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THE DISCIPLE OF CHRIST AND CANADIAN EVANGELIST.

Duncan Robertson n 98
ST.

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

Vol. X., No. 14.

HAMILTON, NOV. 15, 1895.

\$1 PER YEAR IN ADVANCE.

The Disciple of Christ

Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

Editorial Notes.

Even if some Protestants do think it is not proper to attempt to turn away Roman Catholics from the Church of Rome, the Pope still thinks that Protestants need to be converted to Romanism. He has recently sent his blessing to some priests who are putting forth a special effort in that direction in Cleveland, Ohio.

Are our Sabbatarian friends of Toronto aware that there was a military church parade in that city on Nov. 3rd, that immense crowds were on the streets to view it, that the bands were playing, and playing "profane" tunes at that? We have been waiting for some Toronto paper to protest. But as we have as yet seen no protest, we make it here ourselves. We should think there would be enough oatmeal and Shorter Catechism in Toronto to resent that kind of a proceeding. But even the "Kilties" were there. The nearest we have seen to an allusion to the parade is this from the *Canada Presbyterian*:

"The Sabbath is the bulwark of Protestantism. No man should pose as a Protestant and at the same time hold and practise loose views in regard to the Lord's day."

But that is quite indirect. Surely our contemporary will give us something more pointed.

Among the wise sayings in the Book of Proverbs is one that we find in chapter xviii. 13: "He that giveth answer before he heareth, it is folly and shame unto him." And there is a great deal of that kind of folly and shame in the world. There are many judgments formed before the whole case has been presented. And many people condemned when only one side has been heard.

Dr. Dewart, late editor of the *Christian Guardian*, has been discussing the question of religion in the public schools. He is reported as saying that he favors a judicious system of religious instruction, but would rather see religious instruction abandoned than a system of denominational schools prevail.

But, we would say, who is to arrange the "judicious system"? Let the churches do their duty, and there will be little need to advocate religious instruction in the public schools.

It is said that the Pope is about to make a second appeal to the English people regarding their return to the Church of Rome. Some of the English people are now pretty far on the way to Rome, and the Pope's second invitation may please them and hasten their pace somewhat. But the English people will look upon the second letter as they did upon the first, as an insult to their intelligence. The English people have not quite forgotten the meaning of the Reformation.

The *Montreal Witness* thinks that ethical teaching is neglected in the Sunday-schools. If that be so, it is a very grievous fault. The Sunday-school is supposed to be a Bible-school. If the Bible be properly taught, the ethical will not be neglected. The Bible, Old Testament and New, lays heavy emphasis upon "whatsoever things are true, honorable, just, pure, lovely and of good report."

This paragraph from the *Hamilton Times* is not a bit too strong:

Some Toronto Christian Scientists are in trouble. A certain Mrs. Beer tried to cure a boy of measles by the prayer cure and mind treatment, and the little fellow died. Not only was the cure a failure, but the Christian

Scientist's faith was not great enough to even diagnose the case, which was one of bronchitis. Now the doctor by the police, but her faith seems at least to have been equal to the task of keeping her out of their clutches so far. This faith and prayer cure Christian Science business may do for hypochondria, but it is not fit to wrestle with real ailments of the human organism. It is in itself a disease, and those afflicted so badly as to apply it to a helpless child ought to be furnished with comfortable quarters in our lunatic asylums.

Some one has well said that "Christian Science" is neither "Christian" nor "Science." It is un-Christian humbug.

Our Bible Offer.

We are still able to continue the Bible offer. Our friends have therefore another opportunity of doing themselves a great favor. Remember we have extended the offer to old subscribers on a very easy condition, viz., that they will TRY to get one new subscriber to the DISCIPLE.

An old subscriber sends \$3 for our combination, and directs that the Bible be sent to her, and the *Templar* and DISCIPLE to a friend. A new subscriber wishes the Bible and DISCIPLE for himself, and sends the *Templar* to a friend. These may give some of our readers a hint.

We wish to say to our friends that we have the best kind of assurance that the Bibles will be as represented. Indeed, the publisher of the *Templar* received a letter from Mr. Bagster the other day saying that "The *Templar* Bible" will be even better than promised. This means a great deal, coming from a man of Mr. Bagster's reputation and standing.

Note well that this is no ordinary premium Bible. It is extra-ordinary. Our friends should make sure of one while there is yet opportunity.

We have been asked whether those now paid-up subscribers to the DISCIPLE can get the Bible, by paying for the Bible and the *Templar*. No: we cannot afford to do that. We require the whole combination to be taken.

Those now paid-up on the DISCIPLE list who take advantage of the offer will have their time extended on the DISCIPLE for one year. And we can assure them that they can well afford to do that. They will then make money out of the transaction.

We have not said much about increasing the subscription list of the DISCIPLE in connection with this offer. But we ask our friends to note that here is a way in which they may do themselves a good turn while helping the paper.

Once more we ask our old friends to let their acquaintances, whether they are Disciples or not, know of this wonderful offer. People will save money by paying our combination prices, even if they place no value upon the *Templar* or the DISCIPLE.

Omnibus.

A very interesting letter from Miss Mary M. Rioch, dated, Tokio, Oct. 15th, comes into our hands just after all our space is taken up. We regret to have to hold it over.

In looking over our lists, we find quite a large number of subscribers in arrears. It would oblige us very much if they would remit the amounts due us very soon.

Here is what an old friend in the United States says about the DISCIPLE: "We like the paper in its new form, and if it were stopped we would miss it very much. It is like getting a letter from a dear friend."

It was a great pleasure to the many, who have hitherto only known her by her pen, to meet Mrs. Anna D. Bradley. Mrs. Bradley is a very charming and delightful woman in person and conversation, and those who met her at Dallas will in future enjoy the product of her pen with a new interest.—*Christian Guide*.

We have to apologize to our readers for allowing Mrs. Bradley's article in last number to go in with the heading, "Sermons in Trees." The reader would discover that it should have been named, "Sermons in Rivers."

Contributions.

Turn on the Lights.

ANNA D. BRADLEY.

In a recent issue of a popular journal there appeared an interesting and able article from the pen of Rabbi Levi, entitled, "Believing Skeptics." The leading thought is the right of the individual to think for himself; and the writer boldly asserts that "Thought is the parent of skepticism and doubt."

I am indebted for the pleasure of reading this article to a friend who proudly claims to be what the world calls an infidel. My friend rather vauntingly writes: "I claim the right to think for myself. I wish you would do the same, it would lead you away from the mists and the superstitions of the twilight age into the broad, clear light of day."

Now, this is very kind in my friend, and I value his thoughtful anxiety in my behalf, for I earnestly desire all the light which I can receive, let the source be what it may.

I do not claim to be a very profound thinker or writer, but I do dare to claim to be a sinner saved by grace, and I am not at all afraid that the religion so taught by my Master is in the least jeopardy when men begin to use their God-given minds for legitimate purposes. Verily I have not so learned my Bible.

The position which the Rabbi Levi, my friend, and others of his school, assume, is that the religion of Jesus Christ feeds only the emotions; that it is a thing entirely apart from our intellectual being; that the men and women who rally around the Cross would never dare to apply to the superstition they cherish, the crucial test of candid investigation.

But if this assumption is true of the Christian world, I think we are in error. If higher knowledge, deeper investigation, the brightest light of science, can have power to dethrone God, and prove Him only a superstition of the darker ages, still would I cry—as must every lover of truth: Turn on your brightest beams of electricity; let the result be as it may. At any cost, let us know and hold the truth, for it is only the truth that can make us free.

Why should the Christian fear to give to thought its unclipped wings? If it is true, as Rabbi Levi asserts—and I am very sure that it is true—that, "Thought is the parent of skepticism and doubt," still is it also true beyond controversy, that skepticism is the initial step to all progress and reform.

The Lutheran reformation was the grand result of one poor monk growing skeptical concerning the faith which he for years had held as sacred. America would never have been the America she is to-day but for the skepticism of our ancestors respecting the rights of monarchical government. Our churches would never have been the aggressive churches they are to-day, pushing their way into every heathen country, planting the cross upon every land, translating the Bible in every language, if Wm. Carey had not been skeptical as to the faith in which the Christian world was resting, viz.: "If God wanted the heathen saved, He would save him."

Slavery would still have been an ulcerous sore on our land, if doubt, as to the rights of existence, had not been born in some noble hearts. And thank God that the evils of our country, which our government permits to exist to-day, will, sooner or later, all be swept aside to give place to better things, simply because the truest men and women of our time first thought, then doubted, and now are bravely working for reform.

Thank God for the power to doubt; for if doubt did not exist, progress would be impossible.

If in your heart and mind a doubt should ne'er arise, then you and I would surely drift into eternal death. But because we do doubt and struggle for the best, we'll climb to heights not dreamed of now.

If to-day the modern world is demanding added proofs of the verity of the theology of the Bible, theology will not resent the demand, but will rather insist that her accumulative evidences be rigidly examined. We are under the orders of our divine Leader, who commands that we "prove all things."

It is of urgent moment that every shadow of suspicion be removed from the theology of the Bible, yet it is of equal importance that every adulteration which human hands have mixed with the divine original shall be also removed.

Science steps to the side of Revelation, and proposes to put to the proof her claims. And Revelation, strong in the consciousness of its impregnable claims, readily consents, while the world looks on and applauds.

In the morning of the battle Faith begins to tremble; half-hearted Christians sigh that all is lost, while scoffing infidelity shouts in triumph.

But the battle continues. Science is wholly impartial as to results. She is only determined to establish truth.

Now if Science has caused Faith to tremble, Science must either overthrow Faith entirely, or establish it on a foundation so secure that it can never even be shaken again. The only hope, therefore, is to add to Science much more science. Thus faith is put to its severest test.

Bacon says: "This I dare affirm, in the knowledge of nature, that a little natural philosophy and the first entrance therein doth dispose the opinion to atheism; but, on the other side, much natural philosophy and deep wading therein will bring men's minds to religion."

When the battle ended, Skepticism shrank back abashed, while Science placed the victor's wreath upon the pure brow of religion.

The late evening of this nineteenth century is busy uncovering its countless buried proofs that must convince every honest observer that the Biblical account of early history is no myth.

It has been a long while since Moses wrote; and once faint-hearted Christians—who were already half infidel—grew very uneasy lest the geologist's hammer should dash into fragments the Mosaic structure. But the Old Book felt no anxiety, even though she knew that

"Humanity, with all its fears,
With all its hopes of future years,
Was hanging breathless on her fate."

Why should the Old Book fear?

"She knew what Master laid her keel;
What Workman wrought her ribs of steel"

And one can fancy the Old Book Book crying out to timorous believers who shrank from every fierce blow which came from the iron hand of Science:

"Fear not each sudden sound and shock,
'Tis but the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale."

Who fears for the Bible to-day? Not one enlightened adherent who joyfully watches as the Book with her obedient handmaiden, Science, walk side by side.

I have sometimes fancied that our questioning nineteenth century might be likened unto the doubting disciple, who would not believe that his Lord had risen until he put his fingers into the print of the nails, and thrust his coarse, unfeeling hands into the wound-prints of His side. Yet this cruel investigation our Christ did not rebuke. He who had commanded His disciples to prove all things, now extends His wounded hands to Thomas, and bares His pierced side unto his gaze. And

then, and not till then, did that disciple cry, "My Lord! My God!"

Oh, haste to turn on all your brightest lights. 'Twill sooner show to you your waiting Father, watching for His prodigal child to come home. Probe deeply as you can, oh hand that is seeking for the jewel TRUTH! If you but probe deep enough, you will find your Saviour's loving, bleeding and forgiving heart. TURN ON THE LIGHTS.

Benjamin Kidd Criticized.

I have called "Social Evolution" a parley with religion. At last Science becomes painfully aware of something not right in her reckonings. Her stars are out of orbit. There is a disturbing force somewhere. With her whole outfit of boasted phenomena and hypotheses she has failed to bring forth a demonstration. "The struggle for existence," "Survival of the fittest," "Natural selection," "Monads," "Primeval star-dust," "Spontaneous generation," "Origin of Species," "Anthropoid apes," "Pithecoïd men," "Protoplasm," "Bathybius," "Silica, Nitrogen, Carbon & Co.," all this amazing outfit, and much more, together with the god that is "unknowable," and a creation "unthinkable," plus still some little added trifle such as (to use Principal Dawson's language), "An outfit to start with, self-existent matter, for instance, in a state of endless revolution,"—with all this, Science has not been quite able to account for everything. She goes back, therefore, recasts her reckonings, and concludes that religion really explains all that has been hitherto inexplicable. She calls a halt, raises a flag of truce, and proposes a parley. She goes over to the camp of Christianity, and addresses her as "Religion," not having yet discovered that Christianity is a distinct and unique species of the genus religion, perhaps the only well authenticated example of the "origin of species" that falls within the purview of the Darwinian ages.—W. J. LHAMON, in November *Canadian Magazine*.

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.

Children's Work.

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

Christopher Columbus.

BY AGNES.

PART II.

So Columbus went away to the convent for his son, determined to go next to France. But the kind prior was not discouraged; he went to the queen himself and won her over. You must understand that Isabella was not merely a "queen consort," she was a "queen regnant," and equal in power to her husband, King Ferdinand.

After more delay Columbus was allowed to fit out three vessels, called caravels, only one of which, the Santa Maria, was decked. They were manned by one hundred and twenty men, and had provisions for a year.

On Friday, the 3rd of August, 1492, Columbus set sail from Palos. One can fancy his son, Diego, now a well-grown lad, down among the crowd of people assembled to see them off, and possibly his good friend, the prior, from the convent above the port, helped to conduct the devotional exercises that took place before starting.

For days a strong wind from the east drove them steadily westward. These winds, which have since been called the "trade winds," frightened the sailors. Then when they were calmed in the Saragossa sea, or Sea of Weeds, these superstitious men were still more frightened, and tried to make Columbus turn back.

It is this great patience and forbearance and power over men that makes Columbus a great man. For more than a month he held his mutinous sailors in check; then, when they grew so unruly no man could manage them, he promised to turn back in three days if land were not discovered.

On the first of the three days they picked up a branch of a tree or shrub, with red berries on it, on the next day, a board; on the next, a carved stick; then, at midnight, they saw a light moving, and the watchman called, "Land! Land!"

The next day, October 12th, 1492, they landed. Columbus stepped out of the boat first, knelt down and kissed the soil, weeping for joy.

It was a very beautiful island they had landed upon, covered with wonderful trees and herbage. Columbus piously called it San Salvador, which means, Our Saviour.

The people who gathered to meet them thought they were children of the

sun, and offered them everything they thought would be of interest or value to them.

He cruised about until the 4th of January, 1493, when he set sail for home, landing in Palos in March, after a rough voyage. When he reached the court, he was received by the king and queen, and made to sit in their presence, a great honor for the ceremonious court of Spain to bestow, but honors were heaped upon him.

Columbus made only four voyages to the New World. The second one was in 1493-1496; the third in 1498; the last, 1502-1504.

In 1498, Francis Bovadilla was made governor of the port in San Domingo, displacing Columbus. He hated Columbus, coveting his honors and distinction. For some petty pretence he seized him, kept him in prison for awhile, then sent him to Spain with chains on his wrists and ankles.

Queen Isabella was dead, and Ferdinand neglected the man who had made his reign glorious. This hurt Columbus. He was poor; he had no home, and his health was broken. He died at Valladolid on the 20th of May, 1506.

He had kept the branch with the berries on it they had picked up at sea, and the board and the carved stick. They were where his eyes could rest on them in the room in which he lay dying. Many other curious things he had from the New World Skins and plants, stones and nuggets of gold, but in the most conspicuous place of all were the chains he had worn, and which he had directed to have put in his coffin. He was buried in Seville, Spain, first, then removed to San Domingo, then again to Cuba, where his body lies now in the cathedral at Havana.

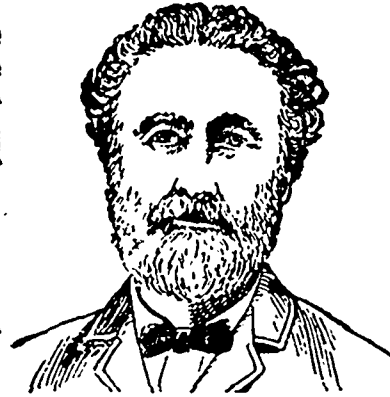
When we think how late it was in life before Columbus could carry out his enterprise, how small his boats were, how few his men, how inefficient his instruments of navigation, and how little sympathy and comprehension he met with, we cannot but admire the man. He was a man God made to fill a very special place.

Day Dreams of the Future.

THE DREAMER.

CHAPTER IX.

Once more I dreamt, and found myself standing on a wharf, close to which was moored a large vessel in process of lading; not only was it of unusual size, but of magnificence of design and finish such as I had never imagined before. Its sides glistened in the sunshine like burnished silver, while the upper decks were resplendent in gilding and upholstery of the richest description. I was standing, looking on in wonder and admiration, when I heard my name called, and found the sound proceeded from a person on the vessel, who was a friend from a distance. I seemed to accept her invitation to



Mr. Jacob Wilcox of St. Thomas, Ontario, is one of the best known men in that vicinity. He is now, he says, an old man, but Hood's Sarsaparilla has made him feel young again.

"About a year ago I had a very severe attack of the grip, which resulted in my not having a well day for several months afterwards. I was completely run down and my system was in a

Terrible Condition.

I lost flesh and became depressed in spirits. Finally a friend who had been benefited by Hood's Sarsaparilla advised me to try it and I did so. I continued taking it until I used twelve bottles and today I can honestly say Hood's Sarsaparilla has restored me to my former health." JACOB WILCOX, St. Thomas, Ontario.

Hood's Sarsaparilla Is the Only

True Blood Purifier

Prominently in the public eye today. It cures when all other preparations fail.

Hood's Pills the after-dinner pill and family cathartic. 25c.

come on board, and my astonishment increased as I noticed the splendor of every appointment. For the first time too I was conscious that an immense crowd of people crowded the wharves, on both sides of the harbor, while near by a long train of cars was also being filled with well dressed people, and a look of pleased anticipation rested on the faces of the pleasure seekers, while a feeling of lively interest, mingled with a shade of regret, seemed to be the sentiment of the others. One thing that claimed my attention was the behaviour of this huge crowd. Busy as so many were in every department, the work seemed to go on so smoothly, while not an angry word or an oath marred the wonderful effect. I was so lost in wonder and pleasure at it all that I forgot my friend and everything else, and had not noticed that the work of preparation was all finished, the signal for starting been given, which was of so unique a character that I could think of nothing else. At a given signal, and led by some wonderful musical instruments on the upper deck, the whole crowd of passengers burst into song, the words of which had been familiar to my mind

for years, "O! sing unto the Lord a new song; sing unto the Lord all the earth," and with one accord every voice on shore took up the refrain, and the chorus rang clear and loud, while the echoes caught the sound and lent their aid to the effect. It was not until the sounds ceased that I became aware that the ship had glided away from the wharf and was already far from the shore. What was I to do? I had paid no fare, was not a recognized passenger, and when I turned to question my friend she was nowhere to be seen. My next thought was to seek out one in authority and state the case, so that I might be put on shore again. I could see no one for a while who seemed like an officer, except one who had already attracted my attention, absorbed as it had been in so many other things. At first he appeared to be just an unusually fine looking man, but, by degrees, it dawned upon me that he was more than that. There seemed to be such a look of dignified gentleness about him, and, although he seemed to be responsible for everything and everybody, not a shadow of irritation or worry marred his benign expression. Apparently he was the person of whom to enquire as to what I was to do; but how could I address such an august looking person? With a readiness of action possible in dreams, I ventured to approach him, and, at the first sound of my voice, he turned to me with a look of kindness such as no merely human face ever wore, and, after I had told my story, he bade me set my mind at rest, for the vessel belonged to the King, and His subjects were privileged to travel without money and without price. My face must have expressed the wonder I felt, when he added: "If you will come back in an hour, I will answer all the questions you may like to ask. In the meantime, there are many things of interest you may wish to see." With another smile he turned to his work again, and I wandered away.

The sky was cloudless, and the waters beneath were of a most wonderful blue, while a breeze just cool enough to temper the hot rays of the sun fanned me, and I seemed to lose every feeling of weariness and pain, and a delicious sense of rest and ease stole over me as I wandered about from one point of beauty to another.

A dream hour is not long, and I was soon standing at the appointed place, eager to hear something of the wonders around me. My new acquaintance was before me, but was looking attentively at the water, and then, as if speaking to himself, he said, "I think it must have been just here that it happened," and then becoming aware of my presence, he remarked that possibly if he told me his story, it might be the most satisfactory way of answering my questions. He pointed to a luxurious seat close by, and, when I had taken it, he began

(To be continued.)

Young People's Work.

FOR CHRIST AND THE CHURCH.

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

Faithful Still.

I cannot do great things for Him,
Who did so much for me,
But I would like to show my love,
Dear Jesus, unto Thee,
Faithful in every little thing,
Dear Saviour may I be!

There are small crosses I can take,
Small burdens I may bear,
Small acts of faith and deeds of love,
Small sorrows I may share;
And little bits of work for Thee
I may do everywhere.

And so I ask Thee give me grace,
My little place to fill,
That I may ever walk with Thee
And ever do Thy will,
And in each duty, great or small,
May I be faithful still!

Using the Single Talent.

READ AT THE HARWICH C. E. UNION AT
NORTHWOOD

The amount of talent we possess depends very largely on ourselves. A single talent rightly developed will prove of much greater value than ten talents laid idly by. And one talent cultivated and improved will, like a tree, branch out and grow until the dimensions are surprising. It is well to feel our responsibility for the gifts we possess; but the matter of our responsibility does not end there. The man who hid his talent in a napkin no doubt thought he had performed his whole duty when he brought back his talent unimpaired. But the Master did not look at it in that way. We are to be held responsible, not only for the talents we *have*, but for those we *might have*. A too common excuse for declining to perform manifest duty is that we have no natural talent for it. Talent will never develop itself unaided; but any one may be surprised to find how many natural gifts he does possess when his various duties toward his fellow-men open to him, and what can be done in the way of cultivating and expanding such talent into great powers will prove still more surprising. Really it is hard to say what can not be turned into a talent, if only it is used in the right way. Whatsoever we can do that is our talent. If we can do more than one thing well, so much the better; but the great thing needed is for us to do *as we can do* and *what we can do*. That is making use of talents. The parable man who buried his talent had not learned this lesson. Let us be wiser. Above all let us not be stand-

stills and do-nothings, but improve our talent, remembering that what we have is not ours, but God's. It was put into our hands by God in order that we might use it for Him, and we must give account of it to God as His stewards. One of the hardest lessons to be learned in life is that of adaptation to our particular place and line of work. It seemingly appears as though our capabilities should have been greater, our sphere of action wider, and our life work of more importance than it is; and, do our best, advancement is slow and uncertain. It is not so much *what we do* as *how we do it* that forms the standard of worthy and well performed labor. God apportions the work, and what may seem an ill adapted or unprofitable choice is often clearly His ordering. We believe God calls men and women to do great work in the world—a Moses, a Paul, a Victoria, a Lady Somerset; but it is a trifle harder to realize that He also calls the commonplace people in the every day walks of life. The *ordinary* people of earth far outnumber the *extraordinary*. Never but one Moses. Never but one Paul; and the secret of their great talent lay in their earnestness in filling the places God designed for them. Paul himself declares, "I therefore run, as not uncertainly; so fight I, as not beating the air." Having resolved to perform a great work, he bent all his talent in that one direction.

History, too, tells us that all the men and women who have amounted to something in the world have aimed at something; while the do-littles and do-nothings have but drifted, as it were. We often hear such persons bewailing their lack of opportunity; but to wait for great opportunities that may never come is to miss the little within our reach. We are to make the most of ourselves as we are and our opportunities as they come to us. Using opportunities multiplies them.

We never know what we can do until we try our best; and we should not only make the most of ourselves *as we are*, but *as we hope* to be. Laziness means buried talent. The great majority occupy but ordinary places in life, yet the man with one talent occupying what men call an obscure place is as much an object of God's notice as the man of many talents in a place of prominence.

How much of the commonplace it would take out of our lives did we but

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realize that we have been called of God just to fill each our respective places. Our whole duty then lies in performing our every day duties as though we were rendering service to Him and were required to give account of our talent, not forgetting that "To him that hath shall be given, but from him that hath not shall be taken away even that which he hath." And, though we may not all hope to become great as the world styles greatness, yet we have the Master's assurance that "He that is faithful in that which is least is faithful in much," and whosoever does his lowly, humble work day by day and hour by hour is pleasing God just as well as he who accomplishes great things. Nothing is small in God's sight which is done for love to Him.

Great men came far with their wealthy offerings for the temple treasury. There were gifts of gold and gifts of silver. The very smallest offering that day was the gift of the poor widow, who came, most likely, sandals, wearing tattered garments and bearing the stamp of hard, grinding poverty. Her gift was so small that it would hardly be counted among the great gold and silver coins that were poured into the treasury. But Jesus sat by, and watched how men cast in, and He said that she had done more than they all.

Our Lord still sits over against the treasury. He is still watching to see how we cast in our gifts or use our talents, and the single talent given or used for His honor and glory may represent the deepest love and greatest self-denial, and, therefore, be most precious in His sight.

MRS. H. CHATTERSON,
Creek Road Church, Harwich.

Obedience to God.

Obedience to God involves faith in God, and we should have faith in God. Whoever is changeable, God is the same. Whoever is false, God is true. Whoever may deceive us, God will remain faithful to us. He is in one mind, and none can turn Him. He will abide by His Word. He will make good His promises. We may therefore trust Him, yes, in the darkest night. In the day of trouble, in the hour of temptation, we may trust Him, and we should trust Him. He has given us His Word on purpose, and he brings us into trouble to see how we will act. As God is faithful to us, let us be faithful to Him; and we ought to obey God. Let men say what they will, let the flesh argue or plead as it may, we ought to obey God. It may expose us to ridicule, persecution or temporal

loss for a time, but, whatever it may cost us, we ought to obey God. If we obey Him, we shall be strictly honest, scrupulously truthful, kind hearted and holy. Obeying God, we shall enjoy the testimony of an honest conscience, win the confidence of the Lord's people, and silence the people of the world. God's law is plain. His precepts are easy to be understood. Disobedience, therefore, is generally from dislike and not from ignorance.

B. C.

Local Endeavor Union.

The quarterly meeting of the local C. E. Union was held, Monday, in the new Disciples' church. There was a good attendance of those interested in the "Good Citizenship" movement—the subject of the evening—the church being crowded to the doors. After the usual opening exercises, the chairman, Mr. W. W. Miller called upon the Rev. A. W. Ross for the address of the evening. Mr. Ross based his remarks on Good Citizenship on scriptural teaching, pointing out the relation which the Christian religion bears to citizenship, and instancing some of the good work already done. The Christian, he thought, ought to take an active interest in many matters of municipal and general politics, particularly in questions affecting political morality. Rev. J. Munro opened the discussion, emphasizing and enlarging upon some of the features referred to by the first speaker, and was followed by the Rev. P. Wright. The topic proved one of great interest, as the large attendance and close attention evidenced. The musical part of the programme was led by a Union Endeavor choir.—*Portage Liberal*.

An Important Office.

To properly fill its office and functions, it is important that the blood be pure. When it is in such a condition the body is almost certain to be healthy. A complaint at this time is catarrh in some of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs bring on consumption. The only way to cure this disease is to purify the blood. The most obstinate cases of catarrh yield to the medicinal powers of Hood's Sarsaparilla as if by magic, simply because it reaches the seat of the disease, and, by purifying and vitalizing the blood, removes the cause. Not only does Hood's Sarsaparilla do this, but it gives renewed vigor to the whole system, making it possible for good health to reign supreme.

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Nov. 24. *Praise and purpose.* Ps. cxvi. 1-19. (A Thanksgiving meeting.)

We should be recreant in our duty if we did not make one meeting of the year one in which we could render unto God the thanksgiving of the heart for His bountiful goodness to us. We might well, after considering all the abundant blessings that have been poured out upon us the past year, ask the same question with the Psalmist, "What shall I render unto the Lord for all His benefits toward me?" And, having asked it, can we, dare we, living as we are in the Gospel age, answer less than did the Lord's ancient seer, "Oh, Lord, truly I am thy servant; I am thy servant, and thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now, in the presence of all his people."

What is the purpose of setting apart a day for national thanksgiving?

1. It teaches us our dependence upon God. History, sacred and profane, ancient, medieval and modern, emphasizes the grand old truth, that "righteousness exalteth a nation; but sin is a reproach to any people." As citizens of this great Canada, it behoves us to endeavor to be and do what God would have us be and do. We must learn that if we would work for the exaltation of our country, we must live and labor for God. To be an enemy of God is to be an enemy of our nation. Our prosperity in the past, our present position and our success for the future has been and will be measured by our loyalty to Him who is "King of Kings and Lord of Lords."

2. We are brought face to face with our own selfishness and God's great love for man. "Oh, that men would praise the Lord for His goodness and for His wonderful work unto the children of men." The earth has yielded an abundant harvest, and everywhere there is plenty. If man starves, it is not the fault of the loving Father, but of "man's inhumanity to man."

3. We should learn the lesson of our great responsibility and our obligations to the Lord, who created us, redeemed us and who sustains us. What have we done for Him in the past; what are we doing at the present, and what do we intend to do in the future?

"How rich Thy gifts, Almighty King! From Thee our public blessings spring. The extended trade, the fruitful skies, The treasures liberty bestows, Th' eternal joys, the Gospel shows, All from Thy boundless goodness rise."

Dec. 1—*Is my heart right with God?* Prov. iv. 20-27.

In the paragraph preceding our scripture lesson, Solomon has warned us against doing evil. His warning, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away," reminds us of Paul's admonition, "Shun the very appearance of evil." Negative instruction or prohibition are not sufficient; we need some positive commands as well. Not only must we avoid doing evil, but we must learn to do good. As it was in the days of the wise king and is now, so it will ever be, doing is essential to the obtaining of God's favor.

The wondrous system devised by the all-wise and loving God for the world's redemption, is intended and is able to save man, the whole man, not only from sin, but from the consequences of sin.

We are to search the scriptures that we might know the truth, which is able to give us liberty in Christ Jesus. Our affections are to be centered in heaven, where our treasures are; and our will, God's will.

"Keep thy heart with all diligence, for out of it are the issues of life."

1. Let us be willing for God to search our hearts.—1 Chron. xxviii. 9.

We need the spirit of humility and earnestness of David, when he exclaimed, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Our hearts need searching. God alone is able to know man. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart."—Jer. xvii. 9, 10; Rev. ii. 23.

2. If we would have our hearts right with God, we must give heed to His word. "Wherewithal shall a young man cleanse his way?" was a question asked by the Psalmist, who answered it for all times, "By taking heed thereto, according to Thy word."

Christ died to save man. He has highly honored us by giving us the privilege of co-operating with Him in winning men to acknowledge His Lordship.

If our hearts are right in God's sight, we are interested in His work, and are found in prayer-meetings, in the house of God on the first day of the week, and in our dealings with man we keep before us the golden rule. We will love what He loves, and hate what He hates. Christianity is practical; it is a life—a Christ-life. Christ's followers should be characterized by their deeds of goodness and mercy; for a living, active faith in God's obedience to all commands, and not least for their liberality.

Let each one ask himself, "Is my heart right with God?" This question is too serious to be trifled with. May the all-wise and loving God, through Jesus Christ our Lord, search us, strengthen us, and save us for His name's sake.

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HAMILTON, NOV. 15, 1895.

"Go... speak... to the people ALL the words of this life."

The Union Thanksgiving Service will be held on Thanksgiving Day at Trinity Church at eleven o'clock, conducted by the ministers of the town. Rev. R. A. Burriss will deliver the address for the occasion. Collection in aid of the poor of the town.—*West Durham News.*

Children's Work.

The following is a short story taken from *The Little Builders* for the benefit of those who do not see that little paper:—

"Janki is a little child wife who was brought to Miss Judson at Hurda, some weeks ago. Her story was that her mother-in-law and husband had tied her hands together, hung her to the ceiling, and then had beaten her with a stick and finally she said, they had turned her out of the house. She had to do all the cooking for a family of six persons. Her husband had taken a new wife into the house and told Janki to leave; if she did not leave the house and the town, he would cut off her nose and ears. It is quite common to see women with their noses cut off in India, and is one of the ways men punish their wives. So she came away from the town, Leoni, in which she lived, to Hurda, and the police inspector brought her to Miss Judson.

Her husband says she has run away three times, and now he does not care what becomes of her. She is twelve or thirteen years old, tall for her age, and seems a bright happy disposition. Miss Judson is teaching her to read and sew, sing hymns, and also to know about Jesus. When she first came she cooked and ate her food separately from others, for of course if she ate food with anyone outside of her caste, she would be an outcast. The first day she said to Miss Judson, "I will do everything you tell me to, only don't ask me to eat *cow*!" Now she cooks and eats with Miss Judson's little Christian girl, so her caste is broken,

and she is the same as dead to all her people. They do not offer her meat, for as she has never had it, it is useless to acquire the taste. I am telling you about her, for as soon as Miss Graybiel has a place for her, she will be sent to Mahoba, if she is willing to go. She will be a member of that home, which we pray may be a life-blessing to, at least, a few of the many abused, outcast child-wives and widows of India. How glad we are to rescue some, teach them to be useful, to become followers of Jesus, and to be somewhat more intelligent than their sacred cow."

The writer of the above, Miss Adelaide Gail Frost, went out to India last fall, in company with Miss Mary Graybiel, with whom we are, many of us, acquainted. It is scarcely possible for us to realize what girl life must be like in India. While our girls are going to school and any thought of marriage away in the dim future, and not thought of in reality at all, those poor Hindu girls are suffering a quiet martyrdom of tyranny and abuse from their husbands. It may do us good to think of them sometimes.

In the meanwhile, have any of our mission band children saved any more cards for our children in Japan? If you have, and do not prefer to send them directly to Miss Rioch, if you will forward them to me I will put them in with mine. I should like to send them in time for Christmas, so shall need to mail the first week in December.

We are busy preparing for a temperance entertainment to be given in a few weeks, and are hoping to realize a sufficiently large sum to ensure the "Golden Links" becoming the banner-band this year. How many others are trying for it? J. E. L.

St. Vitus Dance.

A MALADY THAT HAS LONG BAFLED MEDICAL SKILL.

A Speedy Cure for the Trouble at Last Discovered—The Particulars of the Cure of a Little Girl Who was a Severe Sufferer.

From the Ottawa Journal.

In a handsome brick residence, on the 10th line of Goulbourn Township, Carleton Co., lives Mr. Thomas Bradley, one of Goulbourn's most successful farmers. In Mr. Bradley's family is a bright little daughter, 8 years of age, who has been a severe sufferer from St. Vitus dance, and who had been treated by physicians without any beneficial results. Having learned that the little one had been fully restored to health by the use of Dr. Williams' Pink Pills, a correspondent of the *Journal* called at the family residence for the purpose of ascertaining the facts, and found the

little girl a picture of brightness and good health. Mrs. Faulkner, a sister of the little one, gave the following in-



"Now entirely free from disease."

formation: "About eighteen months ago, Alvira was attacked by that terrible malady, St. Vitus dance, and became so bad that we called in two doctors, who held out no hope to us of her ultimate cure, and she was so badly affected with the "dance" as to require almost constant watching. About this time, we read in the *Ottawa Journal* of a similar case cured by the use of Dr. Williams' Pink Pills, which gave us renewed hope. We procured a couple of boxes, and before these were all used there was a perceptible improvement. After using six boxes more she was entirely free from the disease, and, as you can see, is enjoying the best of health. Several months have passed since the use of Pink Pills was discontinued, and there has been no return of the malady nor any symptom of it. We are quite certain Dr. Williams' Pink Pills cured her, and strongly recommend them in similar cases."

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The Sunday School.

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

Song Service in Sunday Schools.

MISS L. PITCHER.

(Continued.)

Herein we see the fact that praise of song and music of harp and psaltery was in accord with the Divine will and pleasure in the starlight age of the world. David's choir of four thousand

sang praises unto God, and all the people echoed back the refrain, "for His mercy endureth for ever." Praise to Jehovah arose on high when two hundred thousand trumpeters sounded forth the Jubilate to the Most High. Exhortations innumerable mark Old Testament Scriptures to "sing unto the Lord," to "praise Him with psaltery and harp," "praise Him with stringed instruments and cymbals," and "to praise Him upon the organ."

In direct accord with this mode of worship, the apostolic injunction is heard, "Be ye filled with the Spirit, speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your hearts unto the Lord."

That praise should consist of earnest, heartfelt songs to Him who hath loved us and given Himself for us, who hath permitted us to enjoy the privilege of an existence during the glorious "sunlight age" of the world and to enjoy the unspeakable advantages of the Christian dispensation. Ours should be a song of rejoicing, of renewed vigor and more glorious melody, for truly with Moses should we sing, "He is my strength and song, and is become my salvation."

What power, force, strength and feeling can the human voice display! There is the voice whose modulations and changes have moved mighty men of valor, and led armies to action; its intonations and inflections prove the concentrated force of the human mind; its sov'reign power moves our susceptibilities, governs and moulds our emotions and being; its power and influence have subdued kings, gained kingdoms and overthrown governments. Every kind of voice expresses every kind of feeling of the soul. Sacred song is the direct expression of holy joy. As all service of God's house should be instructive, edifying and profitable, so the singing should be simple and intelligent. Its language should be pure and helpful in disseminating some Scriptural truth. It should be a help-mate in the Sunday-school, in assisting the teaching of some Gospel fact, and still further impressing upon the mind of both teacher and taught the lesson of that hour, and of helping to cheer the discouraged, and brightening the hour to such an extent as will prove an inducement to teachers and pupils to attend regularly and punctually the joyous services of their Sunday-school home.

But how can such singing be ob-

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tained? By the earnest, sincere effort of some interested soul in connection with the Sunday-school. These may be found even in a class of seemingly small children, who may be appointed to select and lead off the hymns for the next Sunday's service. We call to mind a teacher of a dozen bright, intelligent and, as a natural consequence, mischievous boys, who, by dint of perseverance, won for her class the title of "choir boys." Her method was to invite one, two or perhaps all of her class to visit her home after day-school hours, or to meet her at the church, which was centrally located. With all her enthusiasm she taught the boys some rhythmic, catching, pleasant tune she had discovered in their hymn book previously. With her encouraging words for their praiseworthy efforts, she led them on till in a wonderfully short time they were successful in completely mastering the whole hymn. This number was then handed to the leader of the Sunday-school to be sung the next Sunday. It is needless to say the boys led off in the new song lustily and heartily, to the amazement and delight of the school, who were at first unfamiliar with the song.

A voluntary of a farewell or closing hymn prepared by classes alternately chosen is a very pleasant and beneficial method of dismissal, after the last prayer or Mizpah benediction. Alternate verse singing by the different classes, who have been previously notified, is another aid to interested efforts in song service.

All children who can speak distinctly can sing to a certain extent. It may not be like the warbling tunes of the nightingale, nor like the deep, voluminous peal of an organ; but their voices may be trained in time and tune to respond heartily to the joyousness in their hearts, for we must not aim to have arial or fugue or recitative introduced into our Sunday-school singing, which must be universal as well as whole-souled, intelligent and intelligible; for should not all God's children share in God's praise?

(Concluded in our next.)

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The publishers of LITTELL'S LIVING AGE announce a reduction in the price of that unique eclectic from eight dollars to six dollars a year; the change to take effect with the first of the new year. New subscribers, however, remitting before the first of January, will receive the intervening numbers of 1895 FREE. The LIVING AGE, now nearing the close of its fifty-second year, has ever been the faithful mirror of the times, reflecting only that which was highest and best and most desirable in the whole field of literature. It has received the commendations of the highest literary authorities, the most distinguished statesmen, the men and women of the country, and has proven a source of instruction and entertainment to many thousands. It commends itself especially to busy people of moderate means, for they will find in it what they cannot otherwise obtain except by a large expenditure of time and money, yet which is so essential to every one who desires to be well informed concerning all the great questions of the day.

Recent issues well maintain its reputation. To enumerate all the choice articles in the October numbers, for instance, would be to give their full table of contents. We only add what has been so often said, even at its old subscription price, that no intelligent reader can afford to do without THE LIVING AGE. Published by LITTELL & Co., Boston.

SHORT STORIES.—Three hundred dollars in prizes for short stories was the announcement made by the Dr. Williams' Medicine Co., of Brockville, Ont., some months ago. The amount is the largest ever offered in a literary competition in Canada, and we predicted at the time that it would create a sensation. This prediction has been fully verified by the statement that more than seven hundred manuscripts were sent in for competition. The work of the judges was by no means light, but after much consideration they selected from among the vast number of manuscripts submitted the five which they considered ought to rank as prize winners. These are now being published in handsome pamphlet form under the title of "Prize Short Stories," and a more readable pamphlet has not been issued this year. As stated in the work, the ultimate decision as to the order in which the prizes shall be awarded is left to the readers, and a voting paper is given, upon which they may express their preferences. We would advise our readers to secure a copy of this pamphlet, which will be mailed post paid to any one sending their address to the Dr. Williams' Medicine Co., Brockville, Ont.

THE TREASURY OF RELIGIOUS THOUGHT for November is adorned with a likeness of Rev. P. S. Hulbert, D. D., of Oak Park, Chicago, and a picture of the church of which he has recently become pastor. In place of the usual sermon, Dr. Hulbert gives us his Statement of Belief, which, in terse and striking language, at once defines the author's position and defends the faith. This is followed by eight full sketches and synopses of sermons. An interesting collection from a Cambridge lecture by the Bishop of Ripon fills out the strictly homiletical side of the magazine. In "Applied Christianity" the editor gives the second part of his illustrated account of the McAll Mission in France. Another illustrated article, on the Roman Catholic Church, is the

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THE TEMPLAR is Canada's National Prohibition Paper. It is a large eight-page weekly, and is great value for \$1.00 a year; published in Hamilton, and edited by W. W. Buchanan. The *Templar* is well conducted, ably edited, and strictly independent, although some Grits may call it Tory, and some Tories call it Grit. If you want to see what the party papers fear to publish on the great question of Prohibition, you should read the *Templar*.

While the *Templar's* specialty is the Total Suppression of the Legalized Liquor Traffic, it has a Social Reform Department, which is valuable, and a Social Purity Department, which is invaluable. We should like to have it accompany the DISCIPLE into every family of Disciples in the country.

We cannot say how long this offer will stand—not long, we judge. We advise our friends to "make hay while the sun shines."

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5 Cooper Union, New York.

"If there is one plain duty to the average citizen, it is to obey the law; and if there is one paramount duty for public officials, it is to enforce the law." Thus writes the Hon. Theodore Roosevelt in *The Sunday School Time* of November 9. Mr. Roosevelt, in an article on "Observance of the Law," states in clear, vigorous language his ideas as to the duty of public officials, and of citizens in relation to public officials. He tells how the present Board of Police Commissioners have enforced certain laws in New York City, and how much of both sympathy and opposition they have met with in their work. Mr. Roosevelt wisely avoids passing upon the wisdom or unwisdom of these laws, but lays special emphasis on the point that "more important than even the question of what the law is, is the question of the honest enforcement of the law."

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A FIFTY-CENT CALENDAR FREE.—The publishers of THE YOUTH'S COMPANION are sending free to the subscribers to the paper a handsome four-page calendar, 7 x 10 in., lithographed in nine colors. It is made up of four charming pictures, each pleasing in design, under each of which are the monthly calendars for the year 1896. The retail price of this calendar is 50 cents. New subscribers to THE COMPANION will receive this beautiful calendar free, and besides, THE COMPANION free every week until January 1, 1896. Also the Thanksgiving, Christmas and New Year's double numbers free, and THE COMPANION fifty-two weeks, a full year to January 1, 1897. Address THE YOUTH'S COMPANION,
195 Columbus Avenue, Boston.

A POPULAR WEEKLY.—Among Canadian newspapers the commanding position occupied by the *Toronto Globe* is universally acknowledged. In enterprise it is unrivalled, as a news distributor it has no equal, as a leader of public opinion it exercises an influence that is felt from one end of the Dominion to the other. The *Weekly Globe*, with its varied departments—agricultural, commercial, serial stories, cable and general news, editorial and special articles—makes a most excellent home paper, and is deservedly popular in all parts of the country.

The *Canadian Magazine* for November is an extra good number. It has an article by Bro. W. J. Lhamon, an extract of which we give on another page, and a poem by Bro. Reuben Butchart. We would strongly recommend our friends to subscribe for the *Canadian Magazine*.

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.

WEST LORNE.—Under Bro. Fowler's preaching, the work is progressing finely. During the summer we have added to our ranks in West Lorne and

Rodney twenty-one earnest followers of the Master. We are gratified at having secured the services of Bro. Fowler for another year, and trust the good work may go on and many more turn to the Lord.
J. A. M.

AURORA, 30th Oct., 1895.—We have just closed a good meeting here. Bro. W. D. Campbell, of Detroit, began the meeting, Monday, 14th, and closed, with ten additions by confession and baptism, on Friday 25th. The church was made to feel strong under his preaching, and the citizens generally learned much of the New Testament Christianity. It was the best meeting the writer ever attended. We hope to have him again next summer.
A. YULE.

LONDON, ONT., Nov. 5th, 1895.—The anniversary services of the church in London were held on Lord's day, the 27th ult. Bro. W. D. Cunningham, pastor of the church in St. Thomas, preached both morning and evening. His morning discourse founded on the theme, "follow thou me," was exceedingly practical and pointed. He emphasized the individual responsibility of the Christian to his Lord. In the evening the house was filled to overflowing, when he made an earnest and forcible appeal to the unsaved, choosing as his text, "How shall we escape if we neglect so great salvation." F. M.

LONDON,—On Sunday, Oct. 20, Miss Coulter from St. Thomas, who was appointed one of the organizers at the western convention, met with the Sunday school in London, and in a very interesting and able manner presented the aims and objects of Junior Endeavor work, and organized a live Junior Endeavor society with a membership of about twenty five.
MRS. GEO. FOWLER.

Two Clergymen Agree.

Rev. P. C. Headley, 697 Huntington Ave., Boston, Mass.: "Although I have not given testimonials of so called 'Proprietary Medicines,' I can fully endorse the one written by my friend, the Rev. George M. Adams, D. D., of Auburnvale, Mass., which gave me confidence in the remedy before using it. Of all the preparations for dyspepsia troubles I have known K. D. C. is the best, and seems to be entirely safe for trial by any one."

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Woman's Work.

THE WOMAN'S MISSIONARY SOCIETY.—President, Mrs. S. M. Brown, Winton; Corresponding Secretary, Miss L. V. Riach, 225 Maria Street, Hamilton; Treas., Mrs. John Campbell, Erie Mills, St. Thomas.

This department is conducted by a committee, composed of Mrs. A. E. Trout, Owen Sound; Mrs. M. Oliphant, 565 King Street, London; and Mrs. George Munro, North Barton Hall, Hamilton.

All contributions for the Woman's Missionary Society are to be sent to Miss L. V. Riach, Cor. Sec., 225 Maria St., Hamilton, Ont.

Thanksgiving.

Now that the harvest is past, the ripe fruit gathered in, and nature in her changed appearance suggests that we too shall soon lay aside our earth-stained garments and await those pure and spotless robes which we shall don in the spring-time of our lives in God's eternal city, it seems to be an especial time for giving thanks. And yet, is it really an especial time? If we at any time allow our minds to dwell upon God's great goodness and His wonderful works to the children of men, we must surely realize our great indebtedness to Him, and feel that our gratitude can only be properly expressed by following the inspired injunction, "To give thanks always, in all things, in the name of the Lord Jesus Christ, to God the Father."

To think is but to know why we should give thanks. Does not the whole creation proclaim the goodness of God to man? Do not blessings, both spiritual and temporal, surround us? Do we not feel an assurance that these blessings will continue, when we remember that all things work together for good to those who love God? Above all this, we have His unspeakable gift, by which He has made it possible for us to enjoy eternal blessings in that land of light and beauty, where sin and all its baneful influences are unknown.

How easy it is to be thankful for those blessings that come just as we want them. But what of those that come disguised almost beyond our recognition? They come wrapped in the sable garb of sorrow and trial, and yet 'tis but the polishing of the jewels for the kingdom.

The sorrowful tears may fall,
And the heart to its depths be riven
With storm and tempest, we need them
all

To render us meet for heaven.

Paul says: "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." Who, then, will not accept such with gratefulness? Surely, as we recount our blessings, we must exclaim with the psalmist, "What shall I render to the Lord for all His benefits?"

Dear sisters, shall ours be a mere lip service, or shall it be a living gratitude, that shall manifest itself in more consecrated effort to serve the Master. With our blessings come also responsibilities. The Master said, "Unto whom much is given, of him much will be required." Again He said, "Freely ye have received; freely give." Many are the opportunities that come to us of helping others. It may be that they need our money, our influence, our sympathy, or our prayers. 'Tis ours to heed the call and aid on the Master's work, ever remembering,

"What God has given is only lent,
To Him we answer how 'tis spent."

May the sin of ingratitude not be ours, and may we not rest satisfied with a verbal expression of our thanks, but may we by the right use of those blessings and privileges show our appreciation in a manner that is pleasing to Him who doeth all things well.

B.

Auxiliary Programme for December.

Topic: "Developing a missionary spirit."

1. Hymn—"Hail, thou God of grace and glory."
2. Scripture reading—1 John iv. 7-21; Gal. v. 13-14.
3. Prayer.
4. Minutes, reports, and other business.
5. Hymn—"O Love of God, how strong and true."
6. Discussion of topic.
7. Prayer.
8. Roll-call and collection, responses in appropriate Scripture texts.
9. Benediction.

Developing a Missionary Spirit.

Is it not passing strange that we who believe in the universal Fatherhood of God, the universal brotherhood of man, should yet feel within ourselves the necessity of developing a missionary spirit? I speak not now of the few who have this spirit in overflowing measure, and have gone, or are seeking to go out as devoted laborers in their Master's vineyard, but of the many of us who belong to what are called missionary churches; yes, even to our women's auxiliaries, who contribute regularly to the support of missions, who, it may be, make sacrifices in order to so contribute, and yet possess but little of the true missionary spirit. We know it is right to give towards the spread of the gospel, because of the great commission intrusted to us by our Saviour, and the teaching and example of the apostles who went everywhere

preaching the word. We feel, too, an interest in, and responsibility for the welfare of our missionaries, that they shall be well supported and their work be carried on successfully, and to that end we save and work at home. Who shall say that these motives are not right, if duty to Christ underlie them? But the true missionary spirit is love to Christ and love to our fellow-men, and a longing to help them and make their lives what God would have them to be. "God commendeth his love to us in that, while we were yet sinners, Christ died for the ungodly." If we have in us this Christ-love, shall not we, too, seek to save and bless the ungodly, the depraved, the sin-darkened souls for whom He died? Let us ask ourselves how many times we think of those for whom we have given our contributions, how many times we pray heartily and earnestly for them, how much we strive to know of their condition and surroundings. Do not some of us, at least, put all our responsibility, so far as the heathen themselves are concerned, into the missionary envelope, or in with our monthly auxiliary payment, and think no more of them until the next occasion of the fund comes round? Our own hearts will tell us this ought not so to be, and if our hearts condemn us, God is greater than our hearts.

And so, if we covet earnestly the best gifts, we shall do well to strive for the greatest of all, love. God is love, and to be partakers of the divine nature, we must grow to possess that tender compassion that will have all men to be saved. It may be that our life-work lies within the home circle, that home duties crowd thick upon us, so much so, that we have little time even for private prayer and meditation. But this need not prevent our often thinking of those who are living in sin and degradation, nor our frequent silent prayer that God will hasten the time when they shall be brought into the glorious liberty of the gospel of Christ. When we give our contributions, however small, we can give them with a prayer, that they may be the means of sending the up-lifting knowledge of God's dear Son into some benighted soul. I am persuaded that when we can bring the element of personal love into our work for the unsaved, even though it be the heathen thousands of miles away from us, the blessings that will follow our labor and that of our missionaries, will far exceed that which our brightest hope and strongest faith now look for. "And now abideth faith, hope, love, these three; but the greatest of these is love."

AMY.

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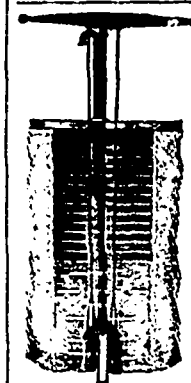
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Foreign Missions.

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The Record for October.

Comparing the receipts for October with the corresponding month of 1894, we have the following for Foreign Missions.

	1894	1895	Gain
Number of contributing churches	37	41	4
Number of contributing S. Schools	18	23	5
Number of contributing Endeavor Societies	12	25	13
Individual offerings	101	28	loss 73
Amount, 1894, \$2,057.08; 1895, \$2,144.66			gain, \$87.58

Note the heavy loss in individual offerings. We are pleased to note gains on all other points. Let us have a large number of individual offerings during November. Remember our expenses are much greater than one year ago. Our work will suffer if the friends do not faithfully support it.

Remit promptly to A. McLean, Cor. Sec., Box 750, Cincinnati, O.

A Circuit of the Globe.

A. McLEAN

No. viii.—*The Hawaiian Islands*—
continued.

Next to the churches, the most interesting place in Honolulu is the Bishop Museum of Polynesian Ethology and Natural History. This museum is the most extensive and the most complete of its kind in existence. It contains between fifty and sixty thousand curiosities. Every group in the Pacific is represented. In this museum we can see how the natives lived. Here are models of their houses and specimens of their furniture and clothing and ornaments. We can see how they prepared and served their food. Here are their canoes and fishing tackle and surf boards and weapons of war. Here are the tools they used and the gods they worshiped. Here are specimens of the animal life of the Pacific—birds, fish, snakes, kangaroos, insects, and shell-fish. The Curator, W. T. Brigham, A. M., is a very intelligent and interesting gentleman. He took us through and explained everything. It was a rare treat. The houses of the people were of frame, and thatched with straw. The king's palace looked like a haystack. The building of a house was a religious act. The priest must select the timber and decide the time for cutting it. He must select the site. A man must be sacrificed and placed

under the main post. After the building was thatched the priest must locate the door. A raised portion of the floor served for a bed. There was no chimney; the smoke got out as best it could or stayed within. The thatch soon got full of vermin, and the house being poorly ventilated became nasty and unwholesome. The furniture was simple. It consisted of a few calabashes to hold food and clothing, some dishes for pig, dog or fish, some water bottles, a few rolls of mats and bundles of cloth. The mat could be used for a bed, or for a coat, or for a sail. The chiefs used no spoon or fork. The greasy nature of roast pig or dog or the sticky nature of poi, made finger bowls a necessity. Slop-basins were used to receive the refuse of the food, such as fish bones and banana skins. These were often made with the teeth or bones of slain enemies. We saw one that must have two hundred teeth in it. A chief when dying would strictly charge his friends to see that his bones were buried where no enemy could find them to make of them arrows to shoot, or fish-hooks, or to adorn his slop-basin. Clothing was made from the bark of a tree; it was beaten out thin on a wooden anvil. They had a method of coloring it. Some patterns are quite pretty. The principal source of food was the taro plant. This was beaten in a wooden dish with a stone pestle. When it fermented it was called poi. It was palatable and nourishing. It was man's work to prepare food; it was woman's work to prepare clothing. Their ornaments consisted of bracelets, fans, anklets, bangles, necklaces, ear-rings and combs, made of beautiful shells. Their canoes were well made. Their weapons of war are poor things compared with Krupp's guns, but they answered their purpose. The stone adze was their chief cutting tool; with it they felled trees and made canoes and paddles and spears and idols. They had gouges and chisels which were made of sharks' teeth and drills made from shells of lava splinters. They used lava and corals of various surfaces to polish with. With these simple instruments they accomplished surprising results. They made bowls as round as if they had been turned in a lathe. Among the thousands of things seen were pillows of quaint designs, sandals, scratches, stone lamps, loving cups, spittoons, bone needles, large tureens in which human flesh was served at cannibal feasts, coats of armor, cloth shields, swords, fish nets, mirrors, pipes. One curious thing was a chief's belt with one hundred and twenty human teeth fastened to it. The teeth indicated

that he had killed and eaten that number. The teeth were trophies and were worn as an Indian savage wears his scalps. The idols do not resemble anything in heaven above or on earth beneath. No doubt these gods are still worshipped by a few. We saw in one case an offering that was made in June of the current year. It consisted of two bottles of whisky. Each had a corkscrew for the convenience of the spirits, who have no teeth.

In one room are portraits of all the kings and queens beginning with Kamehameha the Great (1737-1819) down to the present time. Not only so, but there are portraits of many distinguished people who were connected with the Islands in some way. The Curator pointed out Princess Ruth. She weighed about four hundred pounds. It took five men to help her into the saddle when she went out for a ride. She measured around the waist, sixty inches. Once she proposed to compress her waist as foreigners do. She got a corset and got a number of court flunkies to assist. She emptied her lungs and asked them to haul in the slack. She repeated this process two or three times, but when she began to breathe everything broke and she was as large as before. She despaired of a wasp-waist. Once the Curator tried to waltz with her. He might as well have tried to get his arm around a hog's head. He wished he had been able to take Sidney Smith's advice and dance with her by sections or read the riot act and disperse her. There are books of all kinds in this room relating to the Islands. The one that interested me most was a copy of the Hawaiian Bible, published in 1839. It contains 2,331 pages. In addition there are Bibles in the following tongues: Tahitian, Malagasy, Rarotongan, Toigan, Maori, Gilbert Island, Marshall Island. The Curator pointed out a cannon ball that was fired at Mr. Richard's house to compel him to permit the women to visit the ships as they did while in their heathen blindness. "Mr. Richards did not scare a bit," was the only comment. One of the blackest chapters in human history is that which records the deeds of some British and American seamen in their dealings with the natives. It would have been better for them if a millstone turned by an ass had been hung about their necks and they cast into the sea.

We visited the Palace and saw several members of the Cabinet. As we

drove up, ex-Queen Liliuokolani came out on her balcony. She is a state prisoner, and is not allowed to receive visitors. We found the Legislature in session. The question before both houses was that of a subsidy toward a cable between the Islands and the United States. In the lower house an interpreter repeated every speech; the Senate needed none. The government is a republic in name. In some important respects it differs from our American notion of a republic. For example, the Constitution was "promulgated"; it was not adopted by the people. The Constitutional Convention elected a president to serve six years. His successor will be elected by the Legislature; but in his election there must be a majority of all the Senators. The aim seems to be to keep all the power in the Senate. No man can be a representative unless he owns property in the Republic worth not less than one thousand dollars over and above all encumbrances, or has received a money income of not less than six hundred dollars during the year preceding the election. To be a Senator one must own property worth three thousand dollars, or having been in receipt of twelve hundred dollars during the year just before the election. And no one can vote for a Senator who has not real property worth fifteen hundred dollars over and above all encumbrances, or has actually received a money income of not less than six hundred dollars the year before the date of the election. The franchise is in the hands of the property-holders very largely. There is no such thing as manhood suffrage. All agree that the government is wisely and honestly and economically administered. It is by far the best government the islands have ever had.

The commerce of the islands is constantly increasing. In 1893, the imports and exports amounted to \$16,089,467.08. In ten years (1884-1893) they aggregated \$157,815,052.77. There are 81 corporations registered with an actual paid up capital of \$21,937,160. The gross income for the year ending July 1, 1893, was \$10,004,187. The cultivation of sugar cane is the chief industry. In 1893, the crop was 150,000,000 tons. This, at 70 cents a ton, represents \$10,500,000. The rice crop is estimated at 30,000,000 pounds. The raising of cattle comes third. The coffee industry is yet in its infancy, but 5,000 acres being planted. The people claim that it is the best coffee in the world. The real and personal property is assessed for taxation purposes at nearly \$40,000,000. It is said that all the tropical

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trees and fruits will flourish on the islands. At the present time, one can see the orange, lemon, citron, bread-fruit, mango, persimmon, almond, coconut, pine-apple, banana, fig, lime, tamarind, plum, algeroba, grape, pear, banyan, and almost every variety of palm. Beside these, the soil produces yams, potatoes, beets, carrots, onions, peas, beans, corn, melons, cabbage, cauliflower, squash and tomatoes. Taro is largely grown and used. The revenue from all sources amounts to \$1,627,000. The public debt is \$3,400,000. The government pays for free schools \$240,000 a year. Practically every man and woman and child on the islands can read and write. The government pays \$170,000 for the support of the lepers. They are segregated on the Island of Molokai. They have 5,000 acres set apart for their use. On three sides they are surrounded by the sea, and on the fourth there is a precipice over two thousand feet high. It was there that Father Damien did his work and won immortal fame.

The natives are dying out. Captain Cook estimated that there were 400,000 people on these islands. This estimate was too high. In 1831, there were 130,313. Between 1850 and 1884, there was a decrease of 62,385. The population in 1894 was 100,044. Of this number, 41,736 are Hawaiians; 15,000 are Chinese; 21,600 are Japanese; and 21,708 are Americans or Europeans. The property is now for the most part in the hands of the whites. The industrial development of the islands has changed the character of the population. On the street one sees people from all parts of the world. Honolulu is cosmopolitan. There are on the streets Portuguese, Chinese, Japanese, South Sea Islanders, Scotch, English, Germans, Canadian, Americans and Hawaiians. The population being changed, there is now a new religious problem. The American Board felt that it could withdraw from the field thirty years ago. But new peoples are coming in. As this industrial development continues, more and more will come. A walk with W. C. Weedon through the Chinese and Japanese quarters near midnight shows that there is room for all who wish to work. The Hawaiian Evangelical Association is doing a great work, still there are thousands whom the Gospel has not touched. The Roman Catholics entered the islands in 1827. Their claims were backed by French cannon. They have now a strong staff and many adherents. The Church of England sent some workers here in 1862. They have not made much headway, so far as I could learn.

For several years there has been a number of Disciples in Honolulu. Their homes and their business interests are there. They are incurable Disciples. They want their children to grow up in the faith. Nearly two years ago, they invited T. D. Garvin to settle among them and to organize a church. One year ago a congregation of eleven members was organized. They number now thirty-five. Nine others were added, but these were organized into another church on board the British ship of war, the *Hyacinth*. Lieutenant Stileman is their minister. A Sunday-school was organized last December. There was then one scholar; now, there are fifty. A chapel is in course of erection, and will soon be ready for use. It will not be as fine as the Union Central Church, which cost \$137,000, but it will answer all purposes just as well. Last year six men assumed all the expenses of this enterprise. It was a brave thing to do, but they did it. Miss Harrison is at work among the Chinese. The day I was there, one was baptized in a pool that once was used only by the great chiefs for bathing purposes. Bro. Garvin has baptized a hundred Japanese since he came to Honolulu. Many of these are scattered far and wide. Some of them will carry the seed into their new homes, and God only can foresee the results. On Sunday, I spoke twice in Harmony Hall, and once to the Japanese through Miss Harrison. The audience was good and attentive. Among them was Hon. A. S. Willis, American Minister, and his wife and son. They invited us to break bread with them on Monday. Under their hospitable roof we forgot time and space, and fancied we were back in an old Kentucky home. There was some feeling at first against our people organizing a church in Honolulu; but that feeling is giving away. Dr. McArthur told the pastors that, if the Disciples had not begun a work, he would urge the Baptists to send a man there at once. As it is, there is no need.

In 1820, Honolulu had a population of 4,000, living in grass huts; a few cocoanut trees, no flowers, no green-sward, no water, no horses or carriages. All round was a barren waste. Now it is a well built town, with beautiful groves and flowers of every kind, carriages and horses without number, electric light, water works, a kindergarten, schools for boys and girls, a college and seminary, a public reading room, a Young Men's Christian Association, eighteen papers and magazines, the Queen's Hospital with its magnificent grounds, the Lunalilo Home for the aged poor, elegant mansions occu-

ried by men who have made colossal fortunes, the Palace and the Temple of Justice, the telephone, and all the appointments of modern civilization. W. M. Hopper took me to the Punch-bowl, an extinct volcano back of the city. One might go over the world and not see a finer view. At the foot of the mountain is the beautiful city; far away in one direction is Pearl Harbor; in another direction is Diamond head; back of you are the mountains; before you is the wide ocean. It was a glorious sight. While there, the thought was suggested: Suppose Captain Cook could revisit this place, what would he think? He would think he had lost his bearings, and was borne by wind and wave to the "Paradise of the Pacific."

My visit to Honolulu was exceedingly pleasant. The friends there did everything in their power for my comfort and for my profit. Miss Beard and Mrs. Hopper placed their carriages at my service. Bro. Garvin went with me everywhere. I saw more than I could have seen in a month had I been alone. The native women wear their Mother Hubbard dress on the street and to church, but I soon forgot that. Even the mosquitoes were better than their reputation. Only one thing disturbed my equanimity. W. C. Weedon gave my shoes to his Japanese servant to clean. He looked at them in dismay, and said, "Big! We could live in them." Aside from this unfeeling remark, all my memories of Honolulu are delightful.

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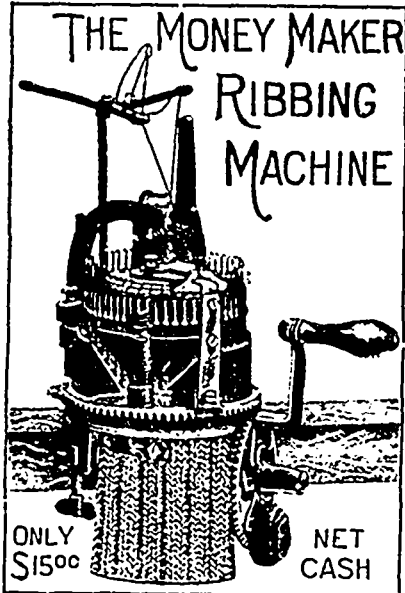
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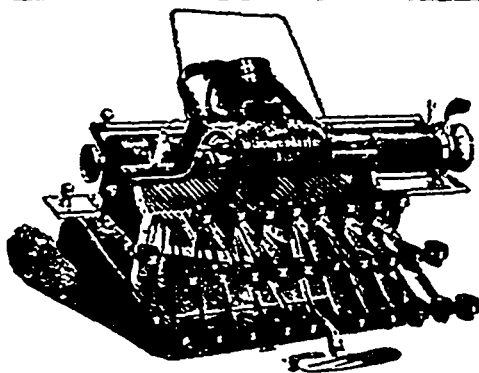
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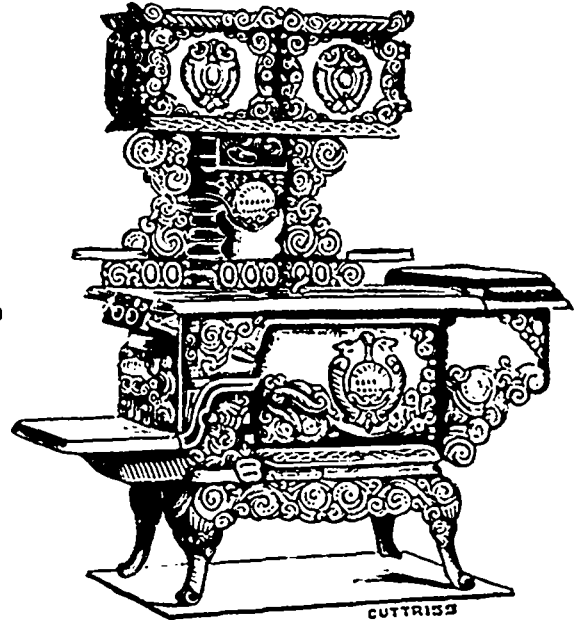
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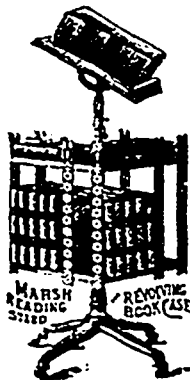
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