

Contributions.

A Visit Among my Disciple Friends.

On 5th of last June Mr. Gaff came to the Christian Institute, Toronto, to see me, and invited me to go to the Convention of the Disciples, which was held at Owen Sound. It was about ten o'clock at night and I was correcting a paper, which a young missionary had written in the Oriental language. I told him that I would close my class the next day, and I would go to the Convention at Owen Sound; I should be pleased to attend. He said "We will start to-morrow morning, and I want you to come with me, but if you cannot you can come with others on the afternoon train." After I had closed my class on June 6th, I called in the afternoon on Bro. Malcolm, at his home on Church street. We left the Union station for the Convention, by the 4.15 p.m. train, in which were many people who were going to Owen Sound. When we arrived at Orangville we found the track washed away by the flood, and the morning train still delayed, the passenger being obliged to take the other road. We arrived at Owen Sound at 10 o'clock, p.m., and went to the church but the meeting was over. I was taken to Mrs. Wm. Kennedy's home, where we remained that night. Bro. D. Munro, and Bro. A. Gray were with me. On June 7, I attended the Disciples Convention, which was well attended by Disciples from all over the province. I spoke at the afternoon meeting on "Union of Christians in Japan," having been introduced by Bro. Gaff. Owen Sound is a beautiful town situated on the bay of the same name, and it is an important port of the C.P.R. On Saturday evening I went to the country, eight miles out of town, where Miss Doyle invited me to spend the night at her country cottage. This cottage is situated on a little hill and opposite to the clear water of the bay. The apple trees were in blossom and the wild flowers in the field were in bloom, and I felt that the fragrance of the flowers, and the fresh air of the country would give me renewed life, as I have been spending all my time in the city since I came to Canada. Monday, the 8th, I was invited by Mrs. Kennedy to drive to see the Falls, about four miles out of town. In the afternoon about two o'clock Mrs. Kennedy, Mrs. Baughman, Bro. Gray and I went to the Falls in a carriage. The scenery of this country is beautiful. On our way to the Falls we saw a great diversity of landscape. Beautiful mountains are separated from each other by picturesque valleys. When I arrived at the fall I found it grand and magnificent. The large flouring-mill beside the fall is run by water-power, also a large woolen factory built by the rock, run by the same natural power. In the afternoon I went to another village with Mrs. Kennedy, Miss Kerboroun and Mrs. Cressor, to see Canadian Indians who were camping in the wood. They were living in a small tent, and the women were making baskets. I asked the girl to write some Indian words for me, and she wrote some words on a piece of paper in Roman characters, so I thought they have no written language. This is what she wrote: "Keo do shi po ah moon dui yo geou ke gich poosho ka mee." "I am very glad to see you who came from foreign land." It gives me great pleasure to call on the Indians, as a famous Ethnologist said: "The ancestors of the American Indians came from the northern part of Japan, if not the Japanese ancestors descended from the Indians."

On Friday I left Owen Sound for Toronto, and at 9 o'clock arrived safely

at the Union station. I enjoyed very much the visit to Owen Sound, where I found so many friends from all parts of the province who were very kind to me. The Owen Sound Convention was the most glorious meeting I have attended since I came to this continent. I only regretted that I could not remember all of their names, yet they remembered and called me "Bro. Ohno from Japan."

In the latter part of May last, Bro. Baughman wrote me to come to Bowmanville, learned my name through THE CANADIAN EVANGELIST, in which paper my articles on "Japanese Religion" were published. While I was at Owen Sound I met Bro. Baughman, and we became very well acquainted. After he returned to Bowmanville he invited me to come there. On June 27th I went to Bowmanville by the steamer from Yongu Street wharf, and spoke that night at the Disciples' meeting-house to a good audience. I remained at Bowmanville until the 3rd of July, when I left for Graton, where friends of mine had invited me.

Bowmanville is a fine town; all the houses and stores are built on the brow of a low hill, overlooking the blue waters of Lake Ontario. The sailing vessels on the clear water and running trains by the lake shore make a grand view from the top of the hill. While I was at Bowmanville I had a pleasant time rowing on the lake, fishing in the stream, driving on the country road with Bro. Baughman and others. I became acquainted with many friends in the town, among them Mr. R. Windatt, Mr. James and John Gillfillan, Miss Percy, and others.

I remember when we were viewing the building of the new church, Bro. Baughman standing on a stone said to me: "Bro. Ohno, this new church will be completed the last of next November, when you will come and speak to us again." It is my earnest prayer that this church may be a great power for good in this town. How uncertain life is! November has come, but he who looked forward to its coming has passed away. The words which he spoke to me are still in my ears, but he is now under the green tree. Is life an empty dream? No, life is real and earnest; death is only the threshold of an eternal life, and our hope is in the hand of Almighty God who liveth for ever and over.

After I paid a visit to my friends in the east of the province, I went to Niagara-on-the-Lake, where I was camping for ten days while attending the "Believers' meeting" for Bible study. While at Niagara, I received an invitation from my intimate friend Bro. Ballah, in Aylmer, to spend the summer. Last March, when I first spoke English in public, it was in the Congregational church, Toronto. There was a very large audience, and Bro. Ballah was there. Shortly after the day of the meeting he came to the Institute to see me, and introduced me to many friends among the Disciples in the city. It was through him that I first learned the Disciples' position. I left Niagara on 18th of July for Aylmer, where I remained until 30th July with Bro. Ballah. While there I spoke twice in Aylmer and once at Dorchester.

Many people came to hear my address both at Aylmer and Dorchester. Bro. Campbell is the minister of the church at Aylmer, and is a frank and warm-hearted man; I enjoyed my visit with him very much. One day I was invited to tea by Bro. Sherk, and after tea we spent a pleasant hour at a game called "croquet," which I had never seen until my visit at Mr. Sherk's. During my short sojourn I met Miss Sheppard, a well-known elocutionist

who was spending her summer vacation in the country. On 31st July I called on Bro. Knowles at St. Thomas, and spoke at the church there that night. I previously spent a pleasant evening with Bro. Knowles while delayed on my way from Niagara to Aylmer.

While I was at Shelburne Mr. H. Black invited me to visit the friends at Everton, so I went on 23rd August to Rockwood, where Bro. Black met me at the station. I remained there until 27th, when I went to Ayr. In Everton I met D. Stuart, Geo. Black, Bethany students, with whom I soon became intimately acquainted; also Mr. Fowler, the President of Fairfield College, Nebraska, and others. I spent one night with Mr. McKinnon, the reat with Mr. H. Black. Everton is a fine farming country, well cultivated and settled. I enjoyed my short visit to Everton; the good people were very kind, and the country was beautiful.

From 31st August till the 5th September, I visited among the friends in Guelph. They were not strangers to me, as I met Father Kilgour, Miss A. Kilgour, and Mr. J. Kilgour, and Bro. Hester, at the Convention at Owen Sound. Guelph is not a little town, but a city, situated in the centre of the province. One day I went to the Agricultural college, where the President of the college invited me. It was of great interest to me to see the Canadian school system of farming. Having had a pleasant visit to Guelph, I went on 5th Sept. to Blenheim, where Bro. D. A. Sinclair invited me to spend some time.

While at Blenheim I was staying at Bro. D. Sinclair's home, where I met Mr. and Miss Hart, Evangelists, from Ohio, who were holding Gospel meetings. Mr. Hart is an earnest and good speaker, and Miss Hart is a fine and sweet singer; I saw two baptized at the shore of Lake Erie. The people of Blenheim are eager to have a regular minister and a church. During my stay with Bro. Sinclair I found his home as my real home. Mrs. Samson, Mrs. Burk, Mr. Rutherford, Mr. Campbell, and others invited me to spend the evening at their homes.

While I was in Blenheim the friends in Detroit invited me to go there; accordingly, I went Sept. 13th. There are two Disciple churches in the city of Detroit, one on Washington ave., the other on Plum st. The people of Washington ave. are building a new church near Castor Park, the best location in the city. Mr. Thomson said that the new church would be completed by the 1st of January next. It will have a seating capacity of 700, and will be as fine a church as could be desired.

Plum Street church has two mission points, and their own congregation is large. While I was in the city some one told me there were two parties among the members of Plum Street church; one wants to have a regular preacher, the other is against it. The party which wants a minister has the idea that there must be some one who will take special care of the congregation and preach for them. They themselves are engaged by their several occupations and have no time to preach or visit the congregation; therefore without a regular minister the church will never improve. The other party say it is contrary to the Bible method to have a minister supported by a salary, and so on. May God bless them, and may He guide them by His own will. I was very kindly received by Messrs. Thomson, Gray, Michler, Gurlay, Dr. Bentley, and others.

On 21st Sept. I came to Lobo, Bro. J. E. Lediard having asked me to speak at this church. When I came to Lobo the color of the leaves of the trees was

changing to yellow and red. The autumn view of the country was perfectly beautiful. It was by far the finest autumn view of scenery I ever saw since I came to this country.

The evening I spoke at Lobo there was so large a crowd that about two hundred people could not get into the church. I was welcomed by warm friends at Lobo, where I remained for about a week.

I said to Bro. Lediard: "I commenced my journey on the 6th of June, and I will close my summer visiting at your place, as I must return to the city before the coming of the frost. How very quickly the time has flown. When I saw you at Owen Sound it was the season of the blossoming of the apple; now it is the time for the leaves to fall, and all the fruit is ripe." Bro. Lediard told me that the friends of Ridgetown sent a telegram to him to have me come over there. But I said that I was very sorry to say that I was not able to call on them this time, as I must return to Toronto before the 1st October. Perhaps I may call on them this fall, or some time in the near future.

I thank the Lord that wherever I went I was received by many friends who sympathized with me and were interested in me.

It would delight me to write to the many friends whom I met during my visiting, but I am not able to do so, as it is very difficult for me to remember English names.

I express sincerely my hearty thanks to those who were kind to me while I was visiting at the several places mentioned in this my diary.

Some time ago some one asked me: "Are you a Disciple?" I answered, "Yes, I was always a disciple of Jesus Christ, as I am a learner of Him who gave me the hope of eternity, which hope we have as an anchor of the soul both sure and steadfast," and all the light I get is from the Bible.

I hope to have the pleasure in the future of meeting you again.

Fraternally yours,
Tozo Ohno.

"As Others See Us."

Editor CANADIAN EVANGELIST:

DEAR BROTHER IN CHRIST,—It is a long time now since you have heard direct from this quarter, principally for the reason that no news is better than bad news, and because I have been hoping that something gratifying would turn up which it would be pleasant to communicate. In the absence, however, of any occasions to record, and any extraordinary reasons for congratulation so far as the church is directly concerned; further than that, the agitation caused in the community by our teaching is resulting in a number of baptisms of parties who are affiliated elsewhere, I have determined to write you a few lines anyway, the object of which will, I trust, be apparent as you read.

In a certain church recently, in view of uniting with some brethren of Plymouth persuasion, and other unsettled brethren, who proposed to start a new Lord's Table, the subject was under consideration whether the church really was in fellowship or full sympathy with the people known as Disciples of Christ. The discussion, though short, embraced much of importance, both of credit and discredit, to that body, and I shall try to give you a short outline of the principal features referred to.

One brother enquired to what extent relations were supposed to exist with the Disciples of Christ, and in course of his remarks said that, so far as he was concerned, having attended one of their conventions, he was not very favorably impressed with them, as they did not appear to be any better than

other people, or to show any signs of being specially zealous. After the preaching he had fallen in with a group which had sat down to talk, and he remarked with astonishment how they smoked and handed round a plug of chewing tobacco. He was then a new convert, and had even previously to that, on joining the Salvation Army, given up the use of the weed, of his own motive, and almost at the cost of his life, as he saw clearly that it could not become any one professing Godliness. He wished to know whether the Disciples were not a sect.

The brother following stoutly championed the cause of that body, and claimed that it was not a sect in the ordinary acceptation of that term, that they repudiated that idea themselves, and claimed that they were anti-sectarian in principle; he said that they held the most logical and common-sense views of Scripture, and, despite the erring ones in the flock, that, of all people known to him, they were those standing nearest upon the ground of and best entitled to be considered identified, as a people, with the Primitive church. He contended for co-operation with the Disciples.

Next speaker rather shared the views of the first, and thought that the body was a sect as much as any other. He failed to give them credit for any good, saving as he had received benefit himself from one individual, but he had failed to find them excel the sects in interest in strangers, piety, or earnestness.

In closing I would like to say that there seems to be among us a considerable proportion of brethren who flatter themselves from the fact that we stand on such clear unequivocal scripture ground, and are lulled by this "flattering unction" into such a selfish sense of security that they are comparatively indifferent as to whether their lives have a favorable or unfavorable influence on the Master's cause, who seem even to think that they have no influence any way. How poorly the man must appreciate the Saviour's sacrifice who could not give up either his pipe or his chewing tobacco for Him when he discovered that others were offended or made weak by seeing him use them, and how little value he must set on the rewards of a future life who thinks that it is not worth while to make any sacrifice for them.

Even the weakest of us has an influence, and it is in the balance either for good or for evil.

Oh that every one would do his best for Him who loved us and gave His life for us. Then we would have less indifference to the claims of His church, and surely, of all people under the sun, the Disciples of Christ should live exemplary lives and be known for their Christ-like character, for this after all is the most essential feature—the distinguishing feature of a Christian.

I am, fraternally yours,
R. W. McDONNELL.
Galt, Oct. 28, 1890.

From Prince Edward Co.

DEAR BROTHER,—Bro. James Hicks, of West Lake, died September 21st, and was buried on the following day. He was seventy-five years of age. Thus one by one the church at West Lake is losing members by death. There are not many of the old veterans of the cross left. But it can be truthfully said of many: "Our loss is their gain." They did indeed fight the good fight of the faith; being time and again pressed by opposition, they pushed on the cause of Christ. The state of the church at West Lake is not what we would wish. There have not been additions to the church to correspond