

published in due time, as will also be all necessary particulars and directions. We hear already of brethren in different parts of the Province who purpose attending and we trust there will be a large gathering.

GEO. M. NICK, Cor. Sec.

CHURCH NEWS.

WEST TORONTO JUNCTION.—Some time ago the church at the Junction purchased a very desirable building lot. Arrangements are now about completed for the erection of a house which it is expected will be completed and occupied early in the summer.

QUEBEC.—At the close of our prayer-meeting last week two young men who are in the city attending the Business College came forward and confessed their faith in Christ as their Saviour, and were immersed the following evening. J. W. K. Guelph, Mar. 10, 1890.

ERIN CENTRE AND ERIN VILLAGE.—Bro. S. Woolner of Marsville and the writer recently exchanged work for one Lord's Day. The Erin brethren were very glad to see and hear Bro. Woolner. As for the writer he cannot say what the Marsville people thought of him, but he is pleased to testify that they showed their interest in the Home Mission Work by a liberal contribution. G. M.

BUTLER, INDIANA.—The work at Butler, Indiana, is quite prosperous. Fifty have confessed their faith in Christ, or united by letter and relation within the last five weeks. Bro. J. T. H. Stewart of Delta, Ohio, is assisting. He returns to-day, having been absent over Lord's Day, and the meeting will continue this week at least. Four had been added previous to the meeting. The Sunday School is growing; the collections quite frequently are upwards of three dollars. The people are buying bibles and carrying them with them and examining to see if these things are so. SILAS MOOR. March 24, 1890.

EVERTON.—I thank the EVANGELIST for its cordial greeting extended to my humble self. We report with great pleasure that four precious souls have decided to be from henceforth "for Christ," as they did in the days of the apostles, and in the time of the early Christians; these young people confessed their faith in their Saviour and were buried with him in Christian Baptism. I understand that one of these came 23 miles for the purpose of publicly consecrating her life to the service of Jesus Christ. May the Lord bless them all and help them to be earnest and successful workers in His Kingdom, by leading many others to take their stand with them on the Lord's side. Christian greeting is extended to all the Disciples of Christ in Canada; and I trust that we shall know each other better in the future in the fellowship of joy and of service for Christ. "We are laborers together with God," brethren, and may He bless our labors to His own glory, the good of His people and the conversion of sinners for whom Jesus died. J. A. BRENSTUHL. Mar. 5, 1890.

MARSVILLE.—As stated in last number Bro. S. Woolner held a public debate with one Mr. Mortimer, a Latter Day Saint. The discussion lasted but one evening, and the following is a copy of the proposition:—"Resolved that the signs spoken of in Mark xvi, 17, 18, and as manifested by the Apostles of Jesus Christ after they entered upon their public ministry, and also the nine gifts mentioned in 1 Cor., xii, with apostles and prophets, were intended to be in the church militant, and are now manifested in the Reorganized Church of Jesus Christ of Latter Day Saints." Of course, Mr. Mortimer affirmed, and Bro. Woolner denied; and though the writer may not be regarded as an unprejudiced judge, he ventures to say that Bro. Woolner made an effective denial. He pressed his opponent very hard on this point, that if those signs and gifts are now manifested in the aforesaid Church, there should be no more difficulty in making the fact known than there was in making known the fact that our Saviour and His Apostles performed miracles. Mr. Mortimer, in our opinion, entirely failed to extricate himself from the corner into which he was pressed. G. M.

A JAPANESE INQUIRER FOR UNITY.

Mr. Tozo Ohno is a young Japanese student in Toronto. It may be of interest to tell the EVANGELIST something about him. Our Bro. Ballah who is studying at the University met him and becoming interested in him introduced him to some of our people. Mr. Ohno has not yet passed his twentieth year yet he will impress you as a man advanced in thought and culture. He is a graduate of two Japanese Colleges, has spent six months in China, speaks Japanese, and Chinese, understands Sanskrit, and German, is studying Greek and Latin and speaks English quite intelligibly, though only eighteen months in America. He is well informed in the religious and philosophy of the Orient and in the political and religious conditions of Japan. He has written some books, one of which, on the modern civilization of Japan he sold to obtain money to come to America. He is a young man of fine intellect and oil-polished and pleasing manners.

On a recent Sunday evening after services he spoke to a large and appreciative audience in our church telling us of the rapid advance Japan is making in modern civilization, and of the state of Christianity there which is now on an equality before the law with the old religions. This is a marvellous gain since that Lord's Day in 1853 when Com. Perry sailed into the harbor of Yeddo and spreading the American flag over his

captain and laying the open Bible upon it sang with his crew the one Hundredth Psalm:

"All people that on earth do dwell Sing to the Lord with cheerful voice."

But what interests me most in Mr. Ohno is his own religious position. He had opposed Christianity but was led to read the Book of Romans given him by a German Professor of European History. The words "Eternal Life" engaged his thought. The idea of living forever as presented in Christ was something not found in the philosophical religions of his country. The result of his study was his conversion. But of further interest is his resolution not to join any of the denominational churches. He does not see that they are a necessary condition of Christianity and prefers simply to say "I am a Christian." He desires to see simply the Church of Christ produced in Japan and not denominationalism. Mr. Ohno came to America to study the condition of Christianity here, and to thoroughly fit himself for placing Christ before the mind of his countrymen. He intend returning when he is twenty-five and beginning a work entirely untrammelled by sectarian prejudices and support. He is entirely without means but trusts God to open the way for him to accomplish his work. His father opposed his Christian plans. He sold the copyright of his book for \$200 for passage money. Coming from San Francisco on the train he paid sometimes as high as two dollars for a glass of milk in consequence of not being able to speak English, the train boys withholding the change. Through many hardships God is opening the doors for him. He is obliged to support himself by such work as he can get, being engaged in teaching Chinese to some who are preparing to go to China as Missionaries.

This young man should excite our admiration, and the faith that is in him should move our hearts. If he remains true to his purpose God will surely sanctify him and prepare him for a great work in that Eastern land that is so rapidly shaking off the fetters of a past superstition. But there is a powerful lesson in this Japanese inquiry after Christ and the unity of the faith. Mr. Ohno is not alone. From many mission fields the cry comes back for unity in Mission work. The searching eastern intellect tries Christianity at every point and is quick to discern its weakness. But this inquiry is not for unity alone. It is like that of the Greeks, who came to Philip: "Sirs, we would see Jesus." It is for Christ alone, the best of all man-made coverings that conceal his beauty and hide his power from the despairing world. "May God lead him into all truth and bless him to a great purpose." J. W. K. GUELPH.

ABOUT OUR YOUNG PEOPLE.

DEAR EVANGELIST:—"Which I wish to remark and my language is plain, that for ways that are dark and tricks that are vain," Procrastination's peculiar: for I have something to say and have had for a time, but thus far have neglected to say it. It is about our young people. There are meetings being held; young persons are being added to the saved every day and we are congratulating ourselves overwork done. Yet such is scarcely half done at its best. But how to do it better seems a problem beyond us altogether. They come in and we go to preaching at them and they in turn soon lose their first zeal and warmth. Christianity becomes to them the same common-place that it is to many of us older ones and in a little while the social game or dance come to have greater fascination for them than the church. Then we lift our hands in holy horror that they should live so unstable. Well my good brother preacher or father elder, it is useless to fumigate at such a rate. The ridiculous side of that will commend itself to the young mind before the sober force of it will appear. In fact more than half the fault is your own. Yes, a good deal more than half. Young people are not to be blamed for their restless dispositions. But you are to blame, if, being shepherds, you give your lambs nothing to do but practice at jumping hedges. Now it is lamentably true that the spiritual exercise provided by most of our churches is just of the kind hinted, and so far from its being a wonder that so large a per cent. of our young Christians grow up inactive or worse, it is the more to be remarked upon that so many do so well in spite of their slim pasture. The principal reason for such neglect, let us charitably believe, is not downright indifference, but ignorance of how it is to be done. Nothing could be more certain than the deep reality of such a need, unless it be that the present mode of operation does not supply it. What are we to do? Do not dub the writer "Sir Oracle," if he thinks he can suggest a very great help—as he believes, the very thing needed—in the Young People's Society of Christian Endeavor.

That is a very long name, but I am not responsible for its christening, and you can call it what you please if only you catch and utilize the idea. The idea, then, is that young Christians band themselves together for purposes of cultivating acquaintance and development in usefulness in the church by holding regular prayer meetings in which they have pledged themselves to take part, one of their own number being the leader. They thus have an opportunity to speak the praise they feel and develop their devotional natures without the embarrassing feeling that they are speaking to their superiors in knowledge and experience, which respectful feeling is not to be discouraged. It has the advantage over the ordinary young people's prayer meeting of marshalling the forces into other lines of practical work, as for the growth of the Sunday School, attending to the sick, helping the poor, striving to increase the number of attendants, and working for the conversion of sinners. In short every line of work is to be systematically taken up. It is purely non-sectarian and meets the needs of every shade of belief that wishes to develop its young in pure Christian work.

This movement is only eight or nine years old and started with one man who felt the need of something to help solve the problem that every thoughtful shepherd must have stumbled upon—how to save the young men and women for Christ and the Church, and yet it has grown into thousands of working hives and is doing good work in all churches that cannot be measured.

We have recently started this work in Bowmanville and find that it works admirably. Many thought the pledge too binding, and that they never could do anything in a meeting, but the first evening no less than fourteen took some part, beside singing, at least eight of whom had never done so before, and all but two acted without being called upon. How many of the "old folk's" prayer meetings do better than that? And, although our Thursday night meetings are well attended, the room being quite full nearly every time, one older brother who attends the young people's meetings as an affiliated member taking a back seat, declares that he longs for the return of Monday night when his soul is lifted up by the readings, admonitions and prayers of his young brothers and sisters.

I think that what we have already seen warrants us in urging that our young people in every church undertake this work. If you can get eight or ten or even a less number together, begin it, and you will be surprised at the good resulting. Let me say to you, young Christians, that more will be required at your hands when you are the strength of the church humanly speaking, than is expected of those who were less favored in their youth, and therefore, you should leave no work undone, no prayer unuttered, that will increase your enthusiasm and efficiency in the great day of fearful conflict and mighty onward march that is now almost within hail. May God help us to do and be the best our powers can warrant us to do and be.

Yours truly, F. W. BAUGHMAN. Bowmanville, Feb. 24, '90.

OBITUARIES.

MCDONNELL.—At Guelph, on 24th February, Sister McDougall, wife of Charles McDougall, departed this life to enter into the joys beyond. Her so loving husband and children have the heartfelt sympathy of brethren and friends in their bereavement. J. W. K.

MCDONNELL.—Died in Guelph, February 24th, 1890, Ann Jeanetta, beloved wife of Charles McDougall, aged 34 years and seven months. She enjoyed the best of health until the third of January. Her illness lasted eight weeks and commenced with a cold contracted while attending a meeting of the C. W. B. M. The cold was followed by inflammation, "la Grippe" and pneumonia, a series of complaints which has carried off many this season.

Mrs. McDougall was baptized twelve years ago last June by Bro. Herzog while he was holding a meeting at Ospringe. She was a faithful follower of Jesus Christ, and died as she lived. Though her sufferings were great she trusted in God to the last, and when the final storm was over she crossed the river to dwell, we hope, on the other shore and be "forever with the Lord." C. McD.

MARRIED.

CURRIE—GRIEVE.—On Wednesday, Feb. 19th, '90, at the residence of the bride's mother, in Everton, Ontario, John Currie, jr., and Annie Grieve, by J. A. Brennstuhl. All of Everton, Ont.

McKENZIE—SUNTER.—At the residence of the bride's father, in Eramosa Township, Ont., on Wednesday, Feb. 19, 1890, John McKenzie and Bella Sunter, J. A. Brennstuhl, officiating minister.

STEWART—THOMPSON.—In Erin, March 19th, 1890, by George Munro, at the residence of Joseph Thomson, Esq. the Bride's brother, Peter Stewart of Eramosa, to Maggie Thomson of Erin.

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