style; and so Bro. C. J. Lister will take his place in "The Pioneer Picture."

It was part of our original plan to have had him with the other five, but in that we were disappointed, whether through a lack of persistence on our part in application, or from an excess

of diffidence on Bro. Lister's part in refusing, it is not now needful to enquire particularly.

Any subscriber who is entitled to the picture, but fears that he may be overlooked at our office in the distribution, had better drop us a post card at once.

### The Bible College.

The close of the first session of our Bible College in Toronto draws nigh. The best thing we can say of it is that the first session has been successful beyond the expectations of its most ardent promoters. For our part we are devoutly thankful that the school was opened last October, and we are rejoiced to know that it is now looked upon as a permanent institution. As the advertisement in another place intimates, the second session will open October, 1895.

The present prospect is that there will be, at least, a class of ten; we shall not be greatly surprised if there should be fifteen.

All over our country the Disciples should turn their thoughts towards this Bible School in Toronto. A brother writing to us the other day said, "It is a great pity the school had not been started years ago." That is true, but the school is started now. So let us thank God and ask Him to help us do our duty to the school.

Bro. T. L. Fowler will, no doubt, present a full report of his work as teacher to the annual meeting of the Co-operation, and an opportunity will be given for our people to become fully apprised of the condition and prospects of the Bible School. In the meantime, students and others interested may address Bro. Fowler, at West Lorne, Ont.

### Sunday Street Cars.

The Hamilton Branch of the Lord's Day Alliance is keeping up the agitation against the running of the electric cars on Sunday. It is expected that the strong arm of the law will be invoked to prevent the cars from running on the Lord's day, as they have been doing regularly since last summer.

We do not believe that our Sunday laws forbid the Sunday street cars; our County Crown Attorney says they do not. We do not think the courts will decide that they do. We do not think the Legislature can be induced to amend the Lord's Day Act, as desired by the Alliance; nor do we think it desirable that the running of street cars should be prohibited in our cities on the first day of the week. In fact, we think the Sunday street cars have

come to stay in Hamilton, and the next time Toronto gets an opportunity to vote on the question, we have no doubt but Toronto will take its place in the respect in question or the side of enlightened "Sundayism," and so far throw off the incubus of effete, anti-New Testament, Puritanical Sabatarianism.

The Lord's Day Alliance is on the wrong track entirely when it appeals to the fourth commandment of the Mosaic Decalogue for authority to turn the Lord's day into a Sabbath. The fourth commandment is not obligatory upon Christians. Indeed none of the Mosaic "Ten," as such, are. The Apostle Paul expressly condemns Sabatarianism in Col. ii. 16. Why should Christians in the last decade of the nineteenth century assume to do what an inspired apostle forbade?

Yes, gentlemen of the Lord's Day Alliance, the Sunday street cars have come to stay in Hamilton. You cannot stop them, therefore do not worry yourselves attempting the impossible.

### Omnibus.

Notice that Bro. T. L. Fowler's address after April 1st will be West Lorne, Ont.

The *Christian Leader* of March 5th contains a very valuable supplement in the shape of a "Map of Bible Lands."

This is a good time for our agents to push the circulation of the paper and to collect arrears. The new style will help to create an interest.

Those desiring a good series of helps to study the S. S. Lessons, also good S. S. papers cannot do better than use the series advertised in this paper.

Note our new name, THE DISCIPLE OF CHRIST. Likewise our new motto, John viii. 31 (R. V), "If ye abide in my word, then are ye truly my disciples."

Anyone wishing to buy a copy of WEBSTER'S INTERNATIONAL DICTIONARY might hear something that would please him by writing to the editor of this paper.

We think our friends, old and new, will be pleased with the new form of the paper. The increased number of pages enables us to arrange the departments satisfactorily.

The late appearance of this number of the DISCIPLE is due to the fact that our printers were not able to get the paper necessary for this new style as soon as they expected.

Bro. J. L. Leary's letter on Home Missions is very timely, and we hope that many others who love the cause will let us hear from them on the same subject. We shall give up a good deal of space in the DISCIPLE to the Home Mission Work until after the May collection.

"BESIDE THE BONNIE BRIER BUSH," by Ian McLaren, fifth edition, completing 23,000, cloth, \$1.25. Fleming H. Revell Co., 140-142 Yonge street, Toronto. 'This book heats a'! If you have a heart in you, you will enjoy it. It will "gar you greet," and make you feel like being good and doing good.

We have made arrangements by which we can furnish to our people any book published by the Disciples in the States, post-paid and duty-paid, upon receipt of the publisher's price. This will be a great convenience to the Disciples of Christ in Canada. Any orders with which we may be favored will be promptly attended to. We are compelled to insist upon cash with orders, as we cannot run accounts either with our customers or with the publishers.

We have still quite a number of names on our list very far in arrears. Every once in a while we hear from one of these. It is like a voice from the dead. But it does not frighten us when the letter contains three or four dollars. We are encouraged to hope that still others mean to pay and will when they can. As we have often remarked, we force the paper on no one, but those who take it regularly are expected to pay for it.

Mrs. Eli H. Mallory died in this city at the residence of her son-in-law, Mr. Thurston, on Saturday, March 16th, 1895. She was 78 years of age. Her husband, who was an elder of the church in this city for a number of years, died December 17th, 1890. A private funeral service was conducted at Mr. Thurston's house by the editor of this paper, after which the remains were taken to the R. R. station to be conveyed to Danbury, Conn., her old home, where also Elder Mallory was buried. Sister Mallory was a gentle Christian lady, tenderly loved by her own family, who sorrow for her, but not as those who have no hope.

THE FEDERAL LIFE.—We publish the thirteenth annual report of the Federal Life Assurance Company, of Hamilton, Ont., and by a reference to it it will be seen that, in spite of the great trade depression which has crip-

pled many of our monetary institutions and generally diminished business, this company has by careful and economical management largely increased in every department over the previous year. That this company is a popular one is attested by the fact that it carries \$10,500,000 insurance, while 1,401 applications were received during the year just closed. The surplus security to policy-holders, including the guarantee capital, was at the close of the year over all liabilities nearly one million dollars. A special feature of their report is the fact that while the number of lives insured was much greater than usual, the number of death was eleven less than the previous year. The company is on a sound financial basis and under a most capable management. It issues the most popular forms of insurance policies and is a Hamilton institution. Hamiltonians should be proud of its success.

**Co-operation Notes**

**BOARD OF MANAGERS.**—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Eric Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., T. L. Fowler, London; Treas., John McKinnon, Everton; J. H. H. Jury, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; A. J. Thomson, Hillsburg; S. E. McKee, Erin; Geo. Munro, Hamilton.

All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to T. L. Fowler, Cor. Sec., West Lorne, Ont.

**FORM OF BEQUEST.**

The following clause, if inserted in a duly executed will, may be used in making a bequest to the Co-operation:

"I give and bequeath to the Co-operation of Disciples of Christ in Ontario, the sum of .....dollars, for the use and purposes of the said Co-operation."

Space does not allow us to state many principles of law involved in making a good and valid will; but if you cannot secure the services of a competent solicitor, observe *strictly* the following legal formalities as to execution in Ontario:

The testator must select two persons to witness his will, both of whom must be present at the same time and see him sign it, and the witnesses must each sign as witnesses in the sight and presence of the testator.

The attestation clause which they sign might contain a statement that this was done

**Contributions.**

*Home Missions.*

St. Thomas Y. P. S.....	\$10 00
Guelph Y. P. S.....	1 00
Guelph Y. P. S. (Junior).....	50
Aylmer-church.....	5 00
Mrs. P. C. Leach, Oakville,....	2 00
Lobo S. S.....	2 35
Bowmanville C. E.....	2 00
International Bridge C. E.....	1 70

*Educational Fund.*

Miss Bella Sinclair, interest on Sinclair bequest.....	\$100 00
M. N. Stephens, Glencairn,..	5 00
John Munro, Portage la Prairie	5 00

Use K. D. C. for all stomach troubles.

The first Lord's day in May is the time for the May Collection for *Home Missions*. Let it be a liberal collection this time. About one thousand dollars more will be required

A meeting of the Board of Co-operation was held, in Guelph, on Saturday 9th inst. Nearly all the members were present. Much of the time was occupied in the discussion of matters relating to the coming annual meeting.

The June Meeting will commence this year as usual on the Thursday before the first Lord's day in June. It was found the funds of the Co-operation are low, and that ten hundred and fifty dollars must be raised between this and the last of May to enable the Board to meet the obligations incurred.

It is time to begin thinking about and planning for the May Collection. Envelopes and circulars will be sent in due time.

Good meetings and many conversions are the order of the day this winter.

We would give those who have not yet paid their pledge to the work for this year a gentle reminder. Please send it in now. It will save the corresponding secretary the trouble of sending you a notice, and, beside this, the workmen need the money.

Please notice: My address, after March 31st. will be, for a time at least, West Lorne, Ont.

T. L. FOWLER, Cor. Sec.

**Now, Push the Home Mission Work.**

400 Manning Ave., TORONTO, Mar. 9, 1895.

DEAR BRO. MUNRO: The method adopted by the Foreign Missionary Society has been so successful, viz., having missionary topics suitable for the subject for a month previous to the collection for foreign missions, that I feel confident something similar could be carried out in connection with the usual May collection for home missions. You, of course, know the importance of home missions, and that there never is the same enthusiasm as with foreign missions. But I think the reason is that we do not pursue the same course in bringing the home missions to the front. Of course we have not the proportionate amount of literature re home missions at our disposal, but that should not prevent us from having the necessary information re missions at home, the prospects, and the points where more work may be done.

Now, Bro. Munro, could you not do

something along these lines in the next two or three issues of the DISCIPLE? I feel more than ever the great need of home missions. Our success during the past year in Cecil St. has impressed me more and more with the fact that wherever and whenever our plea is pushed with zeal and earnestness, it is readily accepted. I would, with your permission, suggest something as follows:

Ask all the preachers and elders to announce *at least once each Lord's day* during April from the pulpit the fact that there is a May collection for home missions, and add to the announcement each time an item of interest re the home work.

That at least three of the prayer meetings previous to the collection be upon subjects suitable to home mission work and the support thereof. (Make out the subjects yourself and ask that they be considered during the weeks mentioned.)

Ask for a sermon on home missions the Sunday before the collection, and on the collection day if advisable.

Have all the items on home missions grouped and published together each issue with comments thereon. Now, Bro. Munro, I am no journalist, so don't know how these things should be put in print, and will leave the matter in your hands. Any information about Cecil St. which I can furnish I will gladly do so.

Please do not think it presumption on my part for writing as I have. It is because of my deep interest in Home Mission work.

We have decided to do something like what I have stated in connection with the services in Cecil St., during April, and hope and pray that a larger measure of success may attend our efforts than ever before. I would also add to my suggestions making the home work a subject for special prayer.

Hoping that the interest I have in the cause we all love so well will excuse any seeming presumption,

I remain fraternally,

JOS. L. LEARY.

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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.

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## 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.

**WINGER, March 13th, 1895.**—It may be a pleasure for the readers of the DISCIPLE to hear from the church worshipping at Winger, Ont. The church, so far as I am acquainted with it, is quite well organized and in good working order. They have a very good Lord's day school, a Ladies' Auxiliary to the O. C. W. B. M., a Y. P. S. C. E., all in working order. The church was without a pastor from the time of the dedication of the new building, 28th of October, till the 1st of March, 1895, when I took up the work. This is my first charge in the Dominion. My home is in Ohio. I find the people here very kind, hospitable and generous; ready for every good work. The people in general are ready to listen to God's word when it is presented to them. Truly the field here seems white already to harvest. We are looking forward to a time in the near future when we may gather in the harvest.  
J. HOWARD STOVE.

**HARWICH, March 12th.**—Dear Bro. Munro: We have the pleasure of reporting another successful meeting which has just been held at No. 9 School-house, Harwich township. This point is distant from Northwood six, and from Harwich eight miles. It is a new field. We did not have a brother or sister living in the community with whom we could confer and plan. But we soon found friends. The first family that received me into their home saw five of the household come forward and heard them confess the Saviour. In all, seventeen made the good confession. We expect to baptize all to-night at Harwich appointment. Regular services will be established, and we expect others to follow. Harwich, Northwood and No. 9 will co-operate.  
R. BULGIN.

**HARWICH.**—A baptistery has been placed in our house of worship by the Y. P. S. C. E. An offering for home missions will be taken 3rd of April.  
R. BULGIN.

**NORTHWOOD.**—We expect Brother Fowler of London to be the speaker at first anniversary services, March 24th inst.  
R. BULGIN.

**GEORGETOWN.**—The meetings in the Disciples' Church, conducted by the pastor, Rev. J. D. Stephens, assisted by Rev. W. J. Lhamon, of To-

ronto, have grown considerably in attendance and interest. Mr. Lhamon will preach every evening this week, and will hold meetings for Bible study each afternoon at 4. To-night Mr. Lhamon will give an address especially for children on "Geography of Christianity."—*Georgetown Herald*, Mar. 13.

**ALDBOROUGH.**—Bro. S. Woolner, of Marsville, has been preaching for a few Lord's days for the brethren in Aldboro, to their great satisfaction; which is just like Bro. Woolner.

**AYLMER.**—We are informed that the church at this place will not re-build this year. They are at present holding their services in the school-room of the Presbyterian church.

**HIRAM, Ohio.**—We had a short meeting in Geneva with six additions last month. J. T. H. Stewart, of Leipsic, was our preacher.  
AMOS TOVELL.

**ST. THOMAS, March 13th.**—Bro. Carpenter is here. A grand meeting is in progress. Gospel sermons, large audiences, good interest, and good results.  
W. W. C.

### Editorial Notes.

The Dominion Government seems to have made up its mind to issue a mandate to the Manitoba Government requiring the establishment of separate schools as they were before 1890. The Manitoba Government will, of course, do nothing of the kind. The Dominion Government will have to back down, for Manitoba will not. If the Dominion Government should undertake to coerce Manitoba, there would be war. There won't be war. The Dominion Government's order is nothing but a piece of election tactics—mighty queer tactics, too. But what will not a Government do to retain power?

The solution of the school question in Manitoba will be found by making the schools entirely secular. It is vain to expect peace on any other basis. Those who denounce secular schools as "godless" might profitably enquire whether they know exactly what they are talking about. If the religious agencies of the country (churches, etc.) are not adequate to look after the religious training of the young, it is time they were made adequate, or kicked out, for the Lord knows religion costs Canada a heap of money every year. We don't blame the Catholics for objecting to religious exercises got up on a Protestant basis. We have a de-

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cided objection and aversion to our own children listening to perfunctory religious exercises conducted by a teacher who may, for all the law says, or dare say, be an outright unbeliever, or what is worse, a believer who has not the courage to declare his faith openly.

We notice that the Patrons of East Bruce have nominated Bro. James Tolton as their candidate for the House of Commons. If he be elected, as we hope he may be, there will be at least, one good man in Parliament.

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Ontario Christian Woman's Board of Missions.

The following sums have been received, and payments made, from Feb. 12, 1895, to Mar. 6, 1895:

Table with columns for Receipts and Payments, listing amounts for Auxiliary at Guelph, Owen Sound, Erin Village, Foreign Missions, Collingwood, Erin Centre, Mrs. E. H. Anderson, C. J. Lister, Japan Mission, and Ontario Co-operation.

Abstract statement of receipts and payments for the quarter of year ending March 6, 1895:

Table with columns for Receipts and Payments, listing amounts for Balance as per half yearly statement, Amount rec'd from all sources during the quarter, Total amount paid to Japan Mission and Ontario Co-operation during the quarter, and Balance on hand.

JENNIE FLEMING, Treasurer.

Kilsyth, Mar. 6, 1895.

China.

China is such a large subject, so we will very briefly notice a few of its characteristics. China is said to be the most remarkable country in the world; they have a civilization peculiarly their own and yet we call them heathen.

The products of this country are both varied and abundant. Agriculture is held in very high esteem. On the first day of each year a grand state ceremony is performed in its honor. The Emperor with his princes and officers of state repair to the sacred field, where he offers sacrifices on an altar of earth. He then traces a furrow with a plough, his example being followed by princes and officers. One writer says the Chinese have no religious feelings or beliefs, and are altogether indifferent to everything concerning the moral side of man. Another admits this to be true of the mass, but holds that there is a minority who live a higher life than the people generally. The worship of



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ancestors is a prominent feature of their social life. In the homes, especially of the rich, will be found a shrine dedicated to the forefathers, before which ceremonies are performed at stated seasons. The Chinese worship from time to time at the tombs of their fathers. In everything relating to death their customs are exceedingly strange; their future state troubles them little, but the quality of their coffin concerns them much. A coffin is considered a most suitable gift, and often given to parents by their children.

Marriage is universal, but there is a strict separation of the sexes, the bride in many cases seeing her future husband for the first time on the wedding day. Woman is considered little better than a slave. A family feels disgraced when a girl baby is born, and often the little life is destroyed; and those who are allowed to live must suffer the torture of foot binding if they belong to the better class. I sometimes wonder if our lives as women would be any brighter than theirs were it not for the gospel of Christ; and if these poor women do not have the opportunity to accept this blessing, whose fault will it be? Christ has commanded us to go to them. Are we doing the best or the most we can?

I find that we, as Disciples, have in China 21 missionaries and 25 native helpers and 8 regular mission stations, but when we think of the population of 360,000,000 we feel like saying, as Andrew did about the loaves and fishes, "What are they among so many?"

I think the greatest need is for medical missionaries, as the Chinese have very little knowledge of medicine, and we may be sure that in healing their bodies we will be following in our Master's footsteps and be given the opportunity He so often made use of to teach them of the needs of the higher life.

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## Children's Work.

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

### An Adventure

Saturday morning was always a busy one in the Morton's household, but the particular Saturday I am writing about was busier than usual for Mrs. Morton and Freddy. Mr. Morton had gone to town with a load of hay. Freddy wanted to go with his father, but as that could not be he was consoled with the promise of a whole afternoon's coasting with the other boys. With that bright prospect in view he was very blithe over the feeding of pigs and chickens, and the pumping of water for sheep, cows and horses, and the chopping of kindling for next week's supply.

When dinner time came he was very hungry and his sharp white teeth kept time to a bounding something within him that said, "soon it will be time for fun." He sat quietly at the table till his mother and slow little Florrie were finished, then he reached for his cap and mittens, saying,

"May I go now, mother?"

"I am sorry, dear," said his mother, "to ask you to give up another hour of your time. You know father drew a load of wood for Granny Brown yesterday. He found she had only a little bread and tea in the house, and I want to send her a basket of things."

Freddy's face lengthened dolefully, but his mother put her hand under his chin and said, smiling cheerily,

"I know mother's ten-year-old man won't mind giving up a little of his pleasure to help one who is so old and weak and poor. You can take the basket on your sled, and I wish you would take Florrie with you. She has hardly been out of the house for a month, the weather has been so stormy."

Up rushed Florrie at this.

"Oh, Freddy! Will you take me? I'll go fast, fast, as fast as you, and I'll hold the basket on the sled. I won't ask you to ride me till we are coming home."

"All right," said Freddy, "get your things and I'll help you put them on while mother is packing her basket."

Florrie sped away and was back in a twinkling. She dropped everything in a heap on the floor, then popped down to pull on her overstockings, but, more haste less speed, they were all wrong till Freddy got at them. How smoothly things went on under the management of his stout, brown fingers. As he tied her hood he could not help thinking what a pretty little girl she was. Her usually pale cheeks were glowing with

the thought of her run and sleigh ride, and her soft, brown eyes were full of sisterly gratitude to kind brother Freddy who could run so fast and so far, but was willing to be bothered with his little sister.

He covered up her pretty mittens with a coarse grey pair of his own, because he thought her's not warm enough, and she wouldn't have taken them off for any consideration, though she thought they looked very ugly.

Their mother kissed them good-bye, and watched them off with a happy smile. She was pleased with her boy.

Florrie chattered gaily about the deep drifts and wondered where the fences had gone till Freddy interrupted her.

"I wish I could have some 'ventures."

"What's 'ventures?" asked Florrie.

"Oh—doing things."

"I'm sure you do heaps of things."

"I mean like Robinson Crusoe. He got wrecked on a desert island and had to live there all alone, and do everything for himself," said Freddy, with an air of being able to take quite as good care of himself as Robinson Crusoe.

"What, was he all alone? Wasn't there anyone for him to talk to?"

"Not a soul," said Freddy, coolly.

"Oh, my! I couldn't stand it to be Rob—Rob'son Crucifix a bit."

"Oh, that's because you're a girl, girls always are chatterboxes, and anyway, 'ventures ain't good for 'em."

"Ain't they?" said Florrie, with deep respect, very much puzzled as to what adventures were.

An adventure was in store for them, however, which proved Florrie quite as brave a girl as Freddy was a boy.

They reached Granny Brown's front door and knocked several times without response. Freddy stepped back and looked up at the chimney.

"No smoke, guess she's away; wonder if we can get the basket in the woodshed someway. I'll try again." He knocked louder than ever, and Florrie listened intently.

"Yes, she is in, Freddy, I hear her speak, but her voice is far away like. Try the door."

Freddy tried the door and it opened.

"Come, oh come and help me," said a weak, faint voice from the woodshed.

Florrie clutched at Freddy with a frightened face.

"Come on," said he, "we've got to find out what's the matter." So hand in hand the children stepped through the kitchen to the woodshed beyond it. There lay poor old Granny, her foot caught and horribly twisted between two logs, her face blue and pinched with pain and cold.

"Oh, is it only two children?" said she, wringing her hands and beginning to cry weakly. "I've been layin' here these three hours prayin' for some one to come."

Florrie sat down on the step, dizzy and sick; Freddy sprang and lifted the great sticks away carefully, but did not dare to touch the injured foot.

"Oh look, Freddy," cried Florrie, "she's fainted, like that woman did in church. Let's get some water and put it on her face, quick, quick."

She ran all round the little kitchen before she spied the water pail, then came with the dipper, splashing and spilling it at every step. Between them they brought the poor woman around.

"Now," said Freddy, "I'll fly and get some one to lift you in. I wish I was big or father was at home."

"Wait a minute, Freddy; make a fire, it will be a little warmer for her and I'll make her a cup of tea. I know how." This was a good idea; Granny approved, so Freddy sped about and in five minutes a fire was kindled and the kettle was on.

"Now don't scald yourself," he said, he plunged out of the door.

Florrie sat down on the woodshed step again, full of pity for poor Granny's plight.

"Don't you think," she said, "if I got the cushion out of the rocking chair I could put it under your head, then the chips wouldn't stick in so hard?"

"Yes, do," said Granny, "they are awful hard, and you might get me a quilt off the bed, it will keep off the draft; but I'm that cold I feel like I'll never get warm."

The tea was made, but Granny felt too sick to take much. Then Florrie put away the things out of the basket in the cupboard, and gazed out of the window and wondered how long Freddy would be.

Freddy, meanwhile, was speeding away to the village; he had nearly a mile to go, and met no one in all that distance. He hoped the young doctor who had lately settled there would be in. He was in, reading a paper, with his feet on the office table, and looking very much bored. Freddy's breathless state was something new, and he looked eager and interested as the boy tried to tell it all at once.

"Get your breath, young man. My horse is harnessed, I'll just hitch him to the cutter, and you can tell me as we go." Freddy went to the stable with him, and as they passed through the kitchen the doctor said to his land-

"Perhaps you had better put on your bonnet and shawl, Mrs. Henry. It seems that an old woman has had a fall and is hurt."

Mrs. Henry was all ready when the cutter came around. Dr. Flett got his satchel, and they all drove off, kind Mrs. Henry questioning eagerly and Freddy telling all he knew.

"Here they come, here they come," cried Florrie, dancing with joy, "Freddy and a man and woman, in a cutter."

Poor old Granny was carried in, put to bed and the broken ankle set. She was very ill for a long time, but her good neighbors took excellent care of her.

The afternoon was nearly gone when Freddy and Florrie got home; their mother was very anxious about them. They both talked at once, but Mrs. Morton understood.

"So you had an adventure instead of an afternoon's coasting, Freddy, boy."

"Was that a 'venture? Was it really, mother?" asked Florrie, curiously; "why, I was in it, and Freddy said they weren't good for girls; it didn't hurt me."

"No, dear, I hope it did you both good to care for poor Granny."

Freddy stood round-eyed.

"I thought 'ventures were like Robinson Crusoe," said he.

"There are different kinds of adventures, you see," his mother answered.

When Florrie was being put to bed that night she said to her mother,

"I think Freddy is the very nicest, nicest boy that ever was, don't you, mother?"

"Yes," said her mother, smiling.

"He just knows what to do, doesn't he, mother?"

"He is mother's good boy, and you are mother's brave girl."

"Am I brave? Why, I could have hollered to Freddy to come back, and I wanted to cry awful. I was afraid."

"It was brave of you not to call Freddy back, and not to cry, but stay all alone with poor old Granny. Now say, 'Now I lay me,' then good-night."

AGNES.

C. O. Foss, Esq., C. E., Supt. N. S. Central Railway, N. S., writes: "I keep K. D. C. constantly on hand. I should not know how to get on without it. For many years I have suffered with indigestion and acidity of the stomach. I tried a great many remedies but found no thorough relief till I tried K. D. C. I have recommended it to many others, and in every case with beneficial results. I have also found it an excellent corrective in cases of summer complaint.

## Foreign Missions.

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

CHRISTIAN HOSPITAL.  
NANKIN, Jan. 31st, 1895.

DEAR BRO. MUNRO:

I was called yesterday to see a woman who had swallowed a gold finger ring in an attempt to commit suicide. She is the mother of three children, and her husband, who is quite well to do, has bought another wife. She is naturally indignant, and though the gold ring is likely to prove a failure, she will likely find other means to take her life. Heathenism is a sad reality, and a great deal of misery was depicted on the young, good-looking face of this poor woman, who is only an example of tens of thousands of women who suffer misery worse than death. We are not yet molested by the war, but may be soon. I remember with great pleasure my visit back to Canada, and thank all the good friends whose kindness I received at the different points. May the Lord prosper you and us.

Yours sincerely, W. E. MACKLIN.

### What Excuse?

What excuse has your church for not taking the collection for Foreign Missions? Some churches will say:

1. We forgot it. Found asleep while on duty! The order from the Captain of your Salvation forgotten!! "Arise, shine!" Up, my comrades, up and doing.
2. Our preacher made no preparation for it. Then *you* attend to it at once. Do not permit an indifferent preacher to place your church in the list of non-contributing churches.
3. There are too many calls. Only one collection is asked from the churches during the year for Foreign Missions.
4. We have a church debt. The quickest way to the cancellation of that debt is through Japan, China, India and Africa.
5. We are behind on our preacher's salary. Then you have not been giving much to Foreign Missions or it would not be so.
6. We have all we can do at home. "The light that shines farthest shines brightest nearest home."
7. We had no meeting the first Sunday in March. Then attend to it at your next meeting.

### Signs of Promise.

There are not lacking signs of promise that the March offerings for Foreign Missions will be general and generous.

1. The interest in missions among our people was never so wide and deep as now. Missionary literature is eagerly sought and the demand for missionary information comes from every quarter.

2. Already 1,171 churches have promised to observe the March offering. Hundreds will do so that have made no promises.

3. The number of preachers that have agreed to enlist new churches is 388. The number of churches these 388 preachers promised to enlist is 666. The 666 churches are those that did not give last year, and we believe that a number of preachers will aid in enlisting new churches that have made no definite promise.

4. The signs are now that the standard of liberality will be higher. Hundreds of churches will raise their full apportionment and many will go beyond. The following extracts from a few letters indicate a rising tide. Levi Marshall, Cedar Rapids, Ia., says: "You apportioned us \$200. I now have promised for the offering between \$300 and \$400. Will try to make it average about \$1 per member." J. A. Setliff, Chattanooga, Tenn.: "Our apportionment will be forthcoming." G. B. VanArsdall, Wabash, Ind.: "Our apportionment was \$125. We raised yesterday (Feb. 24th), \$146." C. A. Freer, Harrison, O.: "I know of three persons whose gifts will be more than the whole church gave last year." J. S. Myers, Sedalia, Mo.: "I have in mind to set this church to doing a splendid thing by the Foreign Missionary Board, namely, the support of a missionary in the foreign field." C. W. Shelton, Washington, D. C.: "The Vermont Avenue church is going to make an earnest effort for a large offering next Lord's day. Bro. Power is keeping it before the church, and at the Endeavor and regular prayer-meeting it is being emphasized."

5. The churches are coming to understand that this work must go on. Christ commands it, conscience dictates it, our prosperity at home depends upon it. The Macedonia hand is beckoning us from every heathen nation under the stars. All the success of the past urges it. The logic of our plea demands it. Loyalty and fidelity to our positive promises compel it. We must not look back. A great necessity is laid upon us. We must preach the gospel in the regions beyond. All that is right and sacred and holy bids us stand by the work with brain and heart and hand and purse, assured that we are but executing the will of Him who has given the heathen

to His Son for His inheritance, and the uttermost parts of the earth for His possession. The signs were never more encouraging. The sky is all luminous. We are full of hope. Let us not be disappointed in the prompt and generous responses from the churches during March. The missionaries are holding prayer-meetings for the March offering. They are deeply in earnest. They want reinforcements and facilities for enlarging the work. Shall we not put it into their power to do so?

A. McLEAN, } Secretaries.  
F. M. RAINS. }

### Completely Paralyzed.

PHYSICIANS ARE ASTOUNDED BY A PECULIAR CASE.

A Young Canadian Stricken With Paralysis While in New York—Returned to His Home at London, Ont., as He Believed to Die—The Means of Renewed Health Pointed Out by A Clergyman Who Visited Him.

Stricken with Landry's Paralysis and yet cured. That means but little to the average layman, but it means a miracle to a physician. Such is the experience of O. E. Dallimore, at present a resident of Madison, N. J., and a rare experience it is.

"Yes, it's true that I had Landry's paralysis," said Mr. Dallimore to the reporter, "or else the most celebrated physicians of London have been mistaken. That I have been cured is clearly apparent." With this he straightened up as sturdy and promising son of Britain as ever trod American soil.

"It was on the 15th of March last," he continued, "when I was in New York city, that I first felt symptoms of my trouble. I experienced difficulty in going up stairs, my legs failing to support me. I consulted a physician, who informed me that I had every symptom of locomotor ataxia, but as the case developed he pronounced it a case of Landry's paralysis, and, knowing the nature of the disease, advised me to start for my home and friends. I gave up my work, and on April 1st started for London, Ontario. A well known physician was consulted, but I grew rapidly worse, and on Saturday, April 7th, several physicians held a consultation on my case, and informed me that I was at death's door, having but three to six days to live. Still, I lingered on, by this time completely paralyzed, my hands and feet being dead. I could hardly whisper my wants and could only swallow liquids. Oh, the misery of those moments is beyond all description, and death would really have been a welcome visitor.

"Now comes the part that has astounded the physicians. Rev. Mr. Gundy, a clergyman who visited me in my last hours, as he supposed, told me of the marvellous cures of paralysis that had been performed by Dr. Williams' Pink Pills for Pale People. I started to take the pills about April 28, and a week after that felt an improvement in my condition. There was a warm, tingling sensation in the limbs that had been entirely dead, and I soon began to move my feet and hands. The improvement continued until May 28, when I was taken out of bed for a drive, and drove the horse myself. By the beginning of July I was able to walk upstairs alone and paid a visit to Niagara.

"Slowly but surely I gained my old health and strength, leaving London for New York on October 11 and beginning my work again on October 26, 1894, cured of Landry's paralysis in eight months."

To confirm his story beyond all doubt, Mr. Dallimore made the following affidavit:

STATE OF NEW JERSEY, } ss  
MORRIS COUNTY, }

Olave Dallimore being duly sworn on his oath said that the foregoing statement was just and true.

OLAVE E. DALLIMORE.

Sworn and subscribed before me  
December 3, 1894.

AMOS C. RATHBUN,

[SEAL] Notary Public.

Dr. William's Pink Pills for Pale People are an unfailing specific for such diseases as locomotor ataxia, paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, that tired feeling resulting from nervous prostration, all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. There are no ill effects following the use of this wonderful medicine, and it can be given to children with perfect safety.

Sold by all dealers or sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Company, Brockville, Ont., or Schenectady, N. Y.

If you want to be filled with the Holy Ghost, obey; if you want to keep filled, go right on obeying.—Moody.

