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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. X., No. 21.

HAMILTON, MAR. 2, 1896.

\$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.

R. S. McArthur, a leading Baptist minister of New York, says:

"I hold most firmly that baptism is the catholic and apostolic ordinance, and that all substitutes for baptism, such as sprinkling and pouring, are comparatively recent in origin, limited in observance, and I hope will be but temporary in practice. If ever there is to be organic church union, it must begin with baptism. All denominations—Protestant and Roman, Greek and Anglican—recognize immersion as true Scriptural baptism. If they wish to have organic union, let them go back to the original apostolic baptism."

Mr. McArthur is right. All propositions for union that do not include apostolic baptism are foredoomed to fail.

Here is a nice distinction emphasized, and one that preachers would do well to meditate upon:

"That was a very fine speech you made the other night," said one Pittsburger to another.

"I didn't make it the other night," replied the latter. "I delivered it the other night, but it took me a month to make."

There is an impression somewhat prevalent that a scientist is necessarily an unbeliever in Christianity, if he is not a rank atheist. The testimony of Prof. Bonney given below shows such impression to be mistaken:

"I have frequently found on becoming intimate with scientists, who are not

usually regarded as men of faith, that their religious convictions are nearly as deep as my own. In fact, I should say the bulk of the scientific men I know were religious-minded and very many of them are sincere Christians."

The question of "ecclesiastical cooperation" being still an open one, and no arrangement made as yet by the churches for give and take, all our people settling in the newer parts of the West should remain loyal to their own denomination. "A word to the wise is sufficient."

The above is quoted from the letter of a Methodist minister in the Northwest to the *Christian Guardian*. That is to say, as things are, Methodists must everywhere remain Methodists. If the "give and take" system were adopted, then a Methodist might become a Presbyterian, a Congregationalist, etc., or perchance a Baptist. In other words, that the distinctive features of Methodism are not such as a person should maintain in any and all circumstances. "A hint to the wise is sufficient."

The subjoined paragraph clipped from the *Daily Globe*, shows what has been remarked before, that the Roman Catholic Church is not the only church that will bear watching in Canada:

"The Mayor, backed up heartily by the principal members of Council, has set about his task, and at the first turn finds that he has to fight for the very smallest of the reforms proposed—the abolition of the License Department. It took three hours yesterday to pass the by-law carrying into effect this change, although Council at a former meeting had agreed to the principle in less than three minutes. The reason was not difficult to fathom. Mr. Awde who is a prominent member of a west end church at which several Alderman worship, used all the influence possible to defeat the proposition. Ald. Preston, the most persistent in fighting the by-law, sits in the same church with Mr. Awde, but it seems to us he ought to have accepted the Mayor's assurances that the change would mean a large saving to the city. Ald. Preston should remember that there will be no reform, no retrenchment, if Aldermen approach questions from the standpoint of personal friendship instead of public duty. The incident does not stand alone. Church influence in civic affairs, if exercised unchecked, may become as vicious as lodge influence. It is only a short time since one of the most

venerable and respected clergymen of the city practically threatened to get his brother pastors to use their influence in defeating the Chairman of Works at the polls because the Works Department had threatened to dispense with the services of a clerk, no longer required, who was connected with his church. That sort of intimidation must be stopped, and will be, even if in the process some of the pastors have their feelings hurt. It must be understood that neither political, social nor church influence can place or keep men in office where there is no need for their services. There are many changes to be made at City Hall this year, and it will add vastly to the difficulties of an already arduous task if the reform element has to carry its measures in the face of a powerful church and society lobby."

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.

PHILLIPS BROOKS.

We have pleasure in passing around the following paragraph:—

"It is not at all probable that the persons who are in error on the subject of baptism will sooner see their error by saying to them in effect: 'You have been baptized.' This course has been tried. Barton W. Stone tried it. He gave up this plan of showing men their error, and bringing them out of it, on the subject of baptism. The Campbells started out on this platform. Their original thought was to treat the 'form of baptism' (?) as a matter of indifference. This method did not please them and they gave it up. The 'Christian denomination' hold on to this plan, with the fundamental principles of the Disciples, and they do not number as many as they numbered fifty years ago. The Free Baptists are trying it. Result: Increasing weakness year by year. Has the time come for the Disciples to take up a plan that has been tried and failed? The Baptists of England have tried and are trying this method of bringing their Pedo-Baptist brethren out of their error. They do not succeed. In this country Baptists and Disciples have tried to lead Pedo-Baptists out of their errors by saying what God in His word says as to the action of baptism, and all the world knows the result. Their growth has been and is phenomenal. Has the time come for the Disciple to abandon a plan for leading Pedo-Baptists out of their errors on baptism which has been wonderfully

successful and adopt a plan that has been tried and failed? *Loyalty to the Word of God is the only way to real success in our work.*"—B. B. TYLER in *Christian Evangelist*

How does this from the *Australian Christian Pioneer* strike you?

A speaker in a recent American Baptist Convention said, "Many Baptists are not only holding their own, but considerable of the Lord's also." We fear this is true of others beside Baptists.

Build up, Soul, a lofty stair;
Build a room in healthier air.
Here there is no rest;
Better climbs to best.

—Lucy Larcom.

It seems to me that five minutes of real thankfulness for the love of our dear Saviour is worth a year of hard reasoning on the hidden parts of our redemption.

DEAN ALFORD.

A Royal Christening.

BUT NOT ACCORDING TO THE PRAYER-BOOK.

From the daily papers we learn that the second son of the Duke of York was christened a few days ago. The royal infant was sprinkled with water brought from the river Jordan. Now we beg loyalty to point out that the ceremony was not conducted according to the Prayer-book. For the "Book of Common Prayer" does not authorize "sprinkling," as all who are well acquainted with that volume know very well.

Turning to that part of the Prayer-book which contains instructions for the "Publick Baptism of Infants," we find these words: "And then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily." "But if they certify that the child is weak, it shall suffice to pour water upon it." Now, there is provision for "dipping" and "pouring," but none for "sprinkling." So as we said, the "royal christening" was not according to the Prayer-book. And that was not the worst of it either. It was not according to the New Testament, which not only does not authorize "sprinkling," but does not authorize the baptism of infants, whether they be royal or plebeian.

Contributions.

At Rest.

PETER ANDERSON.

"Whosoever drinketh of the water that I shall give him shall never thirst."
 "Shall never thirst"—O how our souls have thirsted
 For something stable, in this whirl of change,
 Where all research seemed labor worse than wasted,
 And nothing certain, far as thought might range.
 When young we follow far the light of reason,
 Deeming that truth alone shall be our guest;
 That blind assent to old beliefs is treason,
 That we are stronger, braver than the rest.
 And so we follow her perplexing phases
 To precipices that the soul appal,
 Or, through entangled wilds and thorny mazes
 To some impenetrable endless wall;
 Or tread great circles, charmed by the delusion
 That we indeed are gaining ground at last,
 Until to break the spell of our illusion,
 We reach some point we long ago had passed.
 And still with fevered haste—while we are able—
 We never falter in the fruitless quest,
 Till all the springs of life grow slow and feeble,
 And all its channels "dry as summer dust."
 Till, O how infinitely dark and dreary
 Becomes the world's great thirsty desert wild;
 And we are weary, O how weak and weary,
 Humble and helpless as a little child.
 And we are human, like our fellow-mortals;
 Not strong enough to live and die alone,
 Not brave enough to pass alone the portals
 That lead through darkness to a land unknown.
 And then the Friend we never sought has sought us,
 His touch has healed the heartache, stilled the pain,
 And of the living water He has brought us,
 Which they who drink shall never thirst again.
 The channels of our lives are flowing over
 With trust in God, pity and love for man;
 And if His plan we may not all discover,
 We know that we are woven in that plan.
 The maddening old unrest no longer moves us;

Though much remains whereof we cannot tell,
 We know the pitying Friend who found us loves us,
 We know our Father reigns, and all is well.

No Harm Can Come To-morrow.

ANNA D. BRADLEY.

To-day, in my reading, I became impressed as never before with the abundant provision which has been made for you and me for all time to come.
 Sometimes we, the children of the King, do become greatly burdened with keen anxiety for the morrow. We wonder if we will be able to accomplish this or that. We wonder if we will succeed in accumulating sufficient for our old age. We wonder if we will be able to properly educate our children. We wonder if this trial or that happiness will be ours. We wonder so many things concerning the morrow, while all the time we are but wasting our strength in needless anxiety, for our future is all the care of One who never slumbers nor sleeps.
 The King, our Father, has pledged to us His protecting care, not for an hour or a day, but for a great while to come. Let us read a few of the promissory notes which we hold, and see for how long.
 Listen, "I will never leave thee nor forsake thee." Does not that "never" extend over a long while? Does it not seem to imply that you and I need fear no evil, since *He* is with us all the way?
 And now listen yet again while He puts words in your mouth and mine which drive away despair and give hope and courage for all time to come.
 "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of my Lord FOREVER." Will this promise be exhausted when this poor little day is done? Rather does it not mean that you and I, for all our lives, will have all that we require, and, when we are called away, that wherever our Lord shall be, we will also be there with Him.
 Here comes another promise, freighted heavily with such rich mercy. "No good thing will I withhold from them that walk uprightly." Sometimes these "good things" may come in shapes which you and I do not prefer, but He who sees the end from the beginning says: "Child of my ceaseless, watching care, be not afraid. My love is about you all the way. Oh trust to Me, and remember that 'blessed are they who have not seen, but yet have believed.'"
 Who knows? Perhaps we often lose

the greatest blessings intended for us because we will not trust except where we can trace. Why is it that you and I so often say—by deed, if not by word—"Except I see I will not believe"?

"Cast all your care upon Him, for He careth for you." Dear brother, sister, here is a most gracious provision made for every burden which, to-day or at any future time, can ever come to you or me. Through all the to-morrows which may be ours He cares for us, and wants to bear our every burden.

And now listen yet again: "As thy day is, thy strength shall be." This looks forward to a great while to come. It pledges us that divine strength will always be granted us to bear every divinely given burden.

How precious are these and scores of kindred promises! He who loves us pledges to us no transient blessing. It is not here to-day and gone to-morrow. It is not a gift that will decay as the years grow old and die. So often our faith is small; yet this Friend, so tender and so true, does not grow weary in his love, but still again reminds us, "Even to old age, I am He; and even to hoary hairs I will carry you. I have made you and I will bear you I, even I, will carry and will deliver you."

Do we still tremble because of the possible trials that may be ours? How dare we, when all the time He is whispering, "When thou passest through the rivers I will be with thee; the floods shall not overflow thee."

Oh, let us no longer wound the gracious heart that loves us, and that wants us to trust to Him. The rather let us say boldly to every danger that may threaten us, "The LORD is my Shepherd, I shall not want. Though I be called to pass through the valley and the shadow of death, still will I fear no evil; for I know in whom I have believed, and I am persuaded that He is able to keep in sweet security all that I have committed to His hands. Through every to-morrow the Lord is my Shepherd."

The Time for Building

Up the system is at this season. The cold weather has made unusual drains upon the vital forces. The blood has become impoverished and impure, and all the functions of the body suffer in consequence. Hood's Sarsaparilla is the great builder, because it is the One True Blood Purifier and nerve tonic.

Hood's Pills become the favorite cathartic with all who use them. All druggists. 25c.

Those Bibles. SPECIAL.

The Bibles have come and have been distributed.

They are beautiful books, even better than promised. The people are delighted with them.

And what is still more gratifying to announce, the offer is still open. The Bagsters have generously promised to send more than the 5000 at first ordered.

We strongly urge our friends to seize the opportunity still open to them to procure one of these splendid Bibles. Remember the Bible, the Disciple and the Templar for \$2.50, or with the cover of the Bible leather lined \$3.

But note that, after this, every order must contain an additional TEN CENTS, to pay postage on the Bible. Otherwise the Bible will be sent by express, NOT prepaid, which will mean 25 cents to the purchaser.

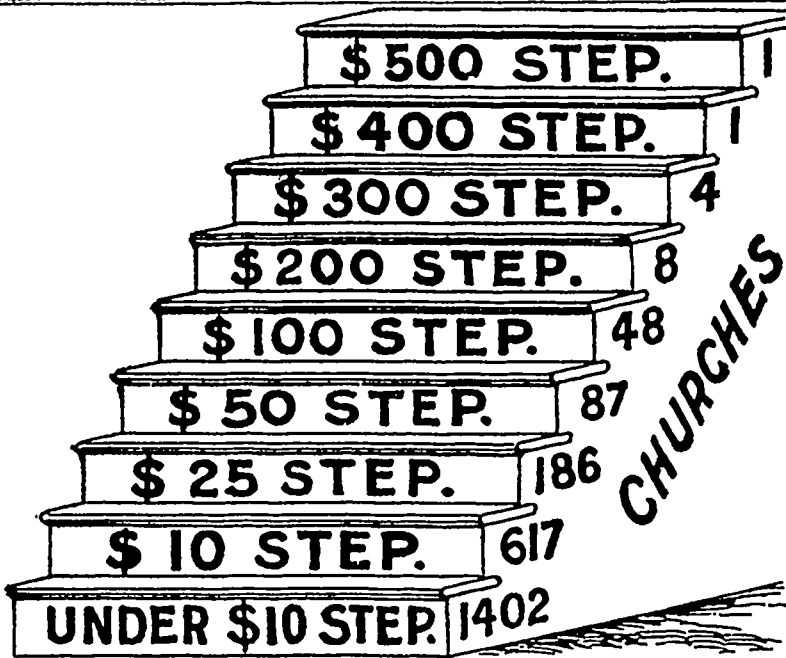
How a Woman Paid Her Debts.

A lady in Lexington made the following statement: "I am out of debt, and thanks to the Dish Washer business.

"In the past six weeks I have made \$530, and feel like giving other ladies the benefit of my experience. Dish Washers are in general demand, and anyone can sell them, with an immense profit to the seller.

"The machine is lovely. With it you can wash and dry the family dishes in two minutes. I believe that in two years every enterprising family in the United States will have a Dish Washer. You can get full particulars by addressing, The Mound City Dish Washer Co., St. Louis, Mo.

"There is big money in this business for any bright lady or gentleman. I am going to make the most of this opportunity, and expect to clear \$4000 the coming year. I need the money, and why not make it? Miss C."



Higher, Step by Step.

Study the steps. Last year only one church reached the \$500 step in its offering for Foreign Missions, but more will go as high this year. Only one church reached the \$400 step. Note that 4 churches are to be found on the \$300 step; 8 on the \$200; 48 on the \$100; 87 on the \$50; 186 on the \$25; 617 on the \$10 step.

Do not fail to note that 1402 churches passed under the \$10 step—that is, 1462 churches gave less than \$10 each for Foreign Missions; and only 1001 churches gave \$10 or more. Higher, step by step!

All Scripture teaching, the deep need of the heathen world, the crying necessities of our mission stations, are all beckoning us on to higher steps. Will you not take them?

Will you not make a special effort to take your church one step higher this year? Try to make an average of \$1 per member. Last year the Hyde Park Church, Chicago, numbering 35 members, gave \$30.65—more than \$2 per member.

See that every member of your church is asked for a definite amount.

Do not fall below your full apportionment.

The missionary force is larger than one year ago, and the receipts must be correspondingly increased.

No less than \$50,000 from churches as churches, in the March offering, should satisfy us. Make an effort to reach \$50,000 in one day.

Keep in mind our watch-word: **An offering from every church; a gift from every member.**

Remember, *Higher, step by step!*

Let every church be ready, Monday

morning, March 2nd, to forward its full apportionment, or more, to

A. McLEAN, Cor. Sec.,
Box 750, Cincinnati, Ohio.

London.

The annual meeting of the church in London was held in the church building on Tuesday, the 14th ult., the pastor, Bro. George Fowler, presiding.

Reports from the Sunday-school, Y. P. S. C. E., Junior Endeavor, Ladies' Aid and Woman's Missionary Auxiliary, were submitted, which showed all these departments of church work to be in a prosperous condition, especially the Sunday-school, which has doubled its membership during the year, the usual attendance being now about 160 and the membership roll, 213. 27 from the school obeyed the G-spel.

The church treasurer's report showed a balance on hand after paying salaries, current expenses and interest on mortgage.

The Board of Deacons reported that about \$200 had been either subscribed or collected toward the reduction of the mortgage, and recommended that a committee of five, to be selected from the different organizations in the church, be appointed to assist the deacons in looking after the debt. The recommendation was adopted.

Bro. Fowler reported that during the year he had preached 100 sermons, attended 130 prayer-meetings, made 1,200 calls, conducted 10 funerals, solemnized 4 marriages, and that there were 85 baptisms, 94 received into membership, 2 awaiting baptism, 4 baptized who had not taken membership. Present net membership, about 200.

After the transaction of business, those present, numbering about 250, ad-



In Advanced Years

The strength and pure blood necessary to resist the effects of cold seasons are given by Hood's Sarsaparilla.

"I have for the last 25 years of my life been complaining of a weakness of the lungs and colds in the head, especially in the winter. Last fall I was again attacked. Reading of Hood's Sarsaparilla I was led to try it. I am now taking the fifth bottle with good results. I can positively say that I have not spent a winter as free from coughs or pains and difficult breathing spells for the last 25 years as was last winter. I can lie down and sleep all night without any annoyance from cough or pain in the lungs or asthmatic difficulty." E. M. CHAMBERS, J. P., Cornhill, N. B.

**Hood's Sarsaparilla
Is the Only**

True Blood Purifier

Prominently in the public eye today.

Hood's Pills cure habitual constipation. Price 25c. per box.

joined to the lecture room, where refreshments were served and a social time spent.

The church has made rapid strides during the year; one gratifying feature has been the large number of promising young men who have obeyed the Gospel and taken membership.

Bro. Fowler's Bible class for young men, organized two months ago with a membership of four, now numbers twenty-two.

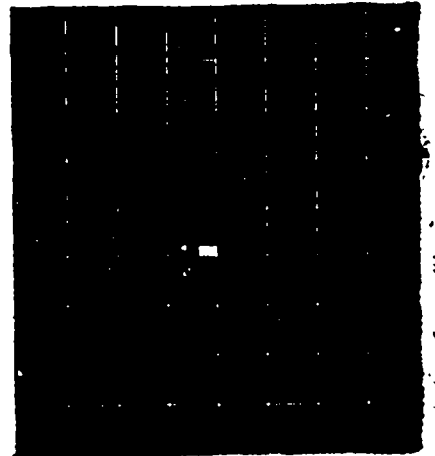
Our church building is now altogether too small to accommodate our Sunday evening's audience. Several times recently hundreds have been unable to find seats, and were obliged to go elsewhere, although every available foot of space has been utilized.

Our Sunday-school room is also overcrowded every Lord's day, notwithstanding that three of the classes are held in the church building.

It has become a matter of absolute necessity that we enlarge our building with as little delay as possible.

F. M.

Saul of Tarsus was not large in stature, but he was a giant for God wherever he went.



This diagram represents the heathen darkness and Protestant Christians in Japan. The total population of the empire is 44,000,000. Each square in this diagram represents 613,000 souls. There are 72 squares. The black squares represent the millions in midnight darkness. The little white square represents the Protestant Christians.

The need in India, China and Africa is even greater than in Japan.

To change the black squares into white ones is the work of the church. This is the meaning of the March offering.

We ask all to remember especially the following:

1. That every church should take the offering promptly on time. We will be glad to have every church that raises its full apportionment telegraph us, Sunday night. Telegram prepaid. Each church that raises its full apportionment, or more, will constitute the Roll of Honor for the next annual report. Last year 546 churches raised as much or more than they were asked. We expect no less than 1000 this year.

2. Last year 2403 churches made offerings. We must reach 3000 contributing churches this year.

3. Hundreds of churches will give this year that did not do so last. If all will give now that did then, we are sure of a great gain.

4. Our work in heathen lands cannot go forward faster than the receipts from the churches will permit. We cannot enter Africa this year if we do not have the funds. Two young men are ready to go, but their full support has not been provided.

5. We ask each church that gave last year to make a gain of at least 25 per cent. this year.

6. Now is the time to help. Do not talk about "educating" and "growing" as a thing of the future. Now is the time of our missionary salvation. We made a good gain last year. Let us try to gain now, Churches, as churches, must not fall below \$50,000. This is a very modest request. Now is the

time to re-enforce the workers. Let every church do its best. Now is the time for an advance movement. God will bless us a thousand fold if we will heed his voice as he calls us forward.

7. Sometimes the offering is delayed. Let it be sent promptly, Monday morning, March 2nd, if the offering is all ready. In some cases the matter of remitting is deferred for weeks and even months, and sometimes money raised for this cause is diverted to other purposes.

Remember our Watch-word. An offering from every church; a gift from every member.

Send to A. McLearn, Cor. Sec., box 750, Cincinnati, Ohio.

The Sunday School.

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

The Owen Sound Sunday-school held its annual sleighing party last week. A good crowd present, a pleasant ride, and an unlimited supply of coffee and buns. The whole thoroughly enjoyed.

I am pleased to have two brief and very interesting articles for the column this issue—one from Bro. Cunningham, of St. Thomas, and the other from Bro. Lhamon, of Toronto. Don't miss reading them. J. I.

The Young Men.

DEAR BRO. LEDIARD: You have asked me for some hints on "How to keep the young men in the Sunday-school."

I believe it is agreed that there is no harder task before the S. S. worker than this, and therefore no more difficult question could be asked. But I must be brief.

1. Organize a class especially for young men.
2. Don't COAX them to attend, or make them believe you are tickled half to death when they do come.
3. Get hold of two or three of the leaders, and others will want to follow.
4. When they come, introduce them to each other, if unacquainted.
5. In class, let them do most of the talking.
6. Appoint a committee to look after absentees.
7. Miss them when they are absent.
8. Visit them in their homes.
9. Invite them to your home as a class.
10. Have them undertake some special work as a class.
11. Be interested in what interests them.

12. Get them into the church *before they are young men.*

13. *Teach* them something.

By the use of some such methods as these, our young men's class has grown from two to twenty-four, seventeen of whom have become Christians.

Yours, W. D. CUNNINGHAM.
St. Thomas, Dec. 14, '95.

A Great Sunday-school.

DEAR BRO. LEDIARD: Several months ago you requested me to write something for your Sunday-school department in the DISCIPLE. I have not forgotten the request, but pressure of other work, and perhaps the lack of something to say, have stood in the way of an answer up to date. Since coming to Warren, however, I have felt that the latter obstacle, at least, has been removed. My delight in this great Sunday-school and my study of it have given me, I think, something to say that will interest you.

The enrollment is about 600. The average attendance, about 400. It is a great sight when the doors are thrown up, uniting the auditorium and the lecture-room, to see both well filled with little folks and half grown boys and girls and young men and women, and fathers and mothers, all intent upon Christ's distinctive work—that of being teachers and learners in His school.

The music is led by an orchestra composed of the following pieces: piano, two horns, clarinet, and three violins. I am told that the music has had much to do in building up the school. I have seen soldiers march, but I have never seen a military parade that interested me so much as the filing out of these hundreds of young people, class by class, to their various rooms, keeping time to the music of this orchestra. At the close of the lesson the music of the orchestra calls them back again to the auditorium and lecture-room for review. Each class retires and returns, accompanied by its teacher. The attendance cards are made out and the collection taken before retiring to the rooms for the study of the lesson.

The teacher's class meets on Friday evenings, and is led by Mr. E. D. Snider, the superintendent, an enthusiastic and inapproachable young business man of the city. The pastor, Bro. J. M. Van Horn, attends these meetings and gives valuable help.

I suppose that yesterday was an average day with the school. Perhaps the severity of the weather kept some of the little folks away. But here is the secretary's report for the day. Officers, 13; teachers, 24; senior department,

125; intermediate department, 146; orchestra, 7, primary department, 57; visitors, 20. Total, 395.

The conditions of a great school are, 1st, a great church. This church has 800 members. 2nd, A church building adapted to the work. This school is fortunate in its building. There are three parlors and eight class-rooms, besides various hall-ways that may be used for classes, and the auditorium and gallery. 3rd, Good music. 4th, A live, business-like, consecrated superintendent. 5th, Teachers of like character, who consider it a joy and a privilege to teach. Fraternally,

W. J. LHAMON.

Warren, Ohio, Feb. 17, 1896.

Children's Work.

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

The Superintendent Abroad.

Yes! very much abroad indeed, and having adventures, too, some of them not altogether pleasant either. I have been neatly tipped out of the cutter into a snow-drift, but as the good brother rather prided himself on the fact that he only did it once, I had to forgive him on the spot, and be thankful that no one was hurt. I have walked miles and miles and miles up snowy lanes, that in June will only measure a few rods. I have been into pitch-holes so deep and steep that the first impression was that I was going to be able to solve the problem as to what is in the interior of the earth; but before I could take any comfort out of the fact, the motion was reversed, and I felt as though I was being "carried to the skies," but not on "flowery beds of ease" by any means.

On the other hand I have had the privilege of being at some very pleasant meetings of both women and children, have shaken hands with the friends of many years, and have received a hearty welcome and the utmost kindness from them all; and this has more than compensated for the superabundance of snow and its numerous disadvantages. Still, I have promised faithfully never to start on a tour in February again, and I intend to keep my promise, for a variety of reasons.

Missionary work in the country is surrounded with difficulties, and our sisters who are keeping on in spite of them show a degree of perseverance which should be encouraging to the rest. The day for the meeting comes along, and so many things may occur either or the roads are bad, or both; or

else no horse is available, and, with the very best intentions, our sisters often find it impossible to get there. It is a comfort to know that God does not ask us to do impossibilities, but does enjoy seeing His children bravely overcoming difficulties in His service. I expect to go back home the better for the trip in every way, with a fund of experience and help which will prove of great use to me in the work to which I shall return, if all is well, in a few days.

It will be a pleasure to all the readers of this column to have a letter from our dear Miss Rioch again. It speaks for itself. J. E. L.

DEAR CHILDREN:

You will be wishing to know how the little ones in the poor school did at their examinations, and how many earned the Bibles for learning the Sermon on the Mount off by heart. As I told you not long since, most of the bigger children of last year had left the school to go to work, so that left only a very few who were really old enough to attempt so great a task. The result was that only one boy won the prize. He learned most of it by himself at home, and could sing it off. The children always sing their recitations here, chapter after chapter without hesitating. When at the closing exercises of the school he was presented with the Bible, I thought, well, if anybody ever earned a book, that surely was the one. The child is only eight or nine years old.

In their other examinations they did much better, as far as seeing results is concerned. The books some of you were making for them have not yet arrived, so other prizes were substituted; but they were not received with quite so much pleasure, things from America being thought so much prettier.

You will all be glad to learn that the new school will soon be built. Have at last secured the land and the men are at work on the foundation, which consists of about a dozen rocks placed at intervals for the logs of the house to rest and rock on in an earthquake. We expect to be in it not later than March. How glad we will be when it is finished, you cannot imagine.

Will write you all about the opening in my next.

Dear children, don't forget to pray for us every day; we need it so much.

Wishing you a bright and happy new year, I remain,

Yours lovingly, MARY M. RIOCH.

"Alfred the Truth-teller."

In the days of one thousand years ago England was divided into a number of small kingdoms, and, naturally, there was much fighting between the kings for the overlordship. This fighting was largely stopped by the incur-

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sion of a people from the northern peninsula of Europe, commonly called the Danes, who sailed across the North Sea and swarmed down upon the land with black flags flying from their mast-heads.

They were cruel foes, these heathen Danes. Wherever they went, they left woe, ruin and death in their track. At first, when they had their fill of plunder, they would go away home for a time; but at last they grew so bold, they "sate down in the land," as the Saxon chronicle says. They helped themselves to horses, cattle, and the best of everything, moving to a fresh place when they had taken all there was to be had. Even this danger from a common foe did not make the little kingdoms much more kindly. No king would help another if he could help it.

In the year 848 A.D., a son, Alfred, was born to Ethelwulf, King of the West Saxons, and Osberga, his wife, who was to be the deliverer of the people from the Danes.

Ethelwulf had his four sons—Ethelbald, Ethelbert, Ethelred, and Alfred—taught to be brave soldiers and daring huntsmen. They learned to read, too, a great accomplishment in those days. That happened in this wise: Osberga, the queen mother, offered a prize to her sons, an illuminated and jewelled book of poems. He who learned to read first should have the book. Alfred, though he was the youngest, won the prize. He was then twelve years of age.

Alfred grew up "more peaceful than all his brothers," beloved of the people and of his parents; but his prominent position did not make him vain. He always remembered his own littleness and God's greatness. He always carried in his bosom a little book containing psalms and prayers, in which he read whenever he had a quiet moment. "One who knew and loved him well" (his friend Asser) "has written that so strong were his passions, yet so much stronger his dread of sin, that he entreated God to strengthen him against himself by any malady, however painful, only that it might not make him imbecile or contemptible in his royal duties." And whatever was the cause, we know that Alfred suffered for many years with a terribly painful complaint that no one understood or could relieve, but it never hindered him in his duty.

When he was twenty he was married to Elswitha, "a venerable and pious lady." Three years later he became king. He had helped his brothers, who had all held the throne before him, to fight the Danes, but they had not been able to subdue them for very

long, much less to drive them out of the country.

For some time after Alfred's succession he could make no headway against his foes. He was driven from his palace and was forced to take refuge in the hut of a swineherd named Denewulf. The swineherd's wife seems to have been a quiet-tempered, rough-tongued woman. She set the king to watch the barley meal scones she was baking before the fire. Naturally he forgot them and they scorched. She scolded him angrily, telling him that though he was too proud to turn them, he would be glad to eat them. I think the king must have laughed a little to himself, sad as he was. Of course she didn't know he was King Alfred.

All the winter of 878 Alfred, with his wife and two children and a few friends, hid from the Danes in the marshy island of Athelney. When spring came the people had gathered strength and inspiration from the courage of Alfred, whom they had mourned as dead, and there was fierce, terrible fighting. They were well matched, the English and Danes, for they were of the same stock and spoke much the same language; but the English fought for their homes and their God, and they conquered.

The Danes agreed to settle down in the country, and to become Christians. In time they became good Englishmen. In all his dealings with the covenant-breaking Danes, Alfred was generous and true. It was from them he won his title of "Alfred the Truth-teller."

Comparative peace being restored, Alfred set himself to build up his kingdom. For the remaining twenty-three years of his reign he was engaged in hard, practical work for his people. He built a fleet, improving upon the model of the Danish ships, and all men capable of bearing arms were trained as soldiers. He endowed schools, enforcing the education of the nobles. "The lad must bide at his book till he kens it," he said. His own two children he trained himself so well that his daughter Ethelfled was as accomplished and brilliant a ruler and soldier as his son Edward.

He arranged in a code, or list, the laws that had been framed for his people, but put the ten commandments first. He instituted trial of a criminal by jury instead of the old way by ordeal.

Alfred is called "the father of English literature." In those days books were written in Latin, and few had time or opportunity to learn it. The king, anxious that his people should be enlightened, translated all the books he had into English. He caused a chronicle to be kept of the events of the

times—really the first English history.

He knew all about the training of horses and dogs, and the care and feeding of cattle and swine. He disdained no knowledge. His people loved him greatly, and feared him too, for they obeyed his laws.

England has had many a brave warrior to rule over her, but Alfred only is called the Great. He was Great because he was Good. This was the aim of his life.

"I have desired," said he, "to live worthily while I lived, and after my life to leave the men who should be after me a remembrance in good works." AGNES.

North American Life Assurance Company.

The annual statement for 1895 of this solid and progressive Company has just been published, the official returns to the Dominion Government having been promptly made on the 31st of December last, at the close of its year's business. The report shows that substantial and solid additions have been made to the insurance in force, assets, net surplus, the movements of which items from year to year indicate progress or the reverse of a company.

There are four items in a life insurance company's statement from which a very good idea can be obtained of its progress or retrogression. If these items are carefully compared at the end of certain years, the company's record and standing can be ascertained. The items referred to are cash income, assets, net surplus and insurance in force, and at the end of the last three quinquennial periods of the North American were as follows:

	Cash Income.	Assets	Insurance in Force.	Net Surplus
1885	\$153,401	\$ 343,746	\$ 4,849,287	\$ 36,001
1890	354,601	1,034,325	10,076,554	127,149
1895	581,478	2,300,518	15,442,444	405,218

During the last quinquennium it will be observed that the cash income has increased by 64 per cent., the assets by 122, the insurance by 53, and the net surplus by 219.

The operations for 1895 were more successful than in any past year. Policies issued exceeded \$3,000,000, the cash income reached \$581,478, while the sum of \$67,000 was added to the net surplus, now amounting to over \$405,000, after setting aside \$25,000 out of the year's earnings as an additional contingency reserve fund to anticipate a change in the basis of valuation. The solid character of the Company's assets is vouched for by the comparatively small amount of interest due, and the failure to find among them any trace of such undesirable items as

"commuted commissions," "agents' balances or advances," "bills receivable." The North American claims a higher ratio of assets to liabilities than any other Canadian company, and compares most favorably in this respect with the very best of the American companies.

It is well known that mere size does not always guarantee strength or ability to make satisfactory profit returns to policy-holders, and this is practically borne out in the record of the North American Life, for not only is it relatively about the strongest life company in the field, if we gauge strength by a comparison of assets to liabilities, but it has for several years past been paying handsome returns under its investment policies, which has tended to make the Company one of the most popular in the Dominion, and a favorite with its agency staff. As an evidence of this, it may be mentioned that several policy-holders have just received from this company a return under fifteen-year investment policies, which have given them insurance for the term named, and then returned the whole of the premiums paid with compound interest thereon, at the rate of about five per cent. per annum. Certainly such a result as this should satisfy any policyholder, and no doubt will attract the attention of intending insurers to the special forms of investment policies issued by the North American.

The success of the Company and the high standing it has attained owing to its splendid financial position, must be exceedingly gratifying to all those interested in the Company, and also to those who watch the progress of our Canadian institutions. It has an excellent staff of officers, and the mention of the name of the President, Mr. John L. Blaikie, is sufficient to inspire confidence and give assurance of caution and skill in everything connected with the investments of the company, while the name of the Managing Director, Mr. William McCabe, F. I. A., is sufficient evidence that all that experience and actuarial skill, so essential to the success of a life company, is being exercised in the management of the North American. In the efforts made by Mr. McCabe to push forward and promote the interests of the company, he has always been ably assisted by Mr. L. Goldman, A. I. A., the Company's Secretary since its inception.

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HAMILTON, MAR. 2, 1896.

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

The Premium Bible.

A brother writes to us under date of Feb. 24th, giving his opinion of the Premium Bible. We give it here, omitting names:

"DEAR BRO.,—I received the Bible all right. It is a beautiful book, better than I expected. I showed it to Mr. —, editor of the — Times. He was surprised at the beauty and value of the Bible. He said that they purchased one for a young lady at the book store, for which they gave \$4, but it would not compare with this one. I highly appreciate your prize."

Owing to the fact that the Bagsters sent out many more Bibles than first promised, we are able through the kindness of the Templar Pub. Co. to continue this great offer a little while longer. See notice on another page.

From a Catholic Standpoint.

"If those who decry Separate Schools in Manitoba, and who talk much about the beauty of seeing the Catholic and Protestant youth of our country grow up side by side, are honest, they will remove from the schools Bible lessons, prayers, religious exercises and every emblem and evidence of controversial or objectionable Christianity, and make the schools absolutely secular. Are the Protestant divines, or is even Dr. Dewart, prepared to accept this? So far as my somewhat extensive intercourse with Protestant ministers of religion goes, it leads me to conclude that such a proposal would be bitterly opposed as subversive of Christianity and meriting condemnation. But the same men conveniently forget that on the ruined fabric of the Separate Schools they are erecting educational institutions that are more or less Protestant and certainly that are not

Catholic, therefore when Separate Schools are abolished by law common justice demands that there shall be a clean sweep made of everything Christian in the Public Schools, so that Jews, Mennonites and Christians of every sect shall feel that they are all on a level plane. There is no other fair termination to the step that was taken when the Separate Schools were abolished; but there will be much fainting by the wayside by the Protestant ministers of the Gospel before they reach this goal of perfect equality."

The above is clipped from a letter which appeared in the *Globe* of Feb. 25th, over the name of Peter Ryan, a prominent Roman Catholic, well known to the readers of the secular press. Mr. Ryan does not say that he himself favors Secular Schools, but he says, and he proves too, that if "common justice," and what is "fair," are to be regarded, then if Separate Schools are to be abolished, the Public Schools must be made secular. From what we have heard and read, we have not the slightest doubt but the Public Schools in Manitoba are Protestant Schools, and it would therefore be an outrage of the grossest character to require Catholic children to attend them. We do not know that the Catholics of Manitoba would be satisfied with Secular Schools, but we are entirely with them in their opposition to Protestant Schools.

Omnibus.

ANNOUNCEMENT.—Notice is hereby given that the Secretary of State of Ohio, on the 5th day of February, 1896, changed the name of the General Christian Missionary Convention, to the American Christian Missionary Society.

BENJ. L. SMITH, Cor. Sec.

Here is a good thing from the *Sunday School Times*:

"To be sympathetic is more than an act. It is a state, or condition, a veritable trait of character. The man who lives outside of himself, lives in the spirit of others. He is not merely a bearer of their burdens, a sufferer of their pains, but he encourages them, uplifts them to joyfulness. Weeping with them that weep does not forbid him from rejoicing with them that rejoice. He goes out to his neighbor, not at a call of duty, but on an impulse of love."

In our most serious judgment there are two great dangers confronting the Disciples just now, namely: 1st. A spirit of compromise with denominationalism which is characterizing some preachers and churches. 2d. A spirit of sectarianism which makes matters of expediency or methods of work tests of Christian fellowship. This sectarian

spirit appears to be growing among our "anti" brethren. — *South Kentucky Evangelist.*

Rev. R. A. Burriss, B. A., of Bowmanville, filled the appointments in the Baptist Church here last Sabbath, having exchanged with pastor Marshall. His discourses were vigorous and thoughtful expositions of his texts, especially the one dealing with "the church for the times." Such a church as he describes, and desires, is just the one needed. It would "fill the bill" exactly. Mr. Burriss has a good voice, and, with a mind of his own, is fearless in the enunciation of his convictions. We shall be glad to hear him again. — *Oshawa Reformer.*

A brother in St. Thomas writing under date of Feb. 27th says: "We have big meetings, packed houses, confessions every night. Never had such an interest here."

Canon Dumoulin vigorously denounced gambling at one of his noon-day meetings in St. James' Cathedral, Toronto, last week. He said this to the women: "Your euchre parties, your poker parties—the very name is suggestive of turning and stirring up the everlasting fires—are magnificent schools for educating young men who come to your homes and partake of your hospitality, as expert gamblers."

At a meeting in the Massey Hall, Toronto, on Feb. 27th, conducted by Rev. G. C. Grubb, Mr. Mallard is reported to have read Acts x. 34-44. The next time he reads that passage we would suggest that he continue his reading to the end of the chapter.

We all rejoice with Bro. Geo. Fowler and the London church over the fine showing made on page three. The news that comes from London and St. Thomas about people being habitually unable to get into the churches is very cheering indeed.

It is painful to think of what those poor Armenians are suffering. It seems strange that the so-called Christian powers of Europe can not put a stop to the dreadful work.

Obituaries.

MONTEITH — John Monteith died at his late residence, 249 York St., Hamilton, on Feb. 9th, 1896, being in his sixtieth year.

Mr. Monteith was a man of a remarkably fine disposition. He was long in charge of many workmen, whom he treated with justice and

BOOKS!

WE are not in the Book Business, but so many write to us about books that we have decided to make the following proposition: We shall send any book published by the Disciples in the United States—Hymn Books excepted—post paid and duty paid upon receipt of the publishers' price.

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will be filled as quickly as possible.

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

humanity. He took a great interest in the uplifting of the working classes, and had very decided views as to how that might be largely furthered. He was a deeply pious man, a lover of God's Word, and a strong believer in the doctrine that what the world most needs is that men should believe, receive, and realize the teachings of Jesus Christ. He was an elder in the Central Presbyterian Church in Hamilton, and for many years a teacher in the Sunday-school. To his widow, who is a faithful member of our church in this city, and to his only surviving daughter, we tender our heartfelt sympathy. His departure is to them a present loss, to him an eternal gain.

ELLIS.—On the 25th inst., the remains of Bro. James Ellis were conveyed to the cemetery, followed by many relatives and friends. He had been a member of the Meaford church some 30 or 40 years. Always faithful to said church, and never swerved from the faith. He was 71 years of age. Feb. 26th, 1896. Com.

College Notes.

CONTRIBUTIONS.

M. L., Providence, R. I. \$1 00
Miss M. Wells, Bondhead..... 2 00
Harry Stevens, Aylmer.....\$5 00
Richard Gilbert, St. Thomas.... 2 00

The second term of the Bible School at St. Thomas, Ont., opened with twenty students in attendance. This institution can and doubtless will be made one of the most valuable supports of the cause of a pure gospel in Canada.—*Christian Guide.*

Already some of the Young People's Societies have contributed to the College Fund. We invite every Society to make an offering. The young people should be specially interested in the College.

Copies of the "Announcement of the College of the Disciples, St. Thomas," and pledge cards, have been sent to all the churches in the Province. The College Board will be thankful if the attention of all the churches be formally drawn to the fact that the College is in operation, and that contributions for its support are solicited.

Bro. C. A. Fleming, of the Northern Business College, Owen Sound, got up the announcements and pledge cards. They do credit to his printing office. In forwarding them to us, Bro. Fleming wrote: "I trust that you will receive them all right, and that they will do the work they are intended to do."

BOOKS RECEIVED FOR LIBRARY.

Received from Bro. John Tripp, Dunbarton, the following books:

Benj. Franklin's Sermons, 1 vol.; Josephus, 2 vols.; History of All Religions; Reason and Revelation; The Living Pulpit; seven copies of Lard's Quarterlies. T. L. F.

As the College Session has now but one month to run, the Board urgently requests the churches and brethren to send this month a contribution to the College Fund. Every church in the Province should take an interest in the College. It is destined to be a great blessing to the cause. Every Disciple should help a little, if he cannot help much. G. M.

The United States House of Representatives did a good piece of business on Feb. 24th, when it passed a resolution prohibiting the Secretary of the Interior from spending any of the money appropriated for education in a sectarian institute.

Co-operation Notes

CONTRIBUTIONS.

Church, London.....\$12 85
S. S., London..... 6 50
Mrs. Harry Stevens, Aylmer... 5 00

Churches desiring help to assist in holding protracted meetings can be assisted to a limited extent by the Board. This is for churches really too poor to bear the expenses of a meeting.

The Co-operation Board is not a bank, into which money can be paid and withdrawn with interest at call. It is a missionary society, which uses the funds for the spread of the Gospel.

Several good meetings have been held recently at various places in the Province. Bro. Cunningham is now engaged in a splendid meeting in St. Thomas, with a number of additions.

It is not too late for every church to do something along the line of special work before the snow melts.

To those who have in mind the opening up of new mission stations next year, we would say that blank forms will be sent at any time, which you can fill out and forward at your convenience. The committee in charge of this work would like to have the requests in hand some time before the Annual Meeting.

Please remember this, and do not leave it off until the June meeting.

T. L. FOWLER, Cor. Sec.
Box 1093, St. Thomas.

A Model Letter.

We commend to our preachers, and to the churches generally, the letter given below. It was addressed by Bro. Cunningham to each member of the church in St. Thomas before the special services now in progress began.—EDITOR.

ST. THOMAS, ONT., Feb. 8, '96.
MY DEAR FELLOW WORKER:

It has been thought best by our Official Board that we undertake to hold evangelistic services this winter without the aid of an evangelist. I believe we (not I) can do this successfully if we are all willing to try. One thing is sure, we can count on the Lord doing His part.

This is the plan: Let each of us select two or three persons who are not in the church and strive to win them. First ask God to help you win them. Then call for them and bring them with you to the services. Call attention to anything in the Bible reading or sermon that you think would help

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them. Ask them to "come with us." They will offer excuses. If you cannot answer them, perhaps I can help you. *Don't argue.* Speak the truth in love (Eph. iv. 15). Don't get discouraged, for God has promised success (Gal. vi. 9.) Let us do this "for Christ and the Church," and there is no reason why we should not have fifty additions in the next two weeks.

With hopes that you may win some stars for your crown. I am,
Yours in the work,
W. D. CUNNINGHAM.

Young People's Work.

FOR CHRIST AND THE CHURCH.

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

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Mar. 8.—*Heroes of Missions.*—2 Cor. xi. 23-28. (Let each Endeavorer give an instance of missionary heroism.)

God's heroes have not been confined to one age, to one generation, to one nation, nor to one dispensation. Man knows but few of the many faithful ones of God. There are to-day among all peoples, heroes and heroines who are known only by the Lord. Thus it has been, and is, and ever shall be.

We are but living in the dawn of missionary effort. The church has but touched the fringe of the mighty garment of heathen darkness. While the children of God have been wrangling over old, useless, musty, confusing theological dogmas, untold millions of our fellow men have been living in gross darkness. The church is awakening. She is shaking herself free from the shackles of human traditions and foolish speculations, and is arousing herself to the stupendousness of her mighty mission. Christ's last commission was to preach the Gospel to all the nations of the earth.—Eighteen and one-half centuries have gone into the eternity of the past, and how little has been accomplished. Christian Endeavorers, arise in the puissance of the spirit of the living God and tell to every inhabitant of the globe, of Him so willing, so loving, so mighty to save. We must not think that all the heroes of missions are in the heathen lands. There are many in the home fields. B. L. Smith, corresponding secretary of the G. C. M. C., writes of men who are preaching in weak mission points, that have mortgaged their household effects, spent their little

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savings, etc., in order to preach Christ. We could mention the names of some in Ontario who are real heroes in missionary work. It is no sacrifice to give liberally, when you have an abundance left.

"Unoccupied mission territory to the extent of 4,000,000 square miles still exists in Central Africa, an area larger than the whole of Europe."

(Concluded on next page.)

"At a Sunday-school celebration at Hilo, a woman was seen weeping and wringing her hands. When asked the cause of her sorrow, she said: 'With my own hands I destroyed eight of my children. To-day not one of my descendants is alive. Oh, why did not the missionaries come sooner?'"

It is impossible, in the space at my disposal, to more than mention some noted missionary heroes. Every C. E. Society should have a missionary library. For forty cents a volume, I can furnish any C. E. or S. S. with the lives of such men as Carey, Williams, Livingstone, Chalmers, Moffat, Martin, Geddes, and many others. They should be in every home.

Mar. 15. —*Keeping our pledge in spirit and in letter.*—Matt. xxvi. 31-41.

We hear much about the letter and the spirit of the Gospel. What do we understand by such an expression? In connection with this there is much confusion. "A law of letter is based on external relations, and deals with the external and the visible. We do not mean to say that the Jewish law, which Paul styles emphatically, 'the letter' (2 Cor. iii. 6), had no spirit. It had. It was, as Paul says, 'spiritual' (Rom. vii. 14), but the people were 'carnal, sold under sin,' and its spiritual import was unknown to them. So far as it had authority over them, it was the authority of the letter, and could be no more than this. Men must themselves become spiritual, if they are to be the subjects of a spiritual law. The very letter of the new covenant is spirit. This letter of the new is the spiritual interpretation of the old covenant." If we, then, talk of the letter and the spirit of the Gospel, we are certain to be confused, for the Gospel itself is spirit—the law is letter.

This will enable us to understand the meaning of keeping the pledge in spirit and in letter. It would be an impossibility to keep all the pledge in letter only, for the very first sentence excludes everything that is not the direct result of trust in God—"trusting in the Lord Jesus Christ for strength, I promise Him."

Without this implicit, child-like confidence in our Saviour, we cannot keep the C. E. pledge, all attempts would be but mockery. Our trust in God grows stronger and becomes more Christlike.

We must remember, Christian Endeavorers, that it is no evidence of our spirituality to ignore or change or refuse to obey Christ's plain commandments.

Our trust in God is based on love. Jesus says, "If you love Me, keep My commandments."

All of the duties specified in the C. E. pledge—"doing His will," "reading the Bible every day," "prayer," "supporting the church," "attending the services of church," etc., are spiritual, and we keep the pledge in spirit when its letter is kept, "trusting in the Lord Jesus Christ."

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.

TORONTO, Cecil St.—Bro. Paul is doing some very acceptable preaching in Bro. Lhamon's absence. His field should be in the ministry. Last Sunday evening three young sisters were baptized. They had demanded baptism after study of the Scriptures, and had come to the decision independently of outside assistance. In view of their age and some other circumstances their action is remarkable, and furnishes another proof of the soundness of the New Testament teaching and position of the Disciples of Christ. COM.

HARWICH.—The last Lord's day in February the Disciples in Harwich held their anniversary meeting at the Creek. The meetings were well attended, several being present from Blenheim, Ridgeway and other points. It was a genuine pleasure to meet with these brethren and witness their earnestness and zeal. Bro. W. G. Charlton has his hands full in this field. The brethren speak in the highest terms of the work and worth of Bro. and Sister Charlton. There are four points where Bro. Charlton preaches to good audiences. The work being done here is but an illustration of what might be done in scores of other places if we had the preachers. We hope to have them after a little while. T. L. FOWLRR.

ST. THOMAS, Feb. 26.—One confession and six baptisms last night. Our little "domestic meeting" is growing to large proportions. Many are being turned away, unable to find standing room. Sixteen additions the last eight days. Our Student Volunteer Band was permanently organized yesterday, with Miss Ada Hicks, president, and Mr. Erwin Stafford, secretary.

W. D. CUNNINGHAM.

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Church Directory.

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ONTARIO.

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

Lord's Day Services:

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

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

GEO. MUNRO, Minister.

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

Services:

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

Wednesday, Prayer-meeting, 8 p. m. Friday, Teachers' Meeting, 8 p. m. All are cordially invited to these services.

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

Lord's Day Services.

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

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

LONDON.—Elizabeth Street Church.

Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. 4 p. m., Preaching Service.

Monday, 8 p. m., C. E. Prayer Meeting, Tuesday, 8 p. m., Teachers' Meeting, Thursday, 8 p. m., Prayer Meeting. Saturday, 2:30 p. m., Mission Band.

Seats Free. All Welcome.

GEO. FOWLER, Pastor,
Residence, 376 Lyle St.

GUELPH—Bridge Street Church.

Services.

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

Prayer-meeting, Wednesday, 8 p. m. Auxiliary, once each month.

J. B. YEAGER, Minister.
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Woman's Work.

THE WOMAN'S MISSIONARY SOCIETY.—President, Mrs. S. M. Brown, Wiarion. Corresponding Secretary, Miss L. V. Riach, 275 Marin street, Hamilton. Treas., Mrs. John Campbell, Erie Mills, St. Thomas.

This department is conducted by a committee, composed of Mrs. A. E. Trout, Owen Sound; Miss M. Oliphant, 365 King street, London; and Mrs. George Munro, North Barton Hall, Hamilton.

All contributions for the Woman's Missionary Society are to be sent to Miss L. V. Riach, Cor. Sec., 275 Maria St., Hamilton, Ont.

From a Far Country.

2 Kubo Machi, Otsuka,
Koishi Kawa Ku,
Tokio, Japan, Jan. 24, 1896.

TO THE ONT. AND MAR. PROV. C. W.
B. M.

DEAR SISTERS: Christmas has come and gone, with its sweet never-to-be-forgotten memories. The examinations, not only of the women of the Training School, but also of the girls, have passed, and we are busy now on the next term's work. I was particularly pleased with the papers, especially those of the women. They showed hard, conscientious work during the past term. The girls did much better than last term; only two had fair marks—the others exceptionally good—one of the little girls coming alongside one of the older girls in taking the highest number of marks.

Then, too, we marked this Christmas by forming a benevolent society, the girls giving up the Christmas entertainment in the house, so that the money to be so spent might go to buy food for the poor. Besides this, we all collected our old clothes, etc. (some of the children giving up their playthings), and for some days before Christmas making them over into coats, dresses and undergarments.

Then the policeman of the neighborhood was interviewed, and asked to give the names of the deserving poor in our immediate vicinity. He gladly consented, but a day or two later when the committee went to get the names he said it was a hopeless task. There were so many, he did not know where to begin, and advised them not to give to anybody, as it would be impossible to give to all. "For," said he, "if they gave to some, the others would feel jealous, and likely make it so unpleasant for them, that they might wish that they too had been overlooked. It would be better to wait, and as they met with poor families, to help them as they saw fit." This was rather cooling to the girls' enthusiasm, but, after due consideration, was thought the better plan. Those families that we knew and thought it best to help were seen to, and the remainder of the money and clothes left to do their mission of good at some future time.

One of the teachers in the house having taken scarlet fever frightened me a little on account of the girls, until her relatives, who are in good circumstances, took her to the hospital, where she is doing nicely, it being only a slight attack.

The Sunday-schools are about the same as usual, the one in the house becoming more steady in its attendance.

The woman's meeting in the school always has a good attendance, and they all seem so earnest in their attention to the lesson, but are slow to accept their Saviour, who has been waiting so patiently for them to come to Him.

After much trouble we at last rented the lot on which the old house where the charity school was held stood, and the new school is on its way to completion. The rent of the lot will be about \$2.50, which seems high, but we could do no better. I trust it will meet with your approval. Shall be able to tell you more about it in my next.

Hoping you will not cease to pray for us, and wishing you a happy, bright new year,

I am, yours lovingly,

MARY M. RIOCH.

Bible Scrapping.

Rev. Dr. David Gregg, in the sermon which he preached at the installation of Rev. T. De Witt Palmage at Washington, gave a body-blow to "grass-hopper exegesis." He said: "To be Biblical a minister must not only declare what he finds in the Bible, but he must declare it in its Bible connection. Bible facts wrongly placed and wrongly applied are wholly un-Biblical, and have no more power in binding conscience than a decree of the devil. They are repulsive to the soul, they are deceptive, they are erroneous. This is a truth that many preachers frequently overlook." Dr. Gregg is to be commended for his frankness.—*Congregationalist*.

From the Terrors of Dyspepsia.

Rev. L. E. Roy, St. Jovite P. O., "When I commenced using K. D. C., I had been suffering several years from dyspepsia; I tried several remedies which gave me little or no relief. I got relief almost as soon as I commenced the K. D. C., and now I am well and feel like a new man. I can highly recommend K. D. C. to sufferers from that terrible disease, Dyspepsia.

Not only is K. D. C. a prompt reliever, but it cures Indigestion. Try a free sample of K. D. C. and Pills. K. D. C. Co., Ltd., New Glasgow, N. S., and 127 State Street, Boston, Mass.

Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE DISCIPLE OF CHRIST, North Barton Hall, Hamilton, Ont.

To many thinking men and women the "institutional church" seems hardly, as yet, an established reality. Its purposes, scope, and management are not widely comprehended; and yet the movement is one of the most remarkable activities of the modern philanthropic and religious world. A number of great institutional churches, with all their educational and rescue agencies, may be found busily at work in the large cities of this country to-day, and the work of several will be described in *The Sunday School Times* by noted leaders in this field. In the issue of February 22, the Rev. John L. Scudder writes: "The keynote of institutional work is ministering to the entire man, and interesting yourself in every department of his being;" and he proceeds to tell how this is done at the Jersey City Tabernacle, in its five buildings teeming with busy workers, and planned to suit the special needs of the community. JOHN D. WATTLES & Co., Philadelphia, Pa.

R. H. Woodward Company, Baltimore, Md., announce a new book, "Story of Turkey and Armenia." This book will contain a full and graphic account of the recent Armenian massacres, which have aroused the civilized world. A number of articles have been written by men of international reputation for this book, and it will be beautifully illustrated with nearly one hundred engravings, and will be sold by subscription.

THE TREASURY OF RELIGIOUS THOUGHT for March comes with its usual full array of Homiletic and Christian attraction. Rev. Ross Taylor's articles on Africa, with the full illustration and vivid portrayal of the work of his great missionary father, hold, as they deserve, a foremost place. An Easter Service from Rev. G. B. F. Halleck brings before us in timely season the Empty Tomb and the Risen Christ. The sermons in this number, by Rev. Dr. Barton, of Boston, and Rev. Dr. Gregg, of Brooklyn, are of unusual ability and attractiveness. Prof. Small continues interestingly his historical account of Denominational Characteristics, Methodism forming the subject in this instalment. Prof. Hunt gives a thoughtful paper on Bryant, which is the opening chapter of a volume to appear next month on American Meditative Lyrics. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents.

E. B. TREAT, Publisher.
5 Cooper Union, New York

"WHAT AND WHY," a statement of the Faith held and taught by the Disciples of Christ, being a sermon delivered by W. D. Cunningham, Pastor Church of Christ, St. Thomas, Ont., Jan. 26, 1896. This sermon is a good indication of the aggressive work carried on by Bro. Cunningham in St. Thomas. We take space to quote and commend the closing paragraph: "One thing more we believe. We believe that no Christian can consistently teach, or practice, or encourage the teaching or practice of what he believes to be error. We believe that God's truth should not be sacrificed for earthly friendships or associations. Therefore we urge all Christians who find themselves associated with those who teach or practise anything contrary to God's word to sacrifice even dearest friendships and associations, and stand with us on God's word alone."

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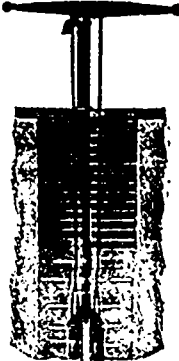
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A. McLEAN.

No. xix.—A Week in Tokyo.
(Continued.)

The next day we visited the Presbyterian college, and saw the President and several of the professors and some of the work. The buildings are spacious and suitable. In the Theological Department there are fifty students; in the Literary Department about the same number. There is no lack of schools in Tokyo. Nearly every society has felt that it must train its own workers, and must educate the young people connected with the churches. There are schools representing every variety of doctrine. In one of these, so it is said, there are no text books, only lectures and essays. The faculty is composed of Christians, Buddhists, Shintoists and Confucianists. All have the same object in view—search for truth wherever it may be found. The men connected with this school do not build churches, impose creeds, nor pay salaries to preachers, nor import foreign organizations, nor reproduce foreign cults. They wait for aid help along foreign effort, which is honestly directed toward gaining the highest truth and securing the best life in religion and morals. It is a poor way to search for truth to overlook Him who said, "I am the way, the truth and the life."

Most of Thursday was devoted to a conference with the missionaries. We had accounts from all as to the present condition of the work and the outlook. The work in the schools and the meetings for women and the work in the several chapels were reported. Plans for enlarging the work were discussed. The need of a school in which evangelists shall be trained was emphasized. The general feeling is that no college for scientific or literary training is needed, because the Japanese schools are excellent, and this work can be done in them more economically. In answer to a petition from the believers in Akita for a missionary family, Mrs. and Dr. Stevens volunteered to go to the north. They will be more than three hundred miles from Tokyo, and far removed from any Americans, but they go joyfully, because they feel that

the Lord's work there requires their presence and service.

That day we visited the Imperial Museum near by and saw many things relating to Japanese antiquities, art, manufactures, mineral and agricultural resources. We had a bird's eye view of Japan. In the park we saw the tree General Grant planted and some of the camels captured at Port Arthur.

The following day was devoted to a conference in the home of Miss Scott and Miss Hostetter. All the workers in Tokyo representing the Disciples of Christ were present. Mr. and Mrs. Madden reached the city the night before, and were on hand to be introduced to the workers and the work. After a brief address by President Guy E. S. Stevens read a paper on "Entering Upon the Work." He dwelt upon the need of a holy life and enlarged upon some missionary methods. It was a thoughtful paper. The discussion was lively and profitable. Prof. Axbill called attention to the use of such phrases as "our church," "our plea," and "our position." He prefers to speak of Christ's position and plea and church. Miss Scott read a paper on "Charity School Work." She gave an account of her own school, as she knows that better than any other. Her school is in one of the poorest parts of the city. Here are lepers and people with other terrible diseases; the blind and the lame; children clad and unclad, looking hungry and wretched. When the people get up in the morning, they carry off and pawn their bed for enough to buy food and drink. If they can earn enough in the day to redeem the bed, they have it to sleep on during the night. The boys called the workers "foreign fools" and "foreign cats." They threw stones into the houses and made noises about the place, or abused and teased the children coming out of the school. Buddhist priests circulated falsehoods about Christians. But the work grew and prospered. She has now over one hundred children. They are taught reading, writing, composition, geography, arithmetic, physiology and practical Christianity. The Bible is taught every morning, and Christian songs are taught once a week. A new spirit has crept over the valley. The policeman speaks of the children as quiet and orderly, whereas they had been the bane of his life. The teachers are known and respected.

C. E. Garst read a paper on "Industrial Work in Missions." Great care must be taken not to pauperize the people by doing too much for them. The better plan is to give them some work while in school, so that they

may pay their own way. At the creation every tree had its "seed in itself." So Christianity is intended to be self-propagating.

At the close I spoke about the work at home, and my impressions of what I had seen since reaching the field. We had a good day together. The workers in Japan are of one heart and one soul. They keep the unity of the Spirit in the bonds of peace.

On Saturday morning the Advisory Committee held a session for business. Later in the day we visited the Garst family. One of the many joys of this visit was a talk with Dr. Verbeck. He was born in Holland and educated in a Moravian school. After coming to America he entered Auburn Seminary. On his graduation he was sent to Japan. This was in 1859. He was one of the first four to enter Japan as soon as the doors were opened. He could not preach publicly, but, like Paul, he dwelt in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Kingdom of Jesus Christ. An old priest brought three young men to him. He said he was too old to begin the study of Christianity, but asked him to take his young friends and teach them. An old doctor came by night to talk and to get many books for friends in the country. Dr. Verbeck baptized the second convert in Japan. He told us about it. The first convert died a few hours after his baptism. The commander of an army found a copy of the New Testament in Nagasaki Bay. Through an interpreter he learned that it was a good book, and that he could get a copy in Chinese in Shanghai. Being ordered to return home, he kept up the study of the Bible and got four others to join him. He sent to Dr. Verbeck and asked him if he would give him instruction in this book. Once a week he sent a trusty messenger to Nagasaki with an account of his progress and with a request to explain some difficult passages. He sent because he could not leave home himself. This went on for over two years. One day the commander appeared before his teacher and asked for baptism. After due examination he was baptized. Then he told of the New Testament that he had found twelve years before. The baptism was private. The commander was ready to die for the faith, but if it was known that he was a Christian, his whole family would have been exterminated. At that time Christianity was "the vile doctrine," and its acceptance was a capital crime. This man kept his faith till the last. Every day he took his family into a

private room and read and expounded the Scriptures. Fourteen years later a daughter and a female servant sought baptism.

Dr. Verbeck had much to do with education in Japan. Two young men came to him to study the English Bible. About a year after they returned bringing two sucking pigs as a thank-offering for his teaching. They had been examined that morning and had carried off the highest prizes. The success of these young men led the Government officials to seek Dr. Verbeck's services in an English school to be opened at Nagasaki. Afterward he was invited to Tokyo. Here he became the adviser of the Government in all matters pertaining to education and in other matters as well. He was principal of a school that had over a thousand scholars. This school is now part of the Imperial University. His influence for good has been immeasurable. Several years ago he severed his connection with the school and returned to his work as an evangelist. He is in great demand as a preacher and lecturer. He is called for in all parts of the Empire. One of his greatest works was his share in translating the Scriptures into Japanese.

Dr. Verbeck is a hale and joyous old man, and a fine specimen of the Christian gentleman. He is as young in spirit and as full of fun as a boy. He has seen the Empire opened, and has seen the day when 40,000 souls confess that Jesus Christ is Lord of all. In recognition of his great services to the nation, the Government has granted him and his family a special passport, giving them the right to trade, sojourn and reside in any part of the Empire.

Dr. Verbeck's life is an illustration of the words, "Always abounding in the work of the Lord." To meet such a man and to hear him talk makes one feel proud of his race.

At the request of the General Secretary, I delivered an address before the Young Men's Christian Association. There were over three hundred present. In that audience there were more brains and more promise than in all the priests and worshipers I had seen in the temples. Most of them could understand English. For the sake of those who could not, the Secretary interpreted for me after I had finished. All our own workers were present. The association has a fine building. It cost \$30,000 silver. Most of the money came from America. A number of eminent men, among them the Chief Justice of Japan, are among the directors.

It was a busy and happy week. I

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saw all the charity schools, and some of the work in the meetings for women. I met the Christians for conference and visited the workers in their own homes. As scarcely any two live within five miles of each other, this took time. There were many callers at the home where I was entertained. They came early and late. Sometimes there was no leisure; no, not so much as to eat. I think I saw and heard about every side of the work. The week closed with a service of song and thanksgiving to God for his loving kindness.

On a Bicycle Tour.

A CLERGYMAN'S EXPERIENCE WITH LONG, HARD RIDING.

Has Travelled Fully 3,000 Miles On His Wheel—He Makes Some Reflections on the Benefits of the Sport, and Tells of the Dangers.

From the Utica, N. Y., Press.

The Rev. Wm. P. F. Ferguson, Presbyterian Minister at Whitesboro, whose picture we give below, will not be unfamiliar by sight to many readers. A young man, he has still had an extended experience as foreign missionary, teacher, editor, lecturer and pastor, that has given him a wide acquaintance in many parts of the country.

In an interview, a few days ago, he said:

"In the early summer of '94 I went upon a tour-through a part of Ontario on my wheel. My route was from Utica to Cape Vincent, thence by steamer to Kingston, and from there along the north shore of the lake to Toronto and around to Niagara Falls. I arrived at Cape Vincent at five o'clock, having ridden against a strong head wind all day.



"After a delightful sail through the Thousand Islands, I stepped on shore in that quaint old city of Kingston. A shower had fallen, and the streets were damp, so that wisdom would have dic-

tated that I, leg-weary as I was, should have kept in doors, but so anxious was I to see the old city that I spent the whole evening in the streets.

"Five o'clock the next morning brought a very unwelcome discovery. I was lame in both ankles and knees. The head wind and the damp streets had proved an unfortunate combination. I gave, however, little thought to it, supposing it would wear off in a few hours, and the first flush of sunlight saw me speeding out the splendid road that leads toward Napanee.

"Night overtook me at a little village near Port Hope, but found me still lame. I rested the next day, and the next, but it was too late; the mischief was done. I rode a good many miles during the rest of the season, but never a day and seldom a mile without pain.

"The winter came and I put away my wheel, saying, 'Now I will get well,' but to my disappointment I grew worse. Some days my knees almost forbade walking and my ankles would not permit me to wear shoes. At times I suffered severe pain, so severe as to make study a practical impossibility, yet it must be understood that I concealed the condition of affairs as far as possible.

"From being local the trouble began to spread slightly and my anxiety increased. I consulted two physicians and followed their excellent advice, but without result. So the winter passed. One day in March I happened to take in my hand a newspaper in which a good deal of space was taken by an article in relation to Dr. Williams' Pink Pills. I did not at that time know what they were supposed to cure. I should have paid no attention to the article had I not caught the name of a lady whom I knew. Reading, I found that she had been greatly benefited by the use of Pink Pills, and knowing her as I did I had no doubt of the truth of the statement that she had authorized.

"The first box was not gone before I saw a change, and the third had not been finished before all signs of my rheumatic troubles were gone to stay.

"I say 'gone to stay,' for though there has been every opportunity for a return of the trouble, I have not felt the first twinge of it. I have wheeled thousands of miles and never before with so little discomfort. I have had some of the most severe tests of strength and endurance, and have come through them without an ache. For example, one afternoon I rode seventy miles, preached that night and made fifty miles of the hardest kind of road before noon the next day. Another instance was a 'Century run,' the last forty miles

of which were made in a downpour of rain, through mud and slush.

"You should think I would recommend them to others? Well, I have, and have had the pleasure of seeing very good results in a number of instances. Yes, I should feel that I was neglecting a duty if I failed to suggest Pink Pills to any friend whom I knew to be suffering from rheumatism.

"No, that is not the only disease they cure. I personally know of a number of cures from other troubles, but I have needed them only for that, though it would be but fair to add that my general health has been better this summer than ever before in my life."

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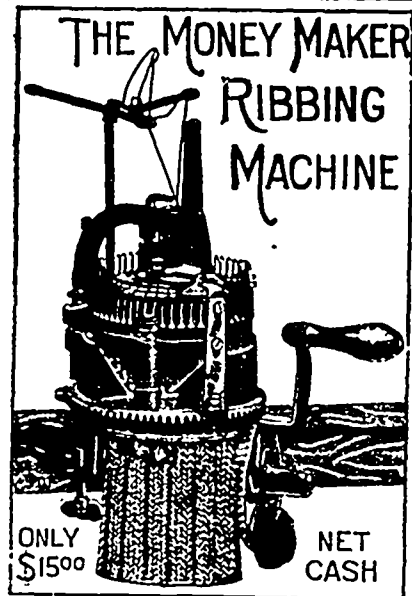
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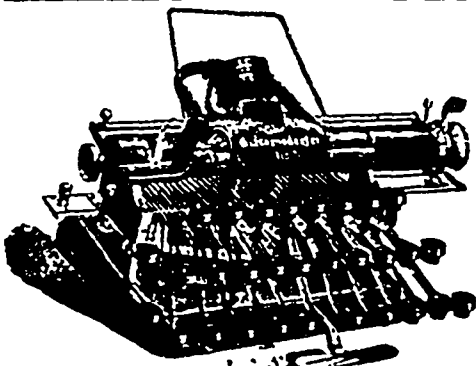
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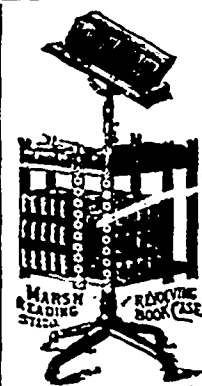
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