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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 Chr.

VOL. X., No. 3. HAMILTON, JUNE 1. 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.

Patriots, philanthropists and Christians must not forget that strong influences are at work to establish compulsory military drill in our public schools. It would be a thousand times better to teach our boys the use of tools of industry than the tools of destruction and death. We could hardly conceive of a greater national calamity than this proposed innovation of military drill. It would brutalize us beyond measure. It concerns us in all our highest interests more vitally than tariffs or currencies, and yet it is safe to say that but few citizens give the matter any serious attention. Fathers and mothers, have you thought of the far-reaching consequences of the introduction of militarism among the boys of the nation? Better that the public schools should be abolished than prostituted to such ends. Yet, nothing but the most vigilant and determined opposition of Christian parents will prevent this.—*Christian Standard.*

True, every word, and as true in Canada as in the States; and how much more evil it is that the churches should be "prostituted to such ends" than the Boys' Brigade has no affinity to the Gospel.

We have received from that excellent society, The Prisoners' Aid Association of Canada, a copy of a pamphlet with the title, "County Paupers and County Houses of Industry." The nature and object of this publication may be gathered from the following quotation:

WHAT THE INSPECTOR SAYS.—"It is a disgrace to the people of this Province to allow their aged poor, who have committed no crime against the laws of the land, to be incarcerated within prison walls, clothed in the distinguishing garb of prison criminals. In most cases these people have lived honest and respectable lives, and, perhaps, have reared and educated large families, but from circumstances over which they had no control, have lost children, property and health. It is inhuman, un-Christian, and unpatriotic, and should be prevented by most stringent legislation, if not immediately remedied by the authorities of the various countries."—*Inspector of Prisons for Ontario, Report of 1891.*

We entirely sympathize with the purposes of the pamphlet, and would heartily commend them to our readers.

If all the people of Manitoba were Christians, and all Christians were united, and if all public school teachers were devout Christians, then it would be possible to have religious exercises and Bible readings in the schools which would suit the whole body of Christians, and it might also be well to have them. Now, when so many citizens are not Christians, and when those who profess to be Christians are divided into so many rival camps, the only just and reasonable course for the state to pursue is to make the schools, let us repeat, non-sectarian, secular, truly public.

We do not wish to discuss the school question, *ad nauseam*, but at the risk of going over ground formerly covered in these columns, we beg to say, that we confess to a feeling of weariness, and even disgust, when we hear or read of preachers and other well-meaning religious people clamoring for religious instruction in the public schools, as though there were no other agencies for the doing of that work in the country. It is one of our most ardent desires that the youth of Canada should be instructed in the Bible—the Word of God. If the preachers would give up the sermonizing habit and cultivate expository preaching, and would organize classes—normal classes—for thorough study of the Bible, and would further see to it, so far as possible, that Sunday school teachers have some knowledge

of the Bible, and some capacity for teaching, there would be a great advance in Scriptural knowledge, and little, if any, disposition to throw that burden upon the already over-burdened public school teachers. And, finally, for the present, let us say, we have much respect for true Bible knowledge, that we are entirely unwilling that the teaching of the Word of God should be in the hands of the undevout, the ignorant, the incapable or the perfunctory.

At this writing Messrs. Greenway and Sifton are in Ottawa, as it is reported, on the invitation of Lord Aberdeen to have a conference on the school question. There are suggestions of a compromise on the lines of the Remedial Order. The article we give in this number from the *North-west Baptist* indicates the line on which we think the Manitoba Government should move; that is, make the public schools non-sectarian, not only theory but in fact, in other words, make them secular, which, once more let us say, is not to make them Godless. In the present circumstances of the country, it is absolutely impossible to arrange any system of religious exercises, or even of Bible readings, that will be agreeable to all citizens. Therefore, there should be neither religious exercises nor Bible readings in the public schools.

The report of the Prohibition Commission at last published is about what might have been expected. There were four anti-prohibitionists on the Commission, who reported adversely to prohibition. There was one prohibitionist on the Commission, who reported in favor of prohibition. The sympathies of the Government may be judged from the composition of the Commission. It is a constant wonder to us how the prohibitionists of Canada, who are certainly more than one-fifth of the population, tamely submit to such unfair treatment. The fact is, that the Government knows that the temperance people will stand a great deal more fooling than the liquor party will. In our humble opinion it is about time that this country had decided whether we are going to have pro-

hibition during the life of this generation. We believe that, by a very substantial majority, the Canadian people are now in favor of prohibition. That majority would press for the immediate enactment of a prohibitory liquor law. Otherwise, quit talking prohibition for the next ten years, say. As things have themselves, our friends the enemy have much occasion to say: These prohibitionists are not in earnest.

We have read with some care the address of the Pope to the English people, and we are free to say that it is as we expressed ourselves some time ago. It strikes us as a bid for advanced Ritualists in the Church of England. The Pope sees that they are headed his way, and he possibly thinks that they might as well go right over without further delay. We would not be surprised to hear that High Church men are pleased with the Pope's address. But any Englishman who has any knowledge of and sympathy with the Reformation will spurn it as an unholy and insulting thing. The Pope says, that in the Reformation, England "received a grievous wound." He proceeds on the assumption that the Roman Catholic Church is certainly and altogether right. He talks about the invocation of saints, the prayer to the Virgin Mary, which practices Protestants of even small intelligence know to be unscriptural, anti-scriptural and blasphemous. He promises certain indulgences to those who will recite a prayer which he appends to the letter, and altogether our conclusion is that none but Protestants who have never known or have entirely forgotten, if they ever knew, the meaning of the Reformation of the sixteenth century, can be other than amusingly indignant that the old man of the Vatican would for a moment suppose that such an appeal to Englishmen would affect other than those who are already saturated with popish practices and on the highway to Rome. One effect of the letter should be a revival of good sound Gospel preaching. Let the errors of Rome be clearly pointed out to the rising generation.

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

Contributions.

The Castaway.

"Lest by any means, when I have preached to others, I myself should be a cast-away."

PETER ANDERSON.

Have to the ship, no sail of ours
Again shall court the breeze,
While he who rescued half the crew
Sinks in the sullen seas.
It fitter were that half the rest
Should in mid-ocean drown,
Than that our bravest and our best
Should thus, at last, go down.

He was the bravest mariner
That ever trod a deck;
The tenderest soul who ever saved
The ruined from a wreck.
It surely was some godlike vice
To virtue half akin,
That in a moment's thoughtlessness
Became a thing of sin.

O Master! must we leave him there,
Without the ark that saves—
He who has saved so many souls
From the relentless waves—
He who was ever brave and strong,
And still so good and kind?
To leave him thus for such a wrong
Leaves half our lives behind.

From thenceforth, sail what seas we
might,
To reach whatever marts,
We would be freighted, day and night,
With burdened, breaking hearts.

O Captain! that great loving heart
Must still be kind and true;
Despite some wave of passion wild,
Be loyal still to you.
He who could wish himself accursed
That others he might save,
Is not the man to leave, at last,
To the un pitying wave.

Heave to the ship: it shall not be;
Let every lifeboat down
There shone no purer gem than he
In all the Master's crown.
Throw out the life lines, every one—
Speak peace to this dark sea,
Dear Master, as thou once hast done
To that of Galilee.

Thou still art mighty as before,
And merciful to save,
O give the strength to walk, once more,
Upon the faithless wave.
As kindly lead as thou didst then
That sinking soul to thee,
Till glad hearts welcome back again
The saved one from the sea.

Tell It To Jesus.

ANNA D. BRADLEY.

I have often tried to picture to my fancy that scene where the weary Christ lay asleep within the storm tossed boat. So worn was He, that He did not hear the wild dashing of the rain. All oblivious was He to the splashing spray, that beat upon His upturned brow. So tired was He that

the vivid lightning could not break His slumbers, nor could the angry crash of thunder cause him to awake. Even the sinking boat could not disturb Him, because He was so weary.

Sometimes, oh brother, sister, you and I do grow so weary, too weary for any other toil to be added to our portion, too weary to do anything except to lie down to rest. When I am weary, then this picture of the exhausted Christ grows very precious to me. It draws me very near my Saviour's side, for I can feel the comradeship of sympathy. Then it is very easy for me to believe that He is touched with the feeling for my infirmities, because then I know He understands.

But here is the sweetest part of the story for me:

The disciples, who had vainly tried to stem the current of the raging storm, now grow affrighted, and cry out to the sleeping Christ, "Lord save, or we perish." And He, who was too weary to hear the wildest voice of the angry elements, is awake and eager to aid at the very first cry of distress from those whom He loves.

Ah, the rich draughts of comfort to be drawn from this precious picture! I know that no danger can threaten me, but it will bring closer to me the sacred shield of my Saviour's guarding love. I know that evil cannot come to me, because He is watching all my steps. My faintest cry is heard by an ear ever open to hear the feeblest petition my heart can frame. And, whether the storms are wildly raging or whether the sky is bright with stars of promise, still always Jesus hears, still always understands, and always He will shield and save. Remembering this, I gladly join in the Psalmist's song of triumph, and shout with joy, "I fear no evil, for Thou art with me." How can I fear evil when He is so near? Of whom need I be afraid, since He is my shield.

Another precious thought is that whenever I know anxious fear, it is my privilege to cry unto Him. At the first hint of danger, I call to Him, who will always hear and who will always comfort give. I am weary of my journey. I whisper of my weariness to Him, and He answers, "Come unto me, all ye who are weary and heavy laden, and I will give you rest." I am tired from carrying the burdens that weight so heavily my aching shoulders. I cry aloud to Jesus, and the answer quickly comes, "Cast thy burden on the Lord, and He shall sustain thee." I feel that I must journey on, but the many winding paths confuse me, and soon I have lost my way. But

Jesus hears my earliest cry, and calls to me, "I am the way, child, follow me."

How precious is the love of Jesus! It comforts us in sorrow; it guides us in darkness; it shields us in danger; it saves us in death; and it holds us through all eternity. Wonderful love! And yet we, who have tasted of its sweetness, can often turn away to drink from the poisoned cup which Satan presses to our lips. No wonder the world is so slow to be won to a knowledge of how precious is this saving, redeeming, transforming love, when those who have feasted upon it so often turn away to enjoy the pleasures of sin for a season.

But am I right? Is it those who have "feasted" upon the love of Jesus who ever grow weary of it. I cannot believe it. I cannot believe that one who had really "feasted" at this sumptuous table could ever be content with partaking of meaner food. I verily believe that it is only the disciple who has been following Jesus "afar off" who can ever be tempted to turn aside from following Him at all. To the soul to whom Christ is "all and in all," nothing but Christ will ever suffice. Yet, even if it should be possible for the one who had leaned his head upon the sacred breast, to ever wander, still the empty mockery of all other joys would weary him, and, very soon, he would cry aloud, "Master, save, or I perish." And Jesus, with a meaning, which only the penitent heart of the returned prodigal could properly translate, would whisper, as He rebuked the angry waves of discontent, "Why are ye fearful, oh, ye of little faith?"

Selections.

A Last Word on the School Question.

It seems necessary that we should have another word on this burning subject. *The Northwest Review*, the Catholic organ, congratulates us rather too freely on our article in the last issue of the *Northwest Baptist*. It must never be forgotten that Baptists have no use for separate schools, except such as are maintained wholly by the body, or bodies, in whose interests they are being conducted, and in such a way that national schools will not be impaired. For this reason we oppose the present School Act, because, in our judgment, it provides for separate schools while it professes to establish a purely national system.

It is being vigorously denied by many that our present public schools are sectarian, and in support of this are

quoted the words of the Privy Council, "The Legislature has declared in so many words that the public schools shall be entirely unsectarian, and that principle is carried out throughout the Act." It is quite true that the Act so declares, but it has to be asked, and honestly answered, What construction has the Advisory Board put upon this section of the Act? If, as the clause runs, "The public schools shall be entirely non-sectarian," why should provision be made for districts where Protestant or Catholic trustees are in the majority? A choice is given by the Advisory Board to Boards of Trustees between the Protestant and Catholic versions of the Scripture. If that does not constitute a sectarian differentiation in the so-called public schools of Manitoba, we know nothing about the subject we are dealing with. It is quite true that it is in the power of Trustees to make a school secular and truly national; but it is also in the power of the Trustees, by the decision of the Advisory Board which administers the Act in this respect to make the school *Protestant or Catholic*, to the oppression of the minority, be it Catholic or Protestant. That liberty is given to parents to withdraw their children when religious exercises begin is the most heinous farce perpetrated in the name of liberty, and containing possibilities of torture to a child's sensitive mind which the darkest days of persecution cannot outrival.

Manitoba cannot revert to the condition of things existing prior to 1890. The twenty years between 1870 and 1890 made it abundantly clear to everyone who loved the Province and had any hope for its future, that if Manitoba were to continue under a school system which was born of a rebellion in which French and Metis—vassals of Rome—had the temporary advantage of numbers to enforce their claims, we were out of the race of nations and even provinces, and must be content with taking a back seat and henceforth be regarded as a back number in the issues of civilization. Imagine Manitoba content with such a lot! Imagine Manitoba yielding to any human power in side or outside of her territory which might be foolish enough to suppose it could thus tie us down.

Nothing satisfactory can be born of the present situation. Politics with a vengeance have got a grip on the question. It matters not how the Dominion Cabinet decides; nothing can be settled thereby. If the intention of the constitutional clause, providing for a reference to the Governor-General-in-

Council, was to constitute the Cabinet a judicial body to weigh the pros and cons of a cause and give even-handed justice, it strikes us that the conceivers of such an idea and the framers of such a clause must have been perpetrating a gloomy joke on fallen human nature, especially such as has been on exhibition for the last few years among our politicians. The Cabinet must be expected to decide politically. The justice of the case may come in, but not necessarily. If to do justice serves the purpose *politically*, then justice no doubt will be done, if politicians have clear-headedness enough to see that justice does so serve them.

One would think Catholics have had quite enough of politics. It is in their blood, born and bred, to meddle with and try to manipulate politics. Nation after nation has had to hit them over the fingers, and some have hit them over the head, but still they persist. Archbishop Tache's experience might serve them as an example for profitable reflection. He made bargain after bargain with the politicians of his day. His long spoon was in almost every dish. But every time he was fooled. The Catholics claim that he died of a broken heart. No wonder. There will be more hearts broken if Catholics will not keep out of politics. We have no objection to Catholics as Canadian citizens having their rightful share in civil matters, but when as Catholics they try to run the machine, we have no pity on them if the machine gets the better of them.

What should be done? Justice, if the heavens fall. The State must cut off all occasion of complaint by any law abiding citizen that his religious or non-religious belief is being interfered with. When the State assumes to have a religion and proceeds to teach it, even in its most rudimentary principles, it assumes authority in a sphere where every self-respecting man ought to treat it as a usurper. "Godless Schools" is cried back at us. We answer that it is "the form of godliness without the power" which has been the bane of all States claiming to have a state religion, in the shape either of a state church or religion in its schools.—*North-west Baptist.*

Rudy's Pile Suppository

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

The Purpose of the Ministry.

The ideal ministry, while excluding the priestly conception, combines the other two elements, the evangelistic and the pastoral. It is the divinely-appointed function of a gospel ministry to make converts by preaching the gospel, and to educate them in the divine art of holy living by teaching and enforcing the principles of the Christian life.

Neither the preacher nor the church should ever lose sight of their evangelistic mission. It is the peculiar business of the church to serve men and to make them better, and every agency in it should be employed in the divine work of making Christians. I have sometimes been afraid that the modern development of the professional revivalist and the special evangelist would tend to overshadow and weaken the evangelistic work of the church under its regular ministry. The protracted meeting system has had its place in the growth of our movement, and still has, but the time should not be far distant when our best churches will be able, except at rare intervals and peculiar circumstances, to dispense with this agency and be able to increase their membership by normal and regular growth, instead of periodic spurts to save sinners. It should be our ambition to see the churches attain the condition of spiritual life and power, and the passion for souls, that will secure to them a perpetual, instead of an annual protracted meeting, that will enable us to substitute for a revival extending over three or four Sundays an evangelistic effort that will cover fifty-two Sundays in the year. Some of the most successful of our soul-winning churches have this kind of protracted meeting. If we expend all our fire in one month, we are in danger of having nothing but hard cinders and cold ashes left for the other eleven! We should make continuous and unceasing, not periodic and spasmodic, efforts to save men from their sins.

Besides, the regular, educative, every Sunday effort makes better Christians on an average, and more of them in the long run. There are some advantages in special seasons of enthusiasm, but the danger is that reaction and the falling of the mercury below the freezing point will undo all the good that has been accomplished. According to the estimate of a Methodist Bishop, eighty per cent. of revival converts backslide before the end of the probationary period of six months. Only 20 per cent. hold out and become regular members of the church. It is a fact of experience, on the other hand, that in every

one hundred persons who come to Christ under the regular ministrations of the church, 75 per cent. remain faithful, and only 25 per cent. are lost. These eloquent facts should admonish us to be exceedingly careful in the general and permanent adoption of a method of evangelization that gives tacit encouragement to people to wait for a protracted meeting to obey the Saviour and join the church.—J. J. H., in *Christian Evangelist.*

United States Religious Statistics.

The whole Christian world is indebted to the *New York Independent* for its carefully prepared annual statistics of religious bodies of the United States. This year, its statistics include not only the United States, but also all other countries. However, our interest at present is in the statistics relating to religious bodies in the States. Doubtless, our readers will be glad to know some of the facts concerning a few of the leading churches of that country. The number of communicants for 1894 is stated to be as follows: Methodists (all kinds), 4,941,529; Baptists (all kinds), 3,785,740; Presbyterians, 1,416,304; Lutherans, 1,309,134; Disciples of Christ, 871,017; Protestant Episcopal, 591,317; Congregationalists, 580,000. It is interesting to notice the increase of these respective bodies for the past four years. The Methodists have increased 352,245; the Baptists, 67,771; the Presbyterians, 137,872; the Lutherans, 78,062; the Disciples, 229,966; the Protestant Episcopal, 60,255; the Congregationalists, 67,229. It will be seen by this that the Disciples show the highest rate per cent. of increase for the four years, the actual number of communicants added in that time amounting to nearly one third of their number four years ago. It is certainly a striking commentary on these statistics that there are thirteen different kinds of Baptists, seventeen different kinds of Methodists, eighteen different kinds of Lutherans, and twelve different kinds of Presbyterians given. Surely there is room in the families for earnest work in behalf of Christian union. The grand total of all communicants amounts to 22,974,529, though this includes Roman Catholics and Jews, who number 7,619,939. The grand total increase for four years amounts to 2,356,222. This does not look as though religion is "played out" in the United States, whatever may be the case with respect to other countries. It is, however, a curiously significant fact that the body which is making the most

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Miss Hannah Wyatt
Toronto, Ont.

"Four years ago while in the old country (England), my daughter Hannah was sent away from the hospital, in a very low condition with consumption of the lungs and bowels, and weak action of the heart. The trip across the water to this country seemed to make her feel better for a while. Then she began to get worse, and for 14 weeks she was unable to get off the bed. She grew worse for five months and lost the use of her limbs and lower part of body, and if she sat up in bed had to be propped up with pillows. Physicians

Said She Was Past All Help and wanted me to send her to the 'Home for Incurables.' But I said as long as I could hold my hand up she should not go. We then began

Hood's Sarsaparilla Cures

to give her Hood's Sarsaparilla. She is getting strong, walks around, is out doors every day, has no trouble with her throat and no cough, and her heart seems to be all right again. She has a first class appetite. We regard her cure as nothing short of a miracle." W. WYATT, 89 Malton Street, Parkdale, Toronto, Ontario.

Hood's Pills are purely vegetable and perfectly harmless. Sold by all druggists. 25c.

rapid progress in the States is the one which is pleading most earnestly for a return to New Testament Christianity.—*Christian Commonwealth.*

You Don't Have to Swear Off
Says the *St. Louis Journal of Agriculture* in an editorial about No-To-Bac, the famous tobacco habit cure. "We know of many cases cured by No-To-Bac. One, a prominent St. Louis architect, smoked and chewed for twenty years. Two boxes cured him so that even the smell of tobacco makes him sick." No-To-Bac sold and guaranteed; no cure, no pay. Book free. Sterling Remedy Co., 374 St. Paul St., Montreal.

FREEHOLD LOAN & SAVINGS COMPANY.

DIVIDEND NO. 71.

Notice is hereby given that a dividend of FOUR per cent. on the capital stock of the company has been declared for the current half year, payable on and after the first day of June next, at the office of the company, corner of Victoria and Adelaide Streets, Toronto. The transfer books will be closed from the 17th to the 31st May, inclusive.

Notice is hereby given that the general annual meeting of the company will be held at 2 p. m. Tuesday, June the 4th, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.

By order of the Board.

S. C. WOOD, Managing Director.

TORONTO, April 17th, 1895.

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.

The Boston International C. E. Convention.

JULY 10-15, 1895.

The Boston Endeavors are preparing for 50,000 delegates. The Provisional Programme is issued. Arrangements are made for three large meetings to be carried on at once. Canada is well represented on the programme, and the Disciples seem to be amply recognized this time. We have heard complaints in previous years. No doubt it will be a wonderful gathering. There is not space to give here full particulars regarding transportation and hotels, but Ontario people seeking information should write to C. J. Atkinson, 32 Church street, Toronto.

Exception has been taken to the "Historic Pilgrimages" to Bunker Hill, Washington Elm, etc., as savoring of Yankee spread-eagleism, and therefore offensive to British subjects. Perhaps it would be as well to leave them out; but one thing may be depended on—there is no intention on the part of the managers to insult Canadians. Dr. Clark himself is a Canadian by birth. We would not recommend anyone to stay from Boston because of the "Historic Pilgrimages." The British were not whipped at Bunker Hill anyway.

Pan-American Congress of Religion and Education.

We take pleasure in extending to yourself and friends an invitation to be present at the Pan-American Congress of Religion and Education, to be held at Toronto, July 18 to 25, 1895, and participate in its deliberations. Many of the most prominent educators, clergymen, philanthropists and statesmen of all the Americas and all the religious denominations will meet to deliberate on the great social, economic and moral problems pertaining to the welfare of human society. It will be a great international meeting.

Railways have granted a reduced rate of half fare for the round trip, tickets to be good to return to Sept. 1st, 1895.

S. SHERIN, Secretary,
Rossin House, Toronto, Can.
SAMUEL G. SMITH, President,
St. Paul, Minn.

That tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla.

Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice in review in this department must be addressed to the Editor of THE DISCIPLE OF CHRIST, 85 Wellington Street North, Hamilton, Ont.

MISSIONARY ADDRESSES.—I ask the privilege of saying a word in the columns of the DISCIPLE, in praise of the book (just from the press) entitled, "Missionary Addresses," by the Secretary of our Foreign Society, A. McLean. It is a delightful book. It has the author's vigor of style and mastery of facts. It has the five values that belong to all genuinely missionary literature. These values are geographical, biographical, historical, evangelistic, and inspirational. The book ought to have a wide circulation in Canada. It occurs to me just here to say that the author is a Canadian, in whose high service to our great cause we all have such pleasure. The press work is very attractive. The plates are perfection, giving us the pictures of seventy or more of our missionary workers. It ought to be in many homes, in every Sunday-school library, and on every preacher's table.

Toronto, May 17, '95. W. J. LHAMON.

A HISTORY OF THE DISCIPLES OF CHRIST. by B. B. Tyler. The Christian Literature Co., publishers, New York. 167 pp. Price, \$1.

This book is printed on good paper, and is well bound. We have often wished that some one would write such a book as this. When one is asked for a historical sketch of the Disciples, he can hardly put the memoirs of Campbell and Errett into the enquirer's hands. Bro. Tyler's book strikes us as being a very satisfactory book. We can scarcely conceive how he could have occupied the 167 pages to better advantage considering the end in view. Those who are Disciples, and those who are not, will find this history exceedingly interesting. It would be well if it were extensively read by this generation of Disciples. The complaint is general that the young Disciples do not know the history, and do not understand the genius and principles of the grand movement in favor of Christian union inaugurated by Campbell and Stone. So far as the complaint is well founded, it is lamentable. We would strongly recommend our young brethren and sisters to become possessed of Bro. Tyler's History, and give it a careful reading.

PATENTS

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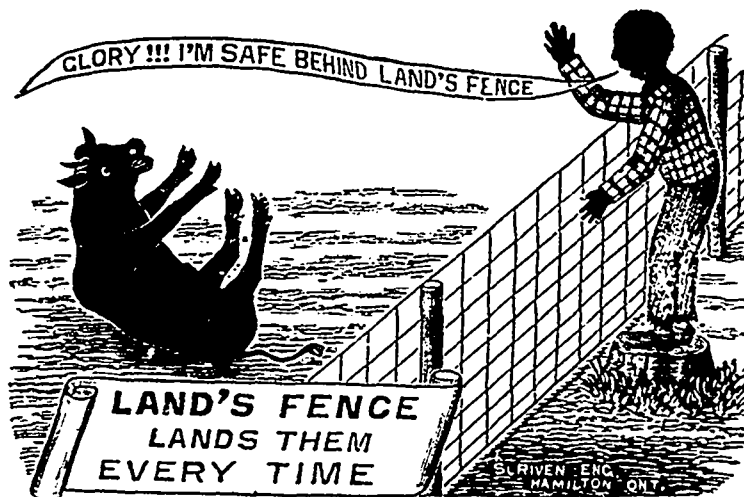
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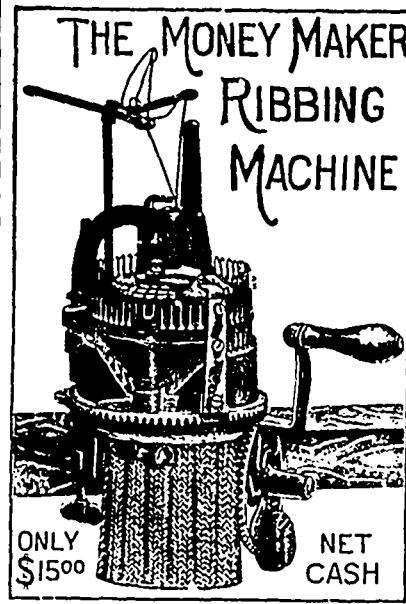
At Atlantic, Iowa, on May 7, C. M. Ailor, alias "Crip." Ailor, was convicted of deceiving the people by selling a worthless compound, which he represented to be Hood's Sarsaparilla, and was sentenced by Judge Macy to to one year at hard labor in the Iowa State Penitentiary. Ailor's methods were those of a traveling fakir. He has been traveling through Missouri, Nebraska and Iowa, making stands of a day or more in each town, and representing himself as an agent under salary from C. I. Hood & Co., and selling his concoction at one dollar or fifty cents per bottle, giving with each sale various other worthless articles. Citizens of Griswold, Iowa, became suspicious and ascertaining from a druggist that Ailor's compound was not Hood's Sarsaparilla, but merely colored water, had him arrested. Three indictments were found against him, the jury convicted him after only thirty minutes deliberation, and he was sentenced as above. This incident suggests the wisdom of purchasing medicines only of reputable dealers whom you know. Hood's Sarsaparilla is never sold by peddlers, and such offering it should be at once reported to the authorities, or to C. I. Hood & Co., Lowell, Mass.—*Lowell Morning Citizen.*

DR. W. HAMMOND—A WARNING.—It will be remembered that a person known as Wm. Hammond, or Dr. Wm. Hammond, was in these colonies a few years ago, more especially in Victoria and New Zealand. He took an active part as a preacher amongst us. He came from England at that time. After leaving these colonies information reached us that he was accused of being, as one newspaper says, "A dead beat, an abortionist, bigamist, confidence man, an alleged incendiary, etc., etc." We heard of this and other matters connected with him some time ago. We then wrote to the police in America about him, sending a photo of the man, to see whether it was really the same man that was alluded to. The following is an extract of the reply received from the Inspector of Police:—"The picture you sent is undoubtedly the same Rev. Wm. Hammond that has figured in the courts in this country (U. S. A.), as you will no doubt see by the picture I enclose, which is a copy of the one we have in our gallery, and was taken when he was arrested in this city (Boston) by Inspector Richardson. He is known all over America as a notorious confi-

dence man." The photo that was sent us has been fully identified as being the same Wm. Hammond that we unfortunately had with us for a time. On the back of the photo the following description of him is given by the police: Rev. Wm. Hammond, confidence man, 40 years, 5 ft. 11 in., 160 lbs., light hair, blue eyes, light complexion, belongs to Franklin Falls, N. H. Arrested in Boston on April 1st, 1886, by Inspector Richardson, for larceny of money in Franklin Falls, N. H." I am directed by the Victoria Executive and Missionary Committees to send notice of the character of this man to some of our American, English, Canadian and Australian papers, which I now do, so that churches throughout the world may be warned about him.—M. McLELLAN, Conference Secretary, 251 Swanston street, Melbourne, Australia.

Hon. Ira J. Chase, ex-governor of Indiana, died in Lubec, Maine, on the evening of May 11, of erysipelas. He went to Lubec about two months ago to engage in evangelistic work, but soon became too ill to appear in the pulpit, grew gradually worse, and the evening of May 11, died as we have stated. He was born in Monroe county, New York, forty-nine years ago. His parents moved to Chicago, while he was yet a boy. At the beginning of the war he was engaged in school teaching. He enlisted in the Union army, and served two years and four months in the Nineteenth Illinois Infantry. After the war he entered the Christian ministry, in which he soon distinguished himself as a most efficient preacher in both pastoral and evangelistic work, holding many important positions. He was always very popular in the Grand Army circles, and held many honorable and prominent positions in that body. Mr. Chase also took an interest in political matters, and was very successful in that field. He was elected lieutenant-governor of Indiana, in 1888, and when Governor Hovey died in November, 1891, succeeded him as governor, making an honorable record in that important position. He was an enthusiastic friend of all good causes, an enlightened and earnest friend of our mission work, home and foreign, a loyal disciple of Christ and an able defender of the cause of the apostolic gospel. His taking away in the prime of his usefulness will be learned with widespread sorrow and regret.—*Christian Guide.*

SOUTH AFRICA.—There are now half-a-dozen brethren (one from Australia) meeting regularly in Johannesburg to "break bread." If any of our readers know of other Disciples in that neighborhood they should send names and addresses to Bro. E. H.



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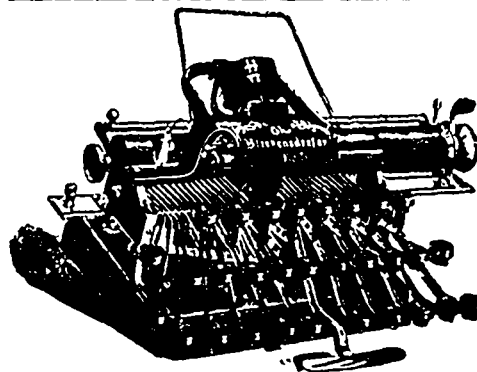
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Horwood of that city. There is also a small church at Cyphergat, Cape Colony, and Bro. H. E. Tickle, we hear, is conducting evangelistic services in Queenstown. He is anxious to obtain particulars of all brethren in that part of the world, so that, where

practicable, he may bring them together for God's worship and service. Address him—G. P. O., Queenstown, Cape Colony. We hope to learn from time to time of the progress of the cause in South Africa.—*Australian Christian Standard.*

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HAMILTON, JUNE 1, 1895.

The Head and the Heart.

Ever and anon somebody says, "It does not matter what a man's doctrine is, provided his heart be right." Another will say, "What's the odds what church a man belongs to? All the churches are headed for the one place." Very good people, too, talk that way. But they have not thought very deeply on the question in hand. A word or two usually is sufficient to turn their ideas into another channel. They discover that, after all, as is the head so is the heart, or to put it in Bible language (Prov. xxiii. 7), "For as he *thinketh* in his heart, so is he." That is to say, as we understand it, what a man truly, heartily thinks, is the real index of his character, and thereby will his actions be determined.

The answer to such sayings as we have quoted above is this, that as God has seen fit to give us a revelation of His will, it must be well for us to accept that revelation, consider it attentively, and conform ourselves to it. The person who most fully understands the revealed will of God, and most exactly regulates his conduct by it, will be the best man, as well as the best Christian. To say otherwise is to reflect upon Him who has graciously been pleased to speak unto us in His Son.

It behooves Disciples to keep their minds on the alert on this point, lest peradventure they be led away from the truth. It seems very plausible when some kind-hearted person says, "We are all trying to get to the one place. Why should we argue and quarrel? Let's agree to disagree." Well, as to the quarreling, we can do without that, and we should try very hard to avoid it, but not so the arguing, or the reasoning together, or whatever else we may choose to call it. For reasoning is the process whereby we arrive at right conclusions; and it is our duty to help one another in our

thinking, in our efforts to reject the false and to find the true.

It is quite safe to say that truth never wins its way without a fight. The Prince of Peace Himself said, "Think not that I am come to send peace on earth. I came not to send peace but a sword." And so His followers must not hesitate to take up the sword when the interests of truth require them so to do. They may, they should, speak the truth in love, but the truth they are bound to speak, even if speaking the truth should bring them into conflict with those they would much prefer to be on good terms with. It is a fine discrimination, and one that we are very thankful for, that Paul makes in Rom. xii. 18, "If it be possible, as much as lieth in you, live peaceably with all men." Paul knew it was not possible to live peaceably with all men. He was himself a lover of peace, but nevertheless a man of war.

There is a disposition to deprecate controversy, and to despise controversialists. A mere controversialist—one who argues for argument's sake, or for notoriety's sake—is despicable. But the man who for love of Christ and truth "contends earnestly for the faith which was once for all delivered unto the saints," is one whom all good people should delight to honor.

Work for the Hamilton Lord's Day Alliance.

We respectfully suggest to the Hamilton Branch of the Lord's Day Alliance, especially the Presbyterian members thereof, that the bringing home of the 13th battalion from London on the Lord's day (May 26th) should not by them be allowed to pass unnoticed and undenounced. We mention the Presbyterian members of the Alliance particularly because Colonel Gibson is a Presbyterian, and as such is amenable to their church courts. Certainly the Colonel should be cited before their Kirk Session, and if he will not hear the Session, then before the Presbytery, and if he will not hear the Presbytery, then before the Synod, and if he will not hear the Synod, then before the General Assembly, and if he will not hear the General Assembly, then—what?

It is very pleasant to read that the 13th had a good time in London, behaved themselves, covered themselves with glory, and returned in good shape. But when we read of the stir they made in London on the Lord's day going to church and to the station, the crowds that followed and cheered, and the tunes the famous band played—as for

instance, "The girl I left behind me"—we confess that we find ourselves wishing that the boys had come home on Saturday, or had staid over until Monday. And when we consider that cheering crowds greeted them at the railway stations along the route home, we fall to wondering what the gallant Colonel thought of it all himself. And, finally, we would like to know what our Hamilton Sabbatarian friend thought as he saw the 13th marching through our streets on Lord's day night to the accompaniment of martial music, and followed by an excited, surging crowd. Was there not more noise, more confusion, caused thereby, and was there not more labor connected therewith, than the street cars would occasion on a score of Sundays? However that may be, let Colonel Gibson be brought before the Session.

Omnibus.

"Enclosed find \$1 for the DISCIPLE. We would be lost without it," so writes a Manitoba brother.

Doubtful right is wrong, for it compromises the conscience, which is in all cases an evil.—THEO. F. SEWARD.

"We are highly delighted with the Premium Bible," is the word a brother sends us. Our offer of the Bible with the DISCIPLE is still open.

The DISCIPLE continues to receive compliments. Here is one: "The paper is greatly improved. It is a splendid idea to devote the first page to editorial notes. It brings in all interests."

As evidence of a friendly feeling for Disciples on the part of Canadian Baptists, we notice that the Baptist Book Room in Toronto continues to advertise a tract entitled, "No communion with Campbellites."

Did you notice the date on the label on the May 15th DISCIPLE? If so, you know how you stand on our list, unless there be some mistake. We shall be glad to correct mistakes when pointed out.

"I, too, must congratulate you on the improved appearance and matter in the DISCIPLE OF CHRIST. It is up-to-date, as the saying is." This is appreciated the more as it comes from a brother who is himself in the newspaper business.

A subscriber writes: "Although late in telling you, I was very much pleased with the Pioneer Picture."

Another says: "Thank you for send-

ing me the picture. The group is complete with Brother Lister in his place. The likenesses are all good."

The *Templar* publishes an article by Geo. W. Casey which asserts that the Tobacco Bill of Canada amounts to nearly fourteen million dollars per annum. How much of that comes out of your pocket, brother? It seems to us Canada's Tobacco Bill is rather large.

The Annual Meeting will be in session at London by the time this paper reaches our readers. For the sake of those who have to stay at home, we may say that our information is, that the Convention is likely to be well-attended, and successful from every point of view.

A joyous note runs through the commercial agency reports of the week. Business is increasing, prices are rising, goods are moving. The winter has turned to spring. Things are everywhere at least perceptibly on the turn, and hopefulness takes the place of discouragement.—*Montreal Witness, May 25th.*

Mrs. Mary Campbell, widow of the late Dugald Campbell, of Harwich, passed to the land beyond, May 24th. Sister Campbell had been poorly for a good while. The notice of her death will remind many of a kind-hearted, hospitable Christian lady. We expect an obituary notice for next paper.

Dr. Dewart, for twenty-six years editor of the *Christian Guardian*, gave up the editorial chair to Mr. Courtice last week. We have looked upon the *Guardian* as a first-class religious paper, excepting that its editorials were rather for the preacher than for the general reader, and excepting, of course, its Methodism. We wish Mr. Courtice well in his honorable and responsible position.

"I am sure all the readers must be pleased with the new spring dress of the DISCIPLE OF CHRIST. The name means so much. May its every issue become more and more worthy of its lofty title, and may we who read its wholesome pages grow in grace and in the knowledge of our Lord, and become, in very truth, disciples of Christ." This is what a cultivated lady has been kind enough to write. She interprets well our thoughts and purpose in giving the paper such a "lofty title."

We have received a copy of the Annual Calendar of "The Disciples' Divinity House of the University of Chicago." It gives a very interesting

account of the purpose, inception, and progress of the enterprise thus far. We cannot yet say that it is clear to us that Disciples should enter into such relations as the brethren of the Divinity House have entered into with the University of Chicago, which is, or is supposed to be, a Baptist institution. But those brethren think it is well, and now that they are committed to the work, the more good they can do, the better we shall be pleased. Those interested and desiring information should address H. L. Willett, University of Chicago, Chicago, Ill.

The *Globe* of May 24th contains what is to us, and will be to many more, the painful intelligence that George, next to the youngest son of Bro. Hugh Black, of Everton, was drowned at Cook's Mills, Algoma, at which place he was teaching school. The accident happened on the evening of the 22nd. The body had not been found up to Saturday evening, the 25th. The prayers of many will be offered for the stricken father and mother and brothers and sisters that the Lord may be their comforter in this hour of gloom.

The Roman Catholic Archbishop of Manitoba understands his business and the spirit of his church, as witness what follows here:

"The hierarchy of the Catholic church has spoken, and all those who do not follow the hierarchy are not Catholics. When the hierarchy has spoken there is no use for any Catholic to say the contrary, for if he does he is no longer a Catholic. Such a man may carry the title, but I declare this as an Archbishop: I say—and say it with plain authority—a Catholic who does not follow the hierarchy on the school question is no more a Catholic. And who will be the one to entitle such a one to the name of Catholic? Where is the society which will give him authority to call himself a Catholic, when I, in my authority as a Catholic Bishop, declare that such a man has no right to the name?"

This is Roman Catholicism. The marvel is that people of any intelligence would keep their necks in such a yoke.

INDIVIDUAL COMMUNION CUPS.—That the fear of disease is not the real reason of opposition to the common cup at the Lord's Supper is strikingly set forth by the *Christian Advocate* thus: "When we consider that such persons are willing to ride in Pullman cars, and be waited on by those who prepare food on the train; to dine at railway restaurants; to sit in crowded street cars; to hold by straps that have been used, for aught they know, by the very offscourings of the earth five min-

utes before they to look them; that they are willing to eat bread that has been kneaded by human hands, and soups and sauces that have been tasted, and many other things handled over and over again by cooks of whom they know nothing—African, Chinese, German, Irish or native—and use milk; that they should develop such fastidiousness at the Lord's Table as to be unwilling to touch their lips to the wine, because of possible unpleasant contact in occasional instances which they are unable to foresee, is certainly unworthy the serious consideration of the church of Jesus Christ."—*The Midland*.

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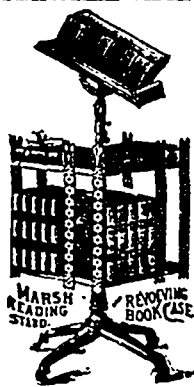
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Church News.

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.

LONDON, May 23, 1895.—DEAR BRO: Have no notes for June 1st paper. Am very busy. We expect a great meeting. We had eight baptisms, Sunday evening, one last Thursday, and two more to night.

GEO. FOWLER.

COLLINGWOOD, May 20, 1895.—One confession last night, baptism Wednesday evening.

C. S.

LONDON, May 13.—Five confessions at our services last night.

GEO. FOWLER.

PORTAGE LA PRAIRIE.—The Disciples have purchased the property formerly owned by the Congregationalists. Before occupying it, they purpose thoroughly renovating the building — *Portage la Prairie Review*.

This means a move to the centre of the town.

HARWICH.—We hear that Bro. Bulgin has resigned the work in Harwich, and that Bro. D. Stewart will take his place.

HARWICH, May 10th, 1895.—Meeting at Bridge End closed, on account of the farmers being very busy at seeding, etc. Preached twelve sermons; result, 7 confessions and baptisms. Four of these have taken membership with the congregation at this place, no doubt the others will follow. Another series will be held (D. V.) next fall, when larger results can be expected. Two confessions and baptisms at this place since last report.

R. BULGIN.

TORONTO, Cecil St.—Since last report, three have been added by letter. Our Home Mission collection from all sources will amount to over \$50. Our S. S. also will, we expect, give about \$20. We hope this year's convention may prove the most helpful and be the most successful in the history of the Co-operation.

J. L. L.

PORTAGE-LA-PRAIRIE, May 20.—Our work is moving on nicely here. There were five confessions on the 12th inst., and one yesterday.

JNO. MUNRO.

COLLINGWOOD, May 27.—Two accessions last night, one by confession and baptism, and one formerly baptized by the Baptists—husband and wife.

C. SINCLAIR.

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Lord's Day Services:

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

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

GEO. MUNRO, Minister.

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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.

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.

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LONDON.—Elizabeth Street Church.

Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. 7 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.

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Ontario Christian Woman's Board of Missions.

The following sums have been received, and payments made, from May 6, 1895, to May 25, 1895:

Receipts—

Auxiliary at Walkerton, . . .	\$1 45
" Collingwood, . . .	2 50
" Erin Centre, . . .	17 00
" Erin Village, . . .	7 00
" Guelph, . . .	5 00
" St. Thomas, . . .	10 00
" West Lorne, . . .	6 53
" Hamilton, . . .	6 68

Foreign Missions.

C. W. B. M. of the Maritime Provinces, . . .	187 00
Auxiliary at Owen Sound, . . .	5 00
" " " (col'n), . . .	2 50
" West Lorne " . . .	1 47
Mrs. R. N. Price, St. Thomas . . .	5 00
Mrs. Chester Norsworthy . . .	1 00
Gilbert McArthur, Stayner, . . .	1 00
Geo Munro, Hamilton, . . .	1 00
Mrs. Geo. Munro, Hamilton, . . .	3 00

Payments—

Ontario Co-operation, . . .	\$50 00
Japan Mission, . . .	25 00

JENNIE FLEMING,
Treasurer.
Kilsyth, May 25, 1895.

TWO OPERATIONS.

BOTH FAILURES.

A Case of Kidney Complaint that would not yield to Surgery or Medicine until B. B. B. was tried.

GENTLEMEN,—After having undergone two operations for Kidney Complaint without securing the least relief, and hearing of some remarkable cures made by B. B. B. in our neighborhood, I decided to try it. I was given up by the doctors after the operations failed, and it was providential that I heard of B. B. B. After the use of six bottles I experienced so great relief and so great a change for the better that I felt the good effects would be lasting, as indeed they have been. The seventh bottle perfectly cured me, and I am now stronger and better than I ever was before. People who saw me before I took B. B. B. and who see me now can scarcely believe that I am the same person.

FABIOLA REINHARDT,
Quebec, Que.

In ordering goods or in making inquiries concerning anything advertised in this paper, you will oblige the publisher as well as the advertiser by stating that you saw the advertisement in THE CANADIAN EVANGELIST.

The Co-operation of Disciples of Christ in Ontario.

PROGRAMME.

ANNUAL MEETING, LONDON, ONTARIO,
MAY 30 TO JUNE 4, 1895.

Thursday, May 30th.

- 3:00 p.m. Opening exercises.
- 3:30 p.m. (a) Reading of minutes.
- (b) Appointment of committees.
- (c) Social meeting.
- 5:00 p.m. Adjournment.
- 7:30 p.m. Devotional exercises.
- 8:00 p.m. Sermon.

Friday, May 31st.

- 9:00 a.m. Devotional exercises.
- 9:30 a.m. President's address.
- 9:45 a.m. Report of Committee of Statistics.—P. Baker.
- 10:00 a.m. Report on Sunday-schools. J. Lediard. Discussion.
- 11:00 a.m. Report on Education.—John Munro. Discussion.
- 12, noon. Adjournment.
- 1:30 p.m. Devotional exercises.
- 1:45 p.m. Report of Board of Managers.
- 2:15 p.m. Report of Young People's Societies.—W. W. Coulter. Discussion.
- 3:15 p.m. Address: "What doest thou here, Elijah?"—Geo. Munro.
- 4:15 p.m. The demands of the cause in Ontario.—Arch. Sinclair.
- 5:30 p.m. Adjournment.
- 7:30 p.m. Devotional exercises.
- 8:00 p.m. Sermon.

Saturday, June 1st.

- 9:00 a.m. Devotional exercises.
- 9:30 a.m. Report of Committees.
 - (a) Time and place.
 - (b) Nominations.
 - (c) Special Committees.
 - (d) Obituaries.
- 10:15 a.m. Unfinished business.
- 11:00 a.m. (1) Report of Treasurer.—John McKinnon.
- (2) Report of Auditors.
- 11:45 a.m. Report of Committee on Missions.—Jas. Tolton.
- 12, noon. Adjournment.
- 1:30 p.m. Devotional exercises, conducted by O. C. W. B. M.
- 2:00 p.m. Ontario Christian Woman's Board of Missions.
- 3:30 p.m. The demands of our cause in Ontario (continued).
- 4:30 p.m. Unfinished business.
- 5:30 p.m. Adjournment.
- 7:30 p.m. Devotional exercises, conducted by Y. P. S.
- 8:00 p.m. Sermon.

Lord's Day, June 2nd.

- Sunrise prayer-meeting.
- 11:00 a.m. Public worship.
- 3:00 p.m. Lord's supper.
- 7:00 p.m. Preaching service.

Monday, June 3rd.

- 9:00 a.m. Devotional exercises.
- 9:30 a.m. (1) Report of Committee on Resolutions.
- (2) Unfinished business.
- (3) Social meeting.
- 12, noon. Adjournment.

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.

TERMS—Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per quarter.

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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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A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

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Single copy, per quarter, \$.10;	per year, \$.30
10 copies, " .30;	" 1.25
25 " " .75;	" 3.00
50 " " 1.50;	" 6.00
100 " " 3.00;	" 12.00

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TERMS.

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25 " " 1.60;	" 6.00
50 " " 3.20;	" 10.50
100 " " 6.00;	" 20.00

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50 " .55;	.70; 2.80
100 " 1.00;	1.40; 5.60
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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 calendared paper, and profusely illustrated with new and beautiful engravings.

TERMS—Weekly, in clubs of not less than ten copies to one address, 40 cents a copy per year, or 10 cents per quarter.

THE LITTLE ONES.

Printed in Colors.

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 pains or expense is spared to make it the prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year.

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Children's Work.

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

A Disagreeable Little Girl.

BY AGNES.

PART II

Not long after this, one hot morning, Beatrice had charge of baby Cecil. The little fellow found cutting teeth and warm weather combined very hard to bear. Mamma coaxed him to sleep, and put him in his carriage, then Beatrice who led him out on the lawn, and sat down beside him, under the shade of a drooping rowan tree, with a book, "Stories of Vinegar Hill." Little Mollie's woes were very pitiful to her.

"Come, Bee," said Edna, running up, "I can't play alone any longer. I am putting up a house, and you must help me."

"Hush Edna dear, I can't leave baby. He must be kept asleep as long as possible," said Beatrice in a low voice.

"You must come. It's only because you want to read that old book that you won't," said Edna, angrily.

"No, indeed. Mamma said I was to stay close beside him, and rock the carriage if he roused." Beatrice was a famous little nurse.

For answer, Edna snatched the book from her sister's hands, tore a lot of leaves out and furiously threw them as far as she could.

"Oh, Edna, Edna! What shall I do? That was my Sunday-school library." Beatrice ran to pick up the book. Edna followed her, and when she stooped to get it, caught her by her long braid of hair and pulled her down on the ground and kicked her, shrieking like a little fury.

Neither of the children noticed an old gentleman stop and watch them. He stepped over the low paling and approached them.

"What do you mean by this, little girl, eh?" he asked, rapping his cane sharply on a tree. "If that temper is not taken out of you, you will make a pretty torment for your parents."

His stern face and voice frightened Edna, and she ran away. Beatrice stood up and tried to apologize.

"She isn't always like that, sir. She was so delicate when she was little that—that—"

"Yes, I see that she has been indulged and allowed to tyrannize over the whole household. It is none of my affair. The case would not be as it is, if it were. Good morning, my dear," and off he went.

Beatrice tried to bid him good morning too, but her voice would not come. Her eyes were full of tears, and her cheeks were blazing.

"She is getting so naughty that every one that passes notices it, and I am so ashamed for her," she said to herself as she hurried back to baby. Fortunately, he had slept through it all. Mamma came down the verandah steps.

"What was the trouble, this time, Bee?" an I Bee explained. Her mother sighed, and asked herself, with pain and perplexity, "What shall we do with the child?"

She stepped inside the house, and came out again with three beautiful peaches in her hand.

"Here, dear, one of these is for you, one for Harold, and one for Edna. I shall take care of baby while you distribute them."

Beatrice found Harold in the carriage house. "Whew!" said he, with a whistle of delight, when he saw the peaches, that brought Edna up. She looked hers over.

"It isn't half as good as yours," she said.

Now, Bee had given the largest to Harold and the next to Edna, keeping the smallest for herself, though, indeed, they were much of a size.

"Let me see yours," demanded Edna. Bee held it up.

"It's far, far bigger than mine. I won't have it." She rushed at Bee, pulled down her hand, and whether she intended to take a bite of the peach or not I do not know, but she bit the poor little hand till the blood flowed.

Beatrice screamed with pain, "Oh, Edna, you are biting my hand."

"Let go there, Edna; let go, or I'll slap you hard," said Harold, catching her arm.

Mrs. Thorne heard the uproar, and came quickly. She took Edna by the hand, led her away to the large, empty play house and locked her in; then, after attending to Bee's hand, she went to her own room and locked herself in.

"Little children, I always enjoy telling you stories; but this one I have not enjoyed at all. There is such a little girl. I have seen her many times, and I have told you about her so that you may see how disagreeable, nay, how sinful and grievous it is to act so. If any of you are tending in that direction, stop at once. Your parents and friends bear with you, but strangers will not, and you are so unhappy always.

Be gentle, be loving and, above all, be obedient. The most prevalent sin of childhood is disobedience. Have you learned the fifth commandment

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All these and many other similar complaints yield to the happy influence of

BURDOCK BLOOD BITTERS.

yet? Naughtiness displeases your parents and troubles them sorely, and, a terrible thing, it displeases and grieves our Lord and Master. There is no rule like the Golden Rule, 'Do as you would be done by.' If you do not follow that rule, you will find this one follow you, "Be done by as you did"

A Wonderful Conqueror.

No disease is more common among the people than scrofula. Handed down from generation to generation, it is found in nearly every family, in some form. It may make its appearance in dreadful running sores, in swellings in the neck or goutte, or in eruptions of varied forms. Attacking the mucous membrane it may be known as catarrh, or developing in the lungs it may be, and often is, the prime cause of consumption.

In whatever form scrofula may manifest itself, Hood's Sarsaparilla is its inveterate foe and conqueror. This medicine has such powerful alterative and vitalizing effects upon the blood that every trace of impurity is expelled, and the blood is made rich, pure and healthy.

Stately speech and the learned arrangement of words belong to political assemblies, tribunals, and the forum; they must be reserved for those who delight in merely verbal display. When we have to do with grave realities there is no scope for ostentation. We have to think of the subject-matter before us, not how we may express it in some agreeable manner. It shows an enervated mind to seek pleasure in serious things and to think of the harmony of sounds in presence of the sick and wounded who need healing—ARXONUS.

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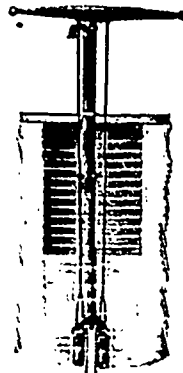
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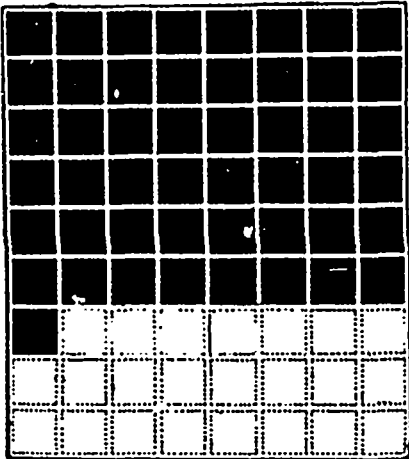
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Children's Day.



What Meaneth This?

Please examine this diagram carefully. We have in round numbers 7,200 Sunday-schools. Each square represents 100 schools. There are 72 squares, representing 7,200 schools. The black squares represent the schools that did not observe Children's Day, last year, the white squares those that did.

There are 23 white squares, and 49 black ones; that is, 2,300 contributing Sunday-schools, 4,900 non-contributing. Let us change all the black squares to white ones this year. It ought to be done. What the Sunday schools do now is a prophecy of what the churches will be doing in the future. The schools ought to help this great cause quite as much for their own good and that of the church at home, as for the sake of the lost abroad. Let every friend of the children and of world-wide missions be in haste to transfer the schools represented by the black squares to those represented by the white ones.

This diagram and these figures mean that we are not giving enough attention to Heathen Missions in our Sunday-schools. But all the signs point to a larger interest this year in Children's Day. Many schools will raise more than ever before. Ask the children to save or gather \$1 each, and many will do it.

We ask the preachers to announce Children's Day from the pulpits, and co-operate with the superintendent and teachers in making it a great day.

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

The incomprehensible is not a well-chosen medium to assist the soul to reach the invisible.—PRESSENSE.

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HOW A YOUNG LADY IN TORONTO WAS RESTORED TO HEALTH.

She Suffered for Years from this Distressing Complaint and on Occasions was Confined to her Room for Weeks—Her Father tells How She was Cured. From Brockville Recorder.

Mr. Reuben Barber, architect, of the city of Toronto, at one time a resident of Merrickville, has been visiting old friends and relatives in and around the village recently. While chatting with the Recorder correspondent, the recent wonderful cures in the vicinity through the use of Dr. Williams' Pink Pills came up, when Mr. Barber said he had an experience in his own family quite as remarkable. Asked if he would give the particulars, Mr. Barber said that some seven years ago while living in Mount Forest, his daughter took a severe cold which developed into asthma. At first she would be confined to her room for days and to see her struggling for breath one would think she could not possibly live an hour. As she grew older the asthmatic spasms became more frequent and of longer duration. Sometimes she would be unable to leave her room for weeks, and then she would rally and be better for a short time. After we moved to Toronto she was put under the care of one of the best doctors in the city. At first his treatment seemed to help her, but after a few months she became as bad as ever and the medicine did not appear to do her the slightest good. We had now fully made up our minds that the trouble was incurable. We had read so much of Dr. Williams' Pink Pills, that we determined to give them a trial, really looking upon them as a sort of forlorn hope. My daughter began taking the Pills and continued the treatment for about six months, when she found herself entirely free from the distressing disease. Seven months have now passed since she took the last box, and she has never had the slightest spasm or return of the trouble. "She is now the picture of health," says Mr. Barber, "and we give the entire credit to Dr. Williams' Pink Pills, and lose no opportunity of sounding the praises of this great medicine."

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

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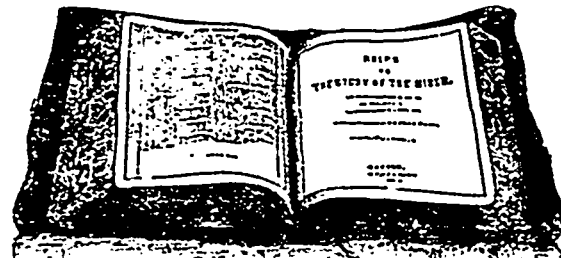
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SPECIMEN OF TYPE.

46 Jacob sendeth Benjamin. GENESIS, 43. Joseph entertaineth his brethren. CHAPTER XLIII. 16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. 17 And the man did as Joseph bade; and the man brought the men into Joseph's house. 18 And the men were afraid, because they were brought into Joseph's house:



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Obituaries.

BURKE—"She did what she could." As I believe there are not a few of the readers of the DISCIPLE who have known my mother, Sophronia Burke (a life long member of the church, relict of Asa Burke), many of whom were regarded by her as special friends, I would ask for space in your columns to give some information respecting her and her recent death.

She departed this life, April 21, 1895, aged 78 years, 11 months and 16 days. She died at her home in the city of Hamilton, of what the attending physician termed heart failure. Her last illness was of short duration, being less than three days, although her general health and strength had been failing perceptibly for the past two years.

Thus another soul has passed from earth into eternity, that great eternity, so incomprehensible to the human mind and so impenetrable to the human vision except through the eye of faith. But with her faith in Christ as her Saviour, His promises and His power, there was no uncertainty respecting her future.

She was born in the year 1816 in the township of Whitby, and in the vicinity of the present town of Oshawa, but before that town had a name or a place, even as a village. She was the youngest daughter of Richard and Rebecca Demeray, who came from Brone Co., Quebec, to that part of Ontario when it was little more than an unbroken wilderness. She had six sisters and three brothers, all of whom lived to a good age, but who have now all passed from earth except two of her sisters—Electa (Mrs. Rogers), 87 years, residing in Whitby township, and Margaret (Mrs. Martin), 83 years, residing in Hart, Mich. Her mother died when she was but five years of age, and four or five years afterward her sisters were married or living away from home, leaving her as housekeeper for her father and younger brother. About three years after that her father died, from which time she lived with her sister Asenath (Mrs. Joseph Burke) until she herself married. There were public schools in those times, which she attended, but they were very different institutions from those of the present day. They were, however, vastly better than none at all, and her education, although comparatively limited, was not so much so as might have been expected when considering the circumstances and opportunities of her time.

Before reaching her 17th year she married and assumed cares of which before that time she had not known.

She has had a family of eleven children, of whom one, Ozias, died in infancy, and three in later life—Clarinda Decima at the age of 18, Ida Jane, at the age of 12, and Cynthia Elizabeth (Mrs. Wallace), at the age of 35. Those still living are Harriet, Milab, Asenath (Mrs. Boomer), Anthony W., and Asa Leroy, all residing in Hamilton, Ont., George Arba, residing in London, Ont., Salathiel, residing in Brazil, Ind., and Cleophas S., residing in Albion, N.Y. She has lived to have 41 grandchildren and 12 great-grandchildren, and has been a widow since 1883.

In the rearing of her children she always exhibited a strong parental love and an anxiety to guide each in the path of duty and in the ways of goodness. Her example as well as her advice and teaching was always good. I cannot recall even one instance in which she encouraged or consented to any evil or wrong doing, even to the smallest extent, in her own family or elsewhere, and not one instance in which her example has not been above reproach.

Shortly after her marriage she was immersed into the Church of Christ, and throughout her life she remained a faithful disciple of the Great Teacher. She had perfect faith in the doctrine that the Scriptures are an infallible rule of faith and practice. She accepted the Scriptures as the Word of God, and her Bible has ever been to her a precious book. She never appeared tired of reading it, particularly the New Testament. Often, very often indeed, have I seen her, when overtaken with sorrow or trouble, go to the Scriptures for consolation and relief, and as often found comfort and strength in their perusal. Those who read the Scriptures a good deal and in faith, can understand how they give consolation and strength to the mind; but those who do not read them cannot understand this, and in consequence have doubts respecting it. Respecting this subject, my dear mother believed that it is only those who do not read the Scriptures much who favor atheism, skepticism, or even sectarianism. The teaching in the Scriptures was to her very plain and easily understood, and now that she is gone it is a comfort to recall her expressions of faith, and to know that her soul was anchored to the Word of God and to the promises of Jesus, that where He is there shall she also be.

A. W. BURKE.

CRAWFORD Died at Fernhill, Ont., April 24th, Sarah, relict of the late James Crawford, aged 75 years, 6 months and 9 days.

The subject of this notice was among the early pioneers of this country, having emigrated from Argyleshire, Scotland, with her parents sixty years ago, and settling in the Township of Caradoc, and afterwards in Lobo, at that time an almost unbroken forest, and enduring many of the privations incident to early Canadian settlement. In her youth, while still in her native land, she manifested strong religious convictions, which, late in life, became so prominent in her character. These convictions were greatly fostered and encouraged by the efforts of her Gaelic teacher, to whom she often referred as laying the foundation of her future Christian life. Naturally possessed of a warm, generous and sympathetic nature, she readily found many friends to whom she ever proved loyal, and who ever enjoyed her genial companionship. Of her it may be truly said that no needy person ever passed her door empty handed, and her generous deeds of kindness were only limited by her circumstances. Over thirty years ago, she openly identified herself with the cause of Christ by becoming a member of the Disciples' church, Lobo, of which she has ever since remained a faithful communicant. Possessed of a wonderful memory, an extensive reader of the best religious books, her views were broad and liberal toward all. Thoroughly imbued with the requirements of an ideal Christian character, her mind was constantly occupied with earnest religious thought and devotion and, up to the moment that her sainted spirit took its flight to her Saviour, she was almost constantly repeating favorite scripture passages and hymns. She is survived by three sons and two daughters; to whom she has left the inestimable legacy of an exemplary Christian life, viz., Duncan, in Elmira, N. Y.; James, in London; John and Janet, on the old homestead; and Mrs. W. J. Anderson, in Strathroy.

The funeral, on Friday, April 26th, to Poplar Hill cemetery, was largely attended, showing the respect of the community; and her six nephews, John, William, Duncan and Alex. Currie, and John and Duncan McCallum, acted as pall-bearers.

"Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The Greater Suns.

The sun of our solar system, large as he is, is small compared with some of the suns of other systems that lie far out in the infinite depths of space. How awesome and solemn the thought of the measurelessness of the physical universe. And how awe-inspiring and yet comforting the thought that all

those systems and worlds within the range of our observation constitute a part of our Father's house of "many mansions." Concerning the size of the enormous sun Arcturus, a writer says. "If the earth were situated midway between the sun and Arcturus, it would receive 5198 times as much light from that star as it would from the sun! It is quite probable, moreover, that the heat of Arcturus exceeds the solar heat in the same ratio, for the spectroscope shows that although Arcturus is surrounded with a cloak of metallic vapors proportionately far more extensive than the sun's, yet, smothered as the great star seems in some respects to be, it rivals Sirius itself in the intensity of its radiant energy. If we suppose the radiation of Arcturus to be the same per unit of surface as the sun's, it follows that Arcturus exceeds the sun about 375,000 times in volume, and that its diameter is no less than 52,450,000 miles! Imagine the earth and the other planets constituting the solar system removed to Arcturus, and set revolving around it in orbits of the same forms and sizes in which they circle about the sun. Poor Mercury! For that little planet it would indeed be a jump from the frying pan into the fire, because as it rushed to perihelion Mercury would plunge more than 2,500,000 miles beneath the giant star. Venus and the earth would perhaps melt like snowflakes at the mouth of a furnace. Even far away Neptune, the remotest member of the system, would be bathed in torrid heat."—*Christian Oracle*.

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