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# THE DISCIPLE OF CHRIST

## AND CANADIAN EVANGELIST.

1898  
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"If ye abide in my word, then are ye truly my disciples."—JESUS the Christ.

VOL. X., No. 18.

HAMILTON, JAN. 15, 1898.

\$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.

A brother writes, commending the patriotic tone of the notes on this page in January 1st number. We think it well to do our part towards preventing our friends in the States from thinking that Canada is ready to fall into their arms.

With reference to the extraordinary political situation at Ottawa, we think it is within the province of a religious paper to remark that now is a good time for us all to reflect that it is not a good idea to swear too strongly by a political party.

Mr. Morris was not elected Mayor of Hamilton, although we did support him. He got 851 votes. There were three or four thousand more votes he would have had, if only people had voted as they are supposed to pray.

We are told that even leading Methodists refused to support Mr. Morris. The Methodist Church is down on tobacco and whisky. But those loyal Methodists voted for a great tobacco manufacturer, who does not claim to be a total abstainer, in preference to a man who is trying to save their boys from the cigarette curse, and is a total abstainer and an out-and-outer in regard to the enforcement of law. When they pray, "Thy kingdom come," they ought to remember that one way to make the kingdom come is to put men

in office who will help the kingdom along.

Our old friend, Bro. Robt. Moffet, has an article in a late number of the *Christian Oracle*, on "The Monroe Doctrine," which though it bears harder, we think, than is just on England, yet is in the right line, and well calculated to cool off the jingoes to the south of us. We give the closing paragraphs, and gently intimate to Bro. Moffet that we are not sure up this way that Britain would lose Canada in the event of war with the States:

And there are those whose jingoism never stops to consider what a war with Great Britain would mean. In the first place our naval strength is scarcely more than one fifth of that of Great Britain. England's fleet has 88,000 men, 50 battle ships, 25 armed and 140 unarmed cruisers; 34 large torpedo vessels, and 189 torpedo boats. The United States has 13,000 men, 3 battle ships, one armed and 33 unarmed cruisers; 1 large torpedo vessel and 2 torpedo boats. On the sea these mighty odds would be against us. Our ports would be blockaded, our commerce destroyed and our merchantmen ruined. Perhaps a billion dollars of United States stocks and bonds held by foreigners would come at once to our markets to be disposed of for gold. This would cause such a panic as never has been felt in this country; and this blow to our financial strength would fall before a single battle would have been fought. Already the "Black Fridays" give us a hint of what may be expected. It would be a long and doubtful struggle. On land England would be at immense disadvantage. On sea the United States would wield a feeble sword. England would probably lose Canada, but it would be a costly victory for the United States.

And then the demoralization of commerce, the ruin of our merchants, the pauperizing of our laborers and farmers would be nothing compared with the destruction of all those virtues which make up Christian civilization.

There will be those on either side of the water who will look on both sides of this serious question and find a way to avoid all this awful carnage without a sacrifice of honor. In these Christian men, the basis of Anglo-Saxon civilization, we have such confidence that we can not believe that war is possible between the United States and England.

R. M.

It is hard to understand why the British Government refused arbitration

upon the friendly suggestion of the United States, unless it wished to provoke a quarrel, the end of which may be the breaking up of her splendid world-wide empire.—*Christian Standard*.

Perhaps the following paragraph from Lord Salisbury's reply to Secretary Olney may enlighten our contemporary a little:

It will be seen from the preceding statement that the Government of Great Britain have from the first held the same view as to the extent of the territory which they are entitled to claim as a matter of right. It comprised the coast line up to the River Amacure and the whole basin of the Essequibo and its tributaries. A portion of that claim, however, they have always been willing to waive altogether, in regard to another portion they have been and continue to be perfectly ready to submit the question of the title to arbitration. As regards the rest, that which lies within the so-called Schomburgh line, they do not consider that the rights of Great Britain are open to question. Even within that line they have, on various occasions, offered to Venezuela considerable concessions as a matter of friendship and conciliation, and for the purpose of securing an amicable settlement of the dispute. If, as time has gone on, the concessions thus offered diminished in extent and have now been withdrawn, this has been the necessary consequence of the gradual spread over the country of British settlements, which Her Majesty's Government cannot, in justice to the inhabitants, offer to surrender to foreign rule; and the justice of such withdrawal is amply borne out by the researches in the national archives of Holland and Spain, which have furnished further and more convincing evidence in support of the British claims.

Here is a clipping from the *Montreal Witness* which we give for the benefit of the *Pacific Christian* and other United States religious exchanges that are in the habit of expatiating on "England's greed:"

As for the Americans, when they remember the aforesaid Fenian raids which successfully crossed the frontier, with no hindrance from them, and their national refusal afterwards to pay any damages and England's uncalled for acquiescence, they will mitigate their talk about England's freebooting. England's greed, which so much pains every American moralist, is not borne out by fact. She has restored various dependencies to the lands that claimed them, and the countries over which her

empire has extended during the last generation at least have become hers because she could not help it, and very much to the benefit of those countries. As for the Transvaal it was quite unnecessary to make any effort to get it. It has been for some years becoming English at a wonderfully rapid rate. Its naturalization laws exclude immigrants from citizenship short of five years' residence, and the full franchise is given to none but born citizens of the Transvaal or burghers settled there before 1876. Five or six years from now, however, if the result is not anticipated by earlier action, the whole problem will solve itself.

We notice that the impression is spreading that the solution of the school question will be found in making the national schools secular. The more people think over it the more they will see that perfunctory religious exercises are worse than useless,—they are harmful.

The result of the general elections in Manitoba shows that the people of that province are bound to manage their schools in their own way. The Dominion Government may as well withdraw its remedial order.

We do not suppose there is much in the rumor that Emperor William intends to claim the British crown when Queen Victoria dies. Nevertheless we take space to remark that we think it would do the young man good to be King of England for a while. In the course of a year or two he might not be so bumptious.

### Books for Bible School.

The second term of the Bible School at St. Thomas has opened with twenty students in attendance. A good library is one of our needs. It will take years to collect one, but we want to begin at once. There is an excellent public library in the city, but it contains few volumes helpful to ministerial students.

We wish to ask friends of the School to help us by sending in books new or old that would be helpful to young men preparing for the ministry. Send all books by mail or express to,

T. L. FOWLER,

Box 1093

St. Thomas, Ont.

## In at the Side Door.

ANNA D. BRADLEY

## TO THE BOYS AND GIRLS:

To-day I called, with a friend, to see a lady on business. Being in a hurry, my friend said, "We won't take time to ring the bell and call for her. I know her so well I will just run around to the side door and see her." I, having only a calling acquaintance, could not, of course, take the liberty of approaching her side door, so I waited without in the carriage. As I waited I fell to thinking of how every house was but a miniature life. Every nature has its front door and its side door. The front door leads into the hall and then into the reception room where guests come and go; and often their remaining card is all there is to remind us of their visit. But the side door leads at once into the "Holy of holies;" the real life.

The front door,—well, it does not so greatly matter who is admitted there. I call, ring the bell and am shown into your parlor; and my fifteen minutes conventional call means very little one way or the other. In the influences which go to make up your life mine would not be counted. It is only around the side door where the dangers cluster. It is only those whom we love that we allow to enter there; to freely pass in and out; to see us with all of the formality of our lives cast aside, and to see our true and real self shine forth as it is. Yes, there is where all danger lies. But listen: and boys and girls remember this. No one can come into our lives through the side door entrances except we ourselves shall give them the key. And even with the key, these side doors do not open easily from without; the latch must be lifted from within.

Dear boys and girls, I love you so, and I cannot help but tremble as I see you with your warm, young, tender hearts so ready to respond to words of love and sympathy; so willing to trust the sacred key to the side door of your lives to those who will surely prove all unworthy of the holy trust. I must, though my arm is weak and my voice is feeble, throw out the danger signal. Oh boys and girls, if you would not be cursed, guard well the side entrance to your life. It is as natural for you to have your chosen and especial friends as it is for you to live: but be not hasty in your choice. We do not take all of our, seemingly, pleasant callers into our family sitting room; and you dare not let everyone, with gracious outward bearing, have the key which unlocks

the entrance which leads into your real life.

There is nothing of the pessimist in my composition. I am not one of those who think the world is given over to evil, and that men and women wait only to prey upon each other. On the contrary, I believe that on every hand are men and women brave and true, who gladly journey, as nearly as they can, o'er the path which Duty has marked out for them. But I also believe that many of these same people would still be no safe, inner friend for you. The influence which they, perhaps with the best intention, would exert is not the influence you need to develop your life in the highest and best that is possible for you. Proof, do you ask? Look around at the married but not mated lives which meet us on every hand and you have a mournful proof of what I say. I wonder why it is written nowhere, save in the great book of Nature, what God hath put asunder let not man join together.

There was a beautiful tradition associated with an ancient harp which stood in the hall of a brave and noble Saxon. It was said that the harp only gave forth its sweetest, truest notes when its strings were swept by the hand of one whose heart was true, and when all within the walls were loyal to the house. Nothing so rich and glorious as the music of that harp when its strings were moved in fitting environments; but it would sob and sigh as if in grief and pain when danger or disgrace was hovering o'er the house.

The pretty legend is not without its suggestive lesson. I believe that every life is as the fabled harp. Locked in some secret cell of each spiritual being there is music rich and beautiful, waiting only the God-taught hand to touch the strings and bring it forth. But alas, alas! The trouble is, that we uncover our harp at random, and let who will play upon it; and the result is the jarring and discordant notes that grate so harshly on the ear. Even when the true hand comes that could bring forth life's harmonies, lo! the harp is out of tune; the strings are rusted, and there is no music in them.

Dear boys and girls, again I beg you, while in the springtime of your life, to guard well every approach to the side door of your spiritual house. Alas, to this door there is no hall, no vestibule, no waiting place; but those who cross the threshold may enter at once into the sacred chamber of the soul. When once inside it is not easy to rid the chamber of their presence; and even if we do succeed in expelling them, still the impress of their footsteps can never

be erased. Dear boys and girls, far better keep this side door closed forever than open it to one whose passing back and forth will leave a taint or sorrow on your life. Better be lonely to-day than to be consumed with remorse or regret to-morrow. Guard well the side door of your life.

## Disciples' Church.

A very pleasing and interesting entertainment was held in the Disciples' church here on Monday evening last, it being the occasion of the celebration by the congregation, of the wiping out the balance of the debt on their new church. A splendid supper, got up by the ladies of the church, was served in the basement, to the children of the Sunday School and to the members of the congregation, after which an adjournment was made to the church. Rev. R. A. Burris, B. A., opened the meeting, and after singing and prayer by Rev. Mr. Barnes, in a few well chosen remarks read the following, which he moved in the form of a Memorial:

MY DEAR FRIENDS: This is a joyous occasion; your beaming faces I know but faintly index the intense satisfaction of your hearts, in having this spiritual home—our meeting place with God—His without reserve, absolutely free of debt; now at last fitted to be a type of these whom the Son maketh free, who are the free indeed. Such a time as this may not occur again in the history of this congregation for generations to come, and therefore in some way we should fix or crystallise this pleasant hour, ere it passes and present impressions grow dim and gladness be dismissed to make way for the cares of all coming to-morrows. I venture to submit the following as a memorial of the superb efforts so happily terminated, over which we have met to-night to rejoice. At the well of Sychar, Jesus promised a day—now long enjoyed—that men should worship in no set place as Gerizim or Jerusalem, but everywhere in spirit and truth. Freedom to select a place to praise God is a boon that His people in all lands greatly appreciate, and nowhere is their loyalty to the Master better advertised than when any section of them combined to erect a Bethel, literally, house of God, in which to exercise the soul's loftiest function of worshipping the Lord of Hosts. Since the days of our fathers, the sturdy pioneers of sixty years ago, our people have built three places of worship previous to this, and the minds of some here can look back to the days hallowed in each of those spots, and the faces and greetings and grandeur of the Bates', Burk's, Simpson's, Vancomp's and Lister pass out from the chambers of treasured memories like a holy panorama. Magnificent women and men these were. Strong their adhesion to the truth and unbendingly loyal to the church. Like worthy sons of noble sires, when it became incumbent upon you to provide

a more comfortable and commodious house, your energy and skill and liberality used without stint, secured us decidedly the finest church site in the town—a building for architectural beauty hard to surpass, ornately furnished, and now, above all, entirely paid for. Messrs. J. H. H. Jury, M. D. Williams and J. B. Mitchell, who, as finance committee, have in a wonderful and almost unexpected way engineered the liquidation of the large sum of \$2,777, have won laurels that will keep their names green in the memories of the Disciples of Christ in the town, when they worship no more in the tabernacles of earth, but shall unceasingly praise in that temple of which the Lamb is the light thereof. We stand to-night upon the line that divides the past with its tears, and falterings, and recessions, coupled with more, aye, much more, of joy, and elation and progress, from the future with the twentieth century so near at hand, with great present problems unsolved, and a louder call than ever before for Christ's Church to rise and shine. Those who built the former churches had, at the most, a very partial estimate of the potent influence that radiated from those places, as heat from a furnace, or as light from a lamp in a dark place. The spiritual quality of all their worshippers was formed and intensified there and also their human Christian friends, which by God's design is the most holy thing on earth, converged in these hallowed spots. So we to-night can not appreciate or apprehend the heavy weights that will yet be lifted from weary hearts here; or the friendships, dearer than life, that may obtain their inception in this place. Yes, we stand to-night particularly on the line that divides the past with its history, part written and still more forgotten from the future fragrant as Mary of Nazareth was with the yet unseen conception of the Holy Spirit, and as she ardently awaited the advent of her firstborn and revelled in indescribable delight of her holy motherhood, so may we long for and fondly cherish the children that will here be born unto the new life, which is one with God in Christ Jesus.

Mr. James Archibald, in a neat little speech, seconded the resolution, which was carried unanimously.

Mr. G. McGill then moved a vote of thanks to the ladies, which was also carried.

On motion of Mr. McGill, seconded by M. D. Williams, a cordial invitation was extended to some of the outside adherents of the church, who resided at Oshawa, to join and worship with them.

At this juncture a letter was read by Miss Clara Windatt, from her father, Mr. R. Windatt, one of the life-long workers of the church, expressing regret at his inability, through ill-health,

**INDIGESTION  
CONQUERED BY K.D.C.**  
IT RESTORES THE STOMACH  
TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

from being present, and also his pleasure at being spared to see the new church free of debt. Mr. M. D. Williams, one of the Finance Committee, replied, and paid a very high tribute to Mr. Windatt, and spoke of the great assistance he had rendered the committee in their work. Messrs. Gilfillan and McGill also spoke on the same line, and as a token of appreciation the letter was received by all standing.

Mr. Barnes, a former pastor, who was present, followed in a short speech, expressing his pleasure at being present, after which the benediction was pronounced and the happy meeting brought to a close.—*West Durham News.*

### The College of the Disciples, St. Thomas, Ont.

It is known to our brethren that there is now in operation in St. Thomas, Ont., a college under the auspices of the Disciples of Christ, the objects of which are to fit young men and young women for usefulness in the church. As it is deemed desirable to secure the intelligent sympathy and hearty support of the brotherhood for the new enterprise, it has been thought well by the College Board to have prepared and distributed the following statement:

#### MANAGEMENT.

The College is under the control of a board composed of the following brethren: T. L. Fowler, president; John Campbell, vice-president; John A. McKillop, rec. sec.; Geo. Munro, fin. sec. and treas.; Dugald Brown, C. A. Fleming, W. D. Cunningham, W. Trott, R. N. Price.

#### LOCATION.

The city of St. Thomas is a favorable location for the College. It has the advantage of being the centre of a district containing a cluster of churches many of which need the assistance which a College can give. St. Thomas has a live active church, one of the largest in the Dominion. It is distinguished for its loyalty to the plea of the Disciples, for great activity in local church work, and for its hearty interest in missions at home and abroad.

#### INSTRUCTORS.

The College is under the care of Bro. T. L. Fowler as principal, assisted by Bro. W. D. Cunningham, pastor of the church in St. Thomas.

#### COURSES OF STUDY.

1. The Ministerial Course is intended for young men preparing for the work of the ministry, and includes the following branches of study: Outlines of the Bible, Old and New Testament History, Homiletics, Hermeneutics,

Hebrew and Greek, Evidences of Christianity, Church History, Inspiration, The History and Principles of the Current Reformation. There will also be given each term a course of lectures on the every-day work of the preacher, and on methods of church work. A purely English course will be arranged for those who do not wish to take Hebrew and Greek.

2. A course for those intending to work in the foreign field.

3. A Sunday-school and Endeavor Normal Course. Many of the most active and zealous workers in the churches feel the need of special preparation in order that they may be able to do more thorough work in the Sunday-school and in the Endeavor Society. This course is intended to meet the requirements of such, and it is believed that it will become very popular and very useful.

4. Special lectures. Courses of lectures by competent men are being arranged for and will be announced from time to time.

#### SUPPORT.

The college has been started with the conviction that such an institution is urgently needed, and with the confidence that properly conducted it will commend itself to the Disciples and receive their generous support. It depends upon the voluntary contributions of those interested in it, and an appeal is here made for liberal offerings for the current year's work. The estimated expenditure for the session of 1895-96 is \$625—Principal's salary, \$600; incidentals, \$25. There is no charge for rent, heat, light, etc. The church in St. Thomas very generously provides these free, and they are not inconsiderable, as there are evening classes as well as day ones.

#### FEES.

It is the desire of the Board to make the College free practically, and so for the present there is no charge save a nominal fee of one dollar a term for each student.

#### TIME.

The session begins October 1st, and is divided into two terms. The second term begins Jan. 7th, and the session closes March 31st.

#### PLACE.

The College is located in the school room of the Church of Christ, Railway street, St. Thomas.

#### THE ENROLLMENT

during the first term was fourteen. So far (Jan. 10th) this—the second—term, there are twenty enrolled, and others are expected. Of these twenty, six are taking the Ministerial Course, two the



### Catarrh in the Head

Is a dangerous disease because it is liable to result in loss of hearing or smell, or develop into consumption. Read the following:

"My wife has been a sufferer from catarrh for the past four years and the disease had gone so far that her eyesight was affected so that for nearly a year she was unable to read for more than five minutes at a time. She suffered severe pains in the head and at times was almost distracted. About Christmas, she commenced taking Hood's Sarsaparilla, and since that time has steadily improved. She has taken six bottles of Hood's Sarsaparilla and is on the road to a complete cure. I cannot speak too highly of Hood's Sarsaparilla, and I cheerfully recommend it." W. H. FURSTNER, Newmarket, Ontario.

### Hood's Sarsaparilla

#### Is the Only

### True Blood Purifier

Prominently in the public eye today.

### Hood's Pills

entirely habitual constipation. Price 25c. per box.

Missionary Course, and twelve the Sunday-school and Endeavor Normal Course.

#### GENERAL REMARKS.

In addition to the facts presented in the foregoing paragraphs, it may be fitting here to make a few observations. That we have suffered in the past from the lack of such a College as is now being conducted in St. Thomas we all agree. It has long been a settled conviction among our most thoughtful brethren that at the earliest possible date a College should be inaugurated. Such a centre of influence, it was reasonably believed, could not fail to have a most beneficial effect upon the rising generation of Disciples. And the way in which the School is opening up and attracting to it young men and young women, shows that it is meeting a felt need among us.

We are familiar with the idea of having a College to train young men for the ministry. We, perhaps, have not thought so much of the importance of providing means for the preparation of missionaries. And possibly we have scarcely considered at all the benefit that would accrue to the churches if some of the workers in the Sunday-

schools and in the Endeavor Societies were to receive special instruction in the Bible and in the most approved methods of teaching it. The more we think of the Sunday-school and Endeavor Department of the College Course, the more we are impressed with its value and even necessity. Those who closely observe the workings of the Sunday-schools and Endeavor Societies, see that there is urgent need in them for a better handling of the Bible. Earnest teachers themselves feel their incapacity and lament it. It may be safely said that the future, so far as Christianity is concerned, is for the people who can and will deal truly with the Bible. We should be that people. Our principles, our record, our spirit, our watchwords, all call upon us to keep to the front in Bible knowledge.

And what is needed is not only a force of preachers who know their Bibles, but also Sunday-school teachers and Endeavor leaders who are mighty in the Scriptures. We should, therefore, like to see a large number of our young people arrange to take a course in the College in St. Thomas.

This circular letter is sent out to the churches and to brethren that they may be apprised of what is now being done at the College, that as many as possible may be induced to take advantage of its facilities, and that all may have an opportunity to aid in supporting it.

As intimated already, the College is started in a modest way, and it is proposed to carry it on at a moderate expense. The College Board, therefore, feels warranted in asking the Disciples in this country to give the College liberal financial support, and, what is scarcely less important, cordial sympathy in every other way.

It would be gratifying to receive contributions from every district and from every church in the province. And as the second term of the present session is now entered upon, the Board would esteem it a special kindness if offerings should be sent in very soon.

It is requested that all money and pledges for the College Fund be sent to the undersigned, who has been appointed Fin. Sec. and Treasurer.

Any further information will be cheerfully given; and those interested are invited to correspond with T. L. Fowler, principal, Box 1093, St. Thomas, Ont.

On behalf of the Board,  
GEO. MUNRO.  
North Barton Hall, Hamilton, Ont.

The body must be well nourished now, to prevent sickness. If your appetite is poor, take Hood's Sarsaparilla.

## Young People's Work.

FOR CHRIST AND THE CHURCH.

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

ST. THOMAS, ONT., Dec. 28, 1895.—  
At the consecration service of our  
Christian Endeavor last night, three  
questions were asked:

1. How many would be willing, if  
they knew it was the Lord's will, to go  
to a foreign mission field?

2. How many would like to go?

3. How many expect to go?

Notice was given four weeks ago that  
the questions would be asked, and the  
answers were given after mature deliber-  
ation.

We have about eighty active mem-  
bers. In answer to the first question,  
about thirty-five hands were raised. In  
answer to the second, about twenty. In  
answer to the third, nine.

Four of our members have been pre-  
paring for this work (three in our Bible  
School here and one in Cleveland),  
hoping that the Lord may open the way  
for them to go. Thus five more are  
added to the list of those who are will-  
ing to say,

I'll go where you want me to go, Lord,  
Over mountain or prairie or sea,  
I'll do what you want me to do, Lord,  
I'll be what you want me to be

W. D. CUNNINGHAM.

Perhaps each active member should  
have answered the first question in the  
affirmative. Try it in your society and  
see. C.

### C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Jan. 26. *How and why we should  
testify for Christ.* I John iv. 2-15.

There has been a sad abuse of the  
word "testimony" in the church. It  
has been made synonymous with the  
word "experience." Says J. S. Lamar:  
"Frequently it is made a leading ob-  
ject with professional and enthusiastic  
evangelists to induce men to arise in  
the congregation and 'testify for  
Christ.' Now the objection to this is,  
not what is said is false or even doubt-  
ful. It may every word be true. The  
man thus 'testifying' may have experi-  
enced all the peace and joy and com-  
fort which he reports; and if the ques-  
tion appertained simply to the fact of  
such experience, he would be a com-  
petent witness, and his 'testimony'  
might be regarded as conclusive. But  
the question upon which he is assum-  
ing to testify is not the fact of his ex-  
perience, but the cause, the meaning,  
the explanation of it. And while he  
may give us his honest judgment upon  
this point—his opinion, his belief, his

conviction—it is in no proper sense  
testimony, and would not be regarded  
as evidence before any competent  
tribunal."

To testify then is to lay down facts  
and adduce evidence to substantiate  
the facts, that persons hearing would  
be by the power of truth, proven, com-  
pelled to believe. Rom. x. 17.

The apostles were witnesses, and  
could and did testify to the great facts  
of the Gospel. "You" says Christ to  
His apostles, "shall by My witnesses  
both in Jerusalem and in all Judæa  
and Samaria and unto the uttermost  
part of the earth." Acts i. 8.

We are but secondary witnesses, and  
can speak forth what the apostles have  
written for our guidance. In Acts  
xxviii. 23 are brought together the  
three principles, which are the Divine  
arrangement in proclaiming the truth—  
exposition, testifying or adducing evi-  
dence in proof of the gospel facts, and  
exhorting, persuading those who know  
to accept. It is useless to exhort men  
and women to come to Christ unless  
we show them the way and make plain  
and clear the great principles of God's  
word, and a cold, formal manner of  
presenting the facts needs the warmth  
of earnest exhortation. To be of last-  
ing benefit, men must be reached  
through their understanding. Luke  
xxiv. 45.

"Apostles and prophets, angels from  
heaven, the spirit of God and God  
Himself bear witness to him. And  
although our testimony be, as it must  
be, only secondary and subordinate, it  
is still of high consequence to give life  
and warmth and force to that which  
else would be quiescent and inopera-  
tive. Whoever, therefore, is able by  
study and meditation, and by daily  
communion with God, to bring forth  
this testimony from the fulness of his  
own soul and as the heart burst of his  
love; nay, to bring it forth with tend-  
erness, the grace and the power of the  
Divine spirit with which he is filled,  
may well feel that he is in fellowship  
with all highest intelligences, and that  
he is engaged in the most sacred and  
most important of vocations." LAMAR.

Feb. 2. *Laborers together with God.*  
I. Cor. iii. 6-23. (Christian Endeav-  
er Day.)

Thirteen years ago Dr. Endeavor  
Clark organized the first C. E. Society.  
Its development has been almost, if  
not altogether, unprecedented. Its  
inception and establishment mark a  
new era in the history of Christianity.

"Never since the days when our  
Lord and Master walked upon this  
earth of ours, and gathered with his  
chosen disciples in that upper room,  
has the outlook for Christian fellowship

and the brotherhood of evangelical  
Christian believers been so bright."  
There are now about forty-three thou-  
sand societies with a membership of  
2,600,000. Of these there are about  
34,400 societies in the United States,  
and about 3,200 in our own Dominion  
and over 5,000 in foreign and mission-  
ary lands. There are over 3,000 so-  
cieties in England and 1,600 in Aus-  
tralia.

The secret of its colossal growth, and  
mighty influence, is the spirit and bond  
of unity, working together with God,  
"for Christ and the Church."

At this, our thirteenth anniversary,  
let us emphasize the great principles of  
Christian Endeavor. The God-or-  
dained purpose of this mighty move-  
ment is not a scheme to raise money,  
to hold socials, or to dictate to the  
Church; but an organization within the  
church, to raise and keep aloft a high  
standard of devotion, and loyalty to and  
practical service for the World's Re-  
deemer.

The many victories, truly marvellous,  
that have been won by C. E. are the  
result of united Christ-like endeavor.  
Let us strive for higher, nobler, richer  
attainments in the Christian life! Let  
us exalt the Lord Messiah to His  
proper place, and raise higher the stan-  
dard of devotion and serving, and while  
our hearts are filled with joy and love  
and hope, let us not glory in parties or  
men, or numbers, but in Jesus Christ.  
"For all things are yours; whether Paul  
or Apollos, or Cephas, or the world, or  
life, or death, or things present, or  
things to come; all are yours; and ye  
are Christ's; and Christ is God's." I  
Cor., iii., 23.

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medicine, K. D. C., in saving me from  
that sluggish feeling caused by my food  
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like conditions to myself. I have heard  
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cures among acquaintances, and have  
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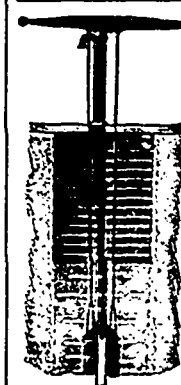
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## The Sunday School.

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

**SUNDAY SCHOOL SOCIAL.**—On the forenoon of New Year's Day, the annual entertainment of the Christian Sunday School took place in the A. O. F. hall, Imperial block. The scholars were out in full force with countenances beaming to suit the occasion, and a number of older folks also were present to witness the exhibition of talent. The scholars provided a long programme and performed their respective parts most creditably. At one point a dialogue was announced when two of the boys stepped up to the table where Sec-Treas. McDonnell was sitting busy with his pen, taking that innocent individual completely by surprise. They made an address and presented him, on behalf of the scholars, with a beautiful set of three volumes of Oliver Wendell Holmes' Works. Later in the programme, a duet was announced, when a lady and gentleman stepped also in front of the Secretary's table, and on behalf of the S. S. teachers, presented that favored gentleman with a valuable copy of the Oxford Teacher's Bible. A second surprise was so unexpected that it tried Mr. McDonnell's resources to the full to find words again to express his thanks to his fellow workers for this token of their appreciation of his services.

A prominent feature of the programme was the performance by the Glee Club of the Y. M. C. A. of two part pieces, which were very nicely rendered and much appreciated.

The distribution of prizes and bags with candies, nuts and oranges, brought the day's proceedings to a close about noon.—*Galt Reformer.*

### The Secretary, his Work and Reports.

J. A. AIKINS.

The superintendent and secretary of a Sunday-school correspond to the manager and book-keeper in a factory; on them, more than on any others, rests the responsibility of making a success of the Sunday-school or factory, as the case may be. A manager may be able fairly to estimate the general state of affairs, but without the assistance of the book-keeper, his calculations lack accuracy. In regard to cost of goods, profit and expenses, he can be sure of nothing. The book-keeper is essential to a well conducted business, and in the Sunday-school a secretary who keeps a complete and accurate record of all that transpires in his Sunday-

school, is essential to an efficient superintendency. It is impossible for a superintendent to have a true knowledge of his Sunday-school, unless learned from the records. Banks require weekly reports from their branches, in addition to full monthly statements, and an annual inspection. The superintendent who does not possess full and accurate statistics of his Sunday-school cannot superintend it as it should be done. In the first place, appoint a young man as secretary who is sharp and accurate; one who will do business in a business way. Then give him the necessary books; this includes a regular Sunday-school register, a minute book, some stationery and a class book, and collection envelopes for each class.

As to his work, he should record the minutes of every session and business meeting, do all corresponding, order and receive all books and periodicals, record the attendance, conduct, receipts and verses memorized, and, in company with the treasurer, should check each collection envelope, and initial every collection in a book for that purpose. The secretary should not be expected to make out scholars' monthly reports: that is the teacher's work.

All his work must be reported. No hard and fast rule can be laid down as to the contents of all reports. In the weekly reports certain things should always be given. The number of teachers, officers and scholars present, and number of each that are absent, collection of the day and largest two-class collections; total of verses memorized, and largest by two classes. In addition to this, he might make contrasts with the report of the previous Sunday or the corresponding Sunday of last year. The report given the first Sunday in the month should, in addition to the records of the day, include a general statement of the last month contrasted with the previous month and the corresponding month of last year.

The secretary can make his reports to be stimulating and of interest to every teacher and class in the Sunday-school, if, like a wise cook, he will excite the anticipation of the Sunday-school by a varied and tasty bill-of-fare. Try it, secretaries! and prove the truth of what is said.

### How to Reach the Mothers.

A PAPER READ AT THE MEETING OF THE OWEN SOUND SUNDAY SCHOOL ASSOCIATION.

The obvious inference to be drawn from the title of this paper is, that it is desirable that the mothers of the pupils in our Sunday-schools be brought into

personal contact with the teachers. But why? For the reason that the mother is the prime factor in the child's life, and if it is to receive the greatest amount of good it must be effected by the mother and the teacher coming into partnership and uniting their forces on the child's behalf. They each have a duty to perform, which cannot be relegated to one or other without loss. No true mother will neglect her child on the ground that it will go to Sunday school and study the lesson with the teacher; neither will the teacher neglect to prepare the lesson or give it carefully because the mother has taken some pains to prepare the child's mind to receive it. It will need the combined efforts of both mother and teacher in order to bring about the results which each should be striving for, viz., the salvation of the child and the building up of such a character as shall do the greatest amount of good in the circumstances in which it is placed. Not that this result always follows, for the sad truth is, that often, after all has been done by both mother and teacher, our boys and girls wander away, and some of them never return. Another reason why this is desirable is the mutual help and strength which each can procure from the other; if the mother feels sure that the teacher of her child is really interested in that child's welfare it will strengthen her hands and comfort her heart very often. But how this is to be done is the question before us. Five minutes will scarcely suffice to point out every way, but a few may be mentioned. The most direct is through the channel of direct intercourse with the child itself. The teacher who is regular and punctually in her place, and is uniformly kind in manner, will have done much towards the desired result. A birthday remembered by a little note, with a suitable card, loaned book, or the gift of one, will help; a visit to a sick pupil with some little delicacy or not as may be convenient will warm up the mother's heart as well as the child's, and if there is anything about the child which the teacher can by any means construe into praise, let it be done. It may be their eyes, or the behaviour, their beautiful hair or well prepared lesson, but if there is any thing praiseworthy about the child it should be mentioned; and the one of whom nothing good can be said must be bad indeed. A plan tried by a Sunday-school in the town not long ago was to invite the mothers of the pupils to a social gathering in the church parlor. Invitations were sent by mail, and the whole proceedings were under the control of a committee composed of the lady teachers of the

school. The room was rendered as attractive as possible by the addition of rugs, flowers, etc., while at one end were set out tables containing the utensils for dispensing in a dainty manner cups of fragrant tea accompanied by thin bread and butter and fancy cake. The effect was considerably brightened by instrumental music rendered by one of the ladies present. After this part of the proceedings was over the programme followed, the principal idea of which was to make all present feel as much at home as possible, and to bring the mothers and teachers more closely together by an open discussion on the work of training the children aright and how they could best be mutually helpful. The teachers of the different classes were prepared with some suggestions, whereby the mothers could lend effectual aid in the study of the lesson, by seeing that the Golden Text was learned by the primary class, with an additional memory verse or more as the grade grew higher. One mother gave us the benefit of her experience in taking up with her children the intervening history between the lessons during the week, and thereby filling up the gaps in the story. Great emphasis was laid on the necessity of the children in their earliest days being trained to habits of implicit obedience, and as this speaker was both mother and teacher her remarks carried weight, as they deserved to do.

The question as to how far mothers should be held responsible for the conduct of children when they get older received its share of attention, and called forth a variety of thoughts and suggestions. On the whole the committee decided that the experiment was a success, and that it would be worth repeating at intervals of three months possibly. The immediate result of this initial meeting was the impression conveyed to the mother's mind that the teachers really had the interests of the children at heart; and it is safe to say that every one present was aroused to realize more fully the importance the responsibility devolving upon her, and to strive to do her duty more faithfully, while the teachers were enthused to greater interest in their work in their various classes, and a greater desire to help the mothers in their arduous task of training the children into habits of obedience and morality, with the higher aim of ultimately leading them to the Saviour.

J. E. LEDIARD.

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HAMILTON, JAN. 15, 1896.

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

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

**Omnibus.**

Bro. E. R. Black, formerly of Aylmer, is now located at Buchanan, Mich.

We trust none of the boys and girls will omit to read "In at the Side Door" on page two.

We are giving much space to Bro. McLean. But we are sure that our readers will not be sorry.

A goodly number of subscribers have paid up since last paper was issued. We thank them. There are many more we would like to hear from.

Notwithstanding the general cry of hard times not many are asking to have the DISCIPLE stopped. Many kind words are received from those who are paying arrears and renewing.

We are sorry that a larger number of our friends have not taken advantage of the grand Bible offer. We were anxious that many should have had the benefit of it.

Massey's Magazine, published by the Massey Press, Toronto, one dollar a year; ten cents per number. This is a new monthly magazine, and barring the first page of the cover, presents a first-class appearance. A glance at the table of contents suggests good reading. The illustrations are fine.

Here is an interesting item to be added to the reports from Bowmanville on page 2. Bro. Geo. McGill stated at the meeting that the church in Bowmanville has raised over \$4,000.00 last

year. Not only the amount of the mortgage, but all the general expenses, \$1,400.00. That is a big showing, and in these hard times.

A great many people have no opinion of their own on the trade question. They do not understand it. But the same people have very decided views as to prohibiting the legalized liquor traffic. They are sure that that should be done. But they allow their political leaders to pull the wool over their eyes and they continue to "whoop it up" for the grand old party.

**College Notes.**

CONTRIBUTIONS.

M. N. Stephens, Sr., Glencairn, \$10.00.

Attention is drawn to the statement on page three. Copies of it will be sent to the churches, and will also be distributed among those who do not take the DISCIPLE. It is desired to bring the College before all our brethren.

The writer spent a day in St. Thomas last week. He was pleased to find that the second term of the college has opened most auspiciously. Twenty students, and others expected. Think what that means! And if that be kept up from year to year, what a stimulus the good cause will receive! Now we would not be surprised to see forty or fifty students in all departments next year.

We feel like congratulating our brethren that we have such an institution in Ontario.

Bro. Fowler is enjoying his work. He says he never worked harder than he did last term, but it was a happy time. Bro. Cunningham is most hearty in seconding all Bro. Fowler's efforts. The Church in St. Thomas is enthusiastic about the School. It is a bigger affair than they expected it to be.

It is a pleasure to commend the College to the Disciples and to tell them that they may have fellowship in the good work it is doing by contributing to its funds. Prompt gifts from all quarters will be gratefully received.

G. M.

**Obituaries.**

MUNRO.—George Livingstone Munro, born at Erin, Ont., May 28th, 1888, died at Hamilton, Ont., Jan. 7th, 1896. "Who plucked this flower?" the gardener said. His fellow-servant answered, 'The Master.' And the gardener was silent."

**Sunday-School Notes.**

It is cheering to read the St. Thomas Sunday Festivities account. How many of our schools have been following this plan of giving instead of receiving? Owen Sound introduced it in that Sunday school four years ago and is more than satisfied with the results.

This year the number of baskets distributed to the poor by the Owen Sound school was larger and better filled than ever before, and into each basket of groceries, clothing, boots, toys, etc., there went a substantial roast of beef.

The children were entertained at tea by the teachers and afterwards a musical programme was carried out, but no presents were made to the children.

Other Sunday schools in town are following our plan this year, the Baptists and Methodists sending out gifts to the poor from their Sunday school.

Let the secretaries read carefully Bro. Aikens paper, on the secretaries, work. It is a branch of S. S. work capable of much improvement.

JAMES LEDIARD.

**Married.**

BROWN-GREENWOOD.—At the residence of Mr. F. L. Thurston, Hamilton, Ont., Jan. 1st, 1896, by Geo. Munro, Mr. Wm. L. Brown, of Lansing, Mich., to Mrs. Helen M. Greenwood, of Hamilton.

**Children's Work.**

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

A happy new year to all the readers of the Children's Column. As we stand on the threshold of 1896, it will perhaps be wise to consider in what way we can try to improve our lives, so as to secure better results than we did in 1895. The one point that I feel specially interested in, is, how to make our Children's work more successful than it was last year. I often wonder to what extent the sisters have lost interest in the work of the children. Have you decided that it is useless to train them into missionary helpers? That the world will get along just as well without *your* worrying *yourself*? That *you* are not responsible for them at any rate, and that it does not matter any way? I invited, nay asked as a favor that the bands and junior societies would let me have a brief report for the next paper. How many do you think responded? Just one, which you will

find further down the column, and for which I am thankful. Not very flattering, is it? It is possible that you are not doing very well, or worse still, nothing at all, but even then a Post Card only costs a cent, and a minute or two to write, and it would have been far more satisfactory to me than the ominous silence which you preserve. The fact of the matter is that you are either very careless or very much discouraged. To the first named, I would say, "He that putteth his hand to the plow," you know the rest. To the second, "In due season ye *shall* reap if you faint not."

In Sister Lhamon's able article on "Woman's work in the Church," she asks this question—"Is it easy to find a Mission band leader?" And I answer emphatically, No, it is not. Is it because the work is too *unimportant* to bestow the time and effort upon? No, but I do think that it is because you *do* not realize the importance, that so few are ready to take it up. I honestly believe that if there is one thing that meets with the Lord's approval more than another, and excites the Devil's malice and hatred, it will be a carefully conducted mission band or Junior Endeavor Society; and I also think that the Church and Sunday School who are content to be without one, are wronging the children in their charge, and are sowing the seed for a harvest of regrets in the near future. That is scolding enough; now for a suggestion. Where it is not possible to have a fully organized band and regular meetings, could not the children be invited to pledge some sum, and hand it in to some person authorized to receive it, and who would give each child credit for whatever they pay between this date and the end of May? In four months quite a sum might be raised, and possibly this might help to arouse fresh interest in the work. Those reports are still in order.

From an interesting letter from Sister McDougal, of Guelph, which I have not the time to re-write in full, she says: "In some ways our Society is very encouraging, and in others, discouraging. We have a slight decrease in numbers. The novelty seems to be rubbing off, but it leaves the pure met' behind." An average attendance of 20, who hold their meetings at the close of Sunday School. A very helpful thing in connection with this Society is a meeting on one night in the week, for the study of missionary literature. The only regret is that the girls are the only ones to enjoy this privilege. The object is two-fold: to bring the members into closer touch with missionary work and

workers, and to cultivate a taste for pure literature. The Guelph Juniors send New Year's greeting to the other Juniors and Mission Bands, and wish all success to our work for 1896.

J. E. L'

### News from Japan.

Tokio, Nov. 27th., 1895.

DEAR CHILDREN.

You must think I have already told you all that is to be told about the children in Japan, but indeed I have not, so this time I am going to tell you of the little ones I am most interested in—the little tots in the poor school and those living here in my home with me.

Most of the older pupils who were attending the school on Matsugawa Chu have left to help their parents earn the food and clothing for the coming winter, but their younger brothers and sisters are there in their places, looking a little cuter and a little more saucy perhaps than they did before them. The little girls have been learning to sew and so I am quite proud of their work: will send you a sample to let you see how nicely they do it. All of the children have been trying real hard to learn the whole of the Sermon on the Mount by Christmas and they can memorize a great deal of it, but they are getting tired of it, it is so hard and so long—won't we let them learn some new hymns instead? They dearly love to sing and know a great number of tunes, and carry them throughout encouragingly. A missionary who has been in Japan for over ten years, was visiting the school last month and when she heard them sing said she knew of only one other school where they sang so well. Quite a number of the children have learned to read and write well, and now read the Sunday School papers with a little help. In their writing there is a decided improvement in neat-

### In the Beginning

Of a new year, when the winter season of close confinement is only half gone, many find that their health begins to break down, that the least exposure threatens sickness. It is then, as well as at all other times, and with people even in good health, that the following facts should be remembered. viz.: that Hood's Sarsaparilla leads everything in the way of medicines; that it accomplishes the greatest cures in the world; has the largest sale in the world and requires the largest building in the world devoted exclusively to the preparation of the proprietary medicine. Does not this conclusively prove, if you are sick, that Hood's Sarsaparilla is the medicine for you to take?

ness, yet they still manage to get about as much ink spread over their hands and faces as ever, which hardly improves their appearance, though many a good laugh I have had over the comical transformation a few daubs of ink have made. Christmas is coming, and they are beginning to be quite impatient. They have been told all about those pretty books some of you dear children are making for them, and each and every one has made up his mind to possess one if possible.

But my little ones in the house are the dearest of all. Such bright little sprites, to be sure, and how their tongues do rattle. They have finished knitting their own mitts and are now on a pair for their little sisters less fortunate than themselves, to be hung on the Christmas tree. They have intimated to me that nothing but a Xmas. tree will quite meet their expectations this year. I do not say much nor do I frown on the idea, so they nod joyously and hopefully to each other.

I enjoy putting them to bed and hearing them say their prayers, for it brings me nearer to them and I see into their little lives better, for being so busy with other duties and they out to school nearly all day gives me so little time with them. One little girl never forgets to pray that her sister and mother may soon become Christians, and begged a Bible of me to send to her mother. One other, since I have been sick, never neglects to thank God for making me well and strong again and to please keep me always so.

Last month they all wrote letters to their friends in America. As I had them translated, will reproduce one for you.

"My dear Friends:—It is getting very cold, but I hope you are all well. I am well and go to school every day and study many lessons.

"I am glad that Christmas is near. I go to Church every Sunday and am learning many precious stories about Jesus. I am very happy here, for my teacher is very kind to me and I study the Bible every evening with my teacher.

"I enjoy my school very much.

"I am very well and strong, for God is always watching over me.

"It is getting cold, so please take care of yourself.

"Please pray that I may be a good girl. Good-bye.

"Yours lovingly, So TSUCHIGA."

All of the letters are very much alike and written in their very nicest hand writing. The one whose letter I give you is partly supported by the St. Thomas Y. P. S. C. E., and though the above letter was written specially for them, am sure it might include all our little friends at home. Now what I

wish you all to do is to write them a nice long letter. Am sure, did you know how they would appreciate it, it would not take you long to get out your pens and paper.

But I have written you a long letter and have told you very little of what I started out to tell.

Lovingly, MARY M. RIOCH.

## Those Bibles.

### SPECIAL.

The Bibles have come and have been distributed.

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

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

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

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If you haven't had your Photos taken at Morrow's photo studio, do so. The photos are beautiful. Morrow, 181 King E., Hamilton.

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## Church News.

LONDON, Jan. 13th, 1896.—One baptism last evening and three confessions at our regular service.

GEO FOWLER.

LONDON, Jan. 6th, 1896.—Eight confessions and baptisms since last report at our regular services. Had five baptisms last Sunday evening, and at the morning service received into the church from another religious body a man and his wife, both over seventy years of age. Brethren, remember the work in London in your prayers.

GEO. FOWLER.

GRAND VALLEY.—Another baptism on Christmas day. A. H. FINCH.

RIDGETOWN.—Two baptisms here Jan. 5th, another expected on the 12th.

R. M. A.

## Muskoka Matters.

The usual Christmas Festival in Brunel was held in the hall on Christmas eve, and, notwithstanding bad roads and foul weather, was well attended. The refreshments, presents, order and programme were excellent. A Bro. J. H. Johnson occupied the chair.

A brother in the county of Elgin, who is a friend of missions, sent me five dollars, for which I am very thankful. Friends in Hillsburg sent me a box of clothing to be distributed among the needy, and a present to ourselves. Also another from I do not know where; all of which are thankfully received. If any brother has a cutter robe that he does not want, he may find a purchaser for it by writing me.

The New Year opens very cold, but far colder is the resting place of thousands of the poor Armenians of Asia Minor. May the Lord espouse the cause of the innocent and have mercy on the guilty.

W. M. C.

Huntsville, Jan. 6, 1895.

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We sell from five to fifteen Dish Washers every day, and some days more. The Dish Washer is lovely, and every housekeeper wants one. Get a sample Washer, show it to your friend, and you are sure to make money. No excuse for any one to be poor, when money can be made as easily as it is selling Dish Washers. For full particulars and sample Washer, address, Mound City Dish Washer Co., St. Louis, Mo. They will start you on the road to success.

J. C.

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## Church Directory.

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### ONTARIO.

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

Lord's Day Services.

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

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

GEO. MUNRO, Minister.

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

Services:

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

Wednesday, Prayer-meeting, 8 p. m.

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

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

Lord's Day Services.

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

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

LONDON.—Elizabeth Street Church.

Sunday Services:

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

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

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

GUELPH—Bridge Street Church.

Services:

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

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

J. B. YEAGER, Minister.  
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This department is conducted by a committee, composed of Mrs. A. E. Tuttle, Owen Sound; Miss M. Oliphant, 56 1/2 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. Riech, Cor. Sec., 225 Maria St., Hamilton, Ont.

**From Japan.**

Tokio, Dec 15, 1895.

TO THE ONTARIO AND MARITIME PROVINCES C. W. B. M.

Dear sisters, this past month has been a very happy one, because I have had three more enter the Bible Training School. They are all earnest Christians, trying their best to prepare themselves to be helpers. The Industrial department, though small as yet, has filled some very good orders. Labor is so cheap here that the amount of work done and the amount of money received for same are very unequal. The pupils are learning to be quite deft with their fingers already.

Have rented the land preparatory to building the charity school. The rent is high, but could do no better. Had hoped to have the building up by the New Year, but then you know how things move very slowly in Japan.

The attendance at the schools and women's meetings is good, and the interest seems to be greater. We are praying for results from our long labor. Your sister in the work,

MARY M. RIOCH.

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AKRON, PA., April 24th, '95.

Dr. Williams' Medicine Co.

GENTLEMEN,—While it is entirely contrary to the custom of the medical profession to endorse or recommend any of the so-called proprietary preparations, I shall, nevertheless, give you an account of some of my wonderful experiences with your preparation, Dr. Williams' Pink Pills for Pale People. The fact is well known that medical practitioners do not as a rule recognize, much less use preparations of this kind, consequently the body of them have no definite knowledge of their virtue or lack of it, but soundly condemn them all without a trial. Such a course is manifestly absurd and unjust, and I, for one, propose to give my patients the best treatment known to me, for the particular disease with which they are suffering, no matter what it is, where or how obtained. I was first brought to prescribe Dr. Williams' Pink Pills about two years ago, after having seen some

remarkable results from their use. Reuben Hoover, now of Reading, Pa., was a prominent contractor and builder. While superintending the work of erecting a large building during cold weather he contracted what was thought



J. D. Albright, M. D.

to be sciatica, he having first noticed it one morning in not being able to arise from his bed. After the usual treatment for this disease he failed to improve, but on the contrary grew rapidly worse, the case developing into hemiplegia, or partial paralysis of the entire right side of the body. Electricity, tonics and massage, etc., were all given a trial, but nothing gave any benefit and the paralysis continued. In despair he was compelled to hear his physician announce that his case was hopeless. About that time his wife noticed one of your advertisements and concluded to try your Pink Pills.

"He had given up hope and it required a great deal of begging on the part of his wife to persuade him to take them regularly.

"He, however, did as she desired, and if appearances indicate health in this man, one would think he was better than before his paralysis.

"Why," says he, "I began to improve in two days, and in four or five weeks I was entirely well and at work."

"Having seen these results I concluded that such a remedy is surely worth a trial at the hands of any physician, and consequently when a short time later I was called upon to treat a lady suffering with palpitation of the heart and great nervous prostration, after the usual remedies failed to relieve, I ordered Dr. Williams' Pink Pills. The result was simply astonishing. Her attacks became less frequent and also less in severity, until by their use for a period of only two months, she was the picture of health; rosy-cheeked and bright-eyed, as well as ever, and she has continued so until today, more than one year since she took any medicine. I have found these pills a specific for chorea, or as more commonly known, St. Vitus' dance, as beneficial results have in all cases marked their use. As a spring tonic any one who, from overwork or nervous strain during a long winter has become pale and languid, the Pink Pills will do wonders in brightening the countenance and in buoying the spirits, bringing roses to the pallid lips and renewing the fountain of youth.

Yours respectfully,

J. D. ALBRIGHT, M. D.

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A. McLEAN

#### No. xiv. and xv. -- A trip to the north of Japan

In order that I might see Japan to the greatest advantage and in the shortest time practicable, it was thought by the missionaries that it would be well for me to visit the churches in the north of the empire first; after that, see the work in Tokyo and Yokohama; and after that again, see the leading cities of the south, namely, Kobe, Osaka, Kyoto and Nagasaki. The first thing to do was to secure a passport. This can now be had for the asking. No one can travel in Japan or live outside the foreign concessions without a passport. There is a reason for this. If a foreigner should commit any crime, he cannot be tried in a Japanese court. If a native has a claim against a foreigner, the same is true. He can be tried only before the Consul of the nation to which he belongs. The Japanese government cannot try him in its own courts for violating its laws, but it can recall his passport, and thereby compel him to live in the foreign concession or leave the country. Every foreigner in Japan is located. He is constantly under police surveillance. Before you are in a hotel five minutes a policeman calls and asks to see your passport. The proprietor of the hotel records your name and number. So before you can buy a railroad ticket you must produce your passport, and thus convince the agent that you have the Emperor's consent to travel within his domain. A child in arms, no less than its parents, must have a passport in order to go anywhere. When the new treaties go into effect in 1899, this nuisance will be abated. The foreigners can go and come at will. Then, too, consular courts will be abolished, and foreigners and natives must appear before the same tribunals and answer for any charges preferred against them. Ten years ago it was a difficult matter to get a passport. It took weeks and months and no small amount of pressure to secure this document from reluctant officials. Now it can be had in a few minutes and without any charge or any condition.

It was arranged that Mr. and Mrs. Guy should act as my escorts part of the way. They are most agreeable traveling companions. The baby went along and added immensely to our joy. A little child makes the whole world kin. Dignified judges and lawmakers

unbent and noticed us because of the pretty boy. When you are in a strange land and do not understand a word of the language, and the people do not understand a word of what you say, you are in a helpless and pitiable condition. At such a time, you find it hard to entertain a very high opinion of those men whose misconduct in building the tower of Babel caused the confusion of tongues. I have not been left for an instant without an interpreter, and so have gotten along smoothly enough. Had I been left without a guardian I should have fared differently. Our first stop was at Nikko. Here I had my first experience in a Japanese hotel. The proprietor and his wife and chief clerk and all the servants in sight, bowed their heads to the earth as we approached. They assured us that we did well in coming. After removing our shoes we were shown to our rooms. There was neither chair nor table in sight. The only furniture in the room was a recess with a scroll hanging in it. Some mats were brought in and we were asked to sit down. I tried to sit on my feet, but it was not a brilliant success. Either my feet are too large, or my backbone is too long, or my joints are not constructed properly. Perhaps if my ancestors had been accustomed to sit on their feet for "age eternal," to borrow a Japanese phrase, I could do it as easily and as gracefully as the natives, but with all my efforts and good intentions I must confess that I cannot. My guardian apologizes for me when guests are in the room. The first thing brought in is a tray containing a little fire and a spittoon. Smoking is universal in Japan. The priests in the temple and the teachers in the schools and the people in the theatres smoke. The pipe holds only a pinch of tobacco. Four or five puffs exhaust it. The cost of smoking on this scale is not more than two cents a week. They could not smoke as the Americans do, on their incomes. The next thing brought in, is another tray containing tea and sweets. The cups hold a tablespoonful. The tea is served without cream or sugar. In a Japanese hotel there is no dining-room where all the guests eat. You eat in your own room. The bill of fare is different from that served in American hotels. It has no bread, no butter, no cheese, no potatoes, seldom any meat, no tea or coffee, no pepper or salt. Rice is the main dish and is cooked and served without seasoning. Besides rice you have fish, soup, eggs in some form, and vegetables, either fresh or pickled. These last are intended to be relishes. Each guest has his own food on a lacquered tray. This tray is placed before

you on the floor. You find no knife or fork or spoon, chopsticks answer all purposes. It is astonishing to see how deftly a native can dispose of any dish with chopsticks. I tried mine. I got them by the wrong end, and could not make them lift anything. When I got a piece of food so that I could move it I could not find my mouth. The little maid, with all her inborn and inbred politeness, could not help laughing outright. In her own mind she set me down as a full fledged barbarian. The food is clean and palatable and digestible. You look about for a washstand and find none. You are expected to carry your own soap and towel, and to go to the public wash room whenever it suits your convenience. Travellers carry their own pillow, sheets, mosquito bar and insect powder. The hotel supplies the floor and some rugs. The mats and thatched roofs of Japanese houses afford fleas a superb refuge. If you wish to sleep in peace you must protect yourself. With all this protection, a bed on the floor is not quite to the taste of a pampered American who has been accustomed to a mattress with springs under it. The bath is a curiosity. The water is kept at a point near boiling. One water lasts the whole day. The family and the guests are expected to use it. Some fastidious persons object to this feature of a Japanese bath-tub. Knowing that we were likely to have some scruples on this point, the clerk came to us and told us the bath-tub was ready, we asked him if it had been used since it was filled; he added that a Korean had been in it, but a little thing like that did not count with him. Before lying down to sleep you try to lock your room. You cannot lock it. Three sides are screens and can be lifted out bodily. The screens are made of paper. There is no door with hinges that you can lock. A burglar or a rat could walk in any hour of the day or night. You put your valuables inside your fly-net and sleep the sleep of the weary. The people about the hotel are all politeness. They bow when we go out, and assure us that we shall be welcome when we return. We come back and they bow again and thank us for our kindness. Fancy an American hotel clerk bumping the floor with the top of his head whenever a guest went out or came in. When we left, each one received a present and a letter of recommendation to other hotels. For our food and lodging we paid sixty cents a day. In other hotels in

the interior we paid twenty-five cents. Aside from this difference in price, one hotel is like another hotel; all have the same bill of fare.

The Japanese have a proverb to the effect that no one ought to use the word "magnificent" till he has seen Nikko. Chamberlain says of this place, that it has a double glory, a glory of nature and a glory of art. "Mountains, cascades, and monumental forest trees had always stood there." Japanese artists have produced there the most perfect assemblage of shimes in the whole land. One of the greatest of the Shoguns, the founder of a dynasty that swayed the destinies of Japan for two hundred and fifty years, lies buried above the temples. His grandson, a man almost equally renowned in Japanese history, is also buried there. Their family and friends spared neither pains nor money to make the grounds and buildings near their tombs as magnificent as possible. The temples are square wooden buildings; externally there is nothing striking or beautiful about them. They do not compare in either size or grandeur with the cathedrals of Europe. They were not built to accommodate great audiences. Men and women go to Nikko to worship, but not in our sense or according to our method. They pray for a few seconds in one place, and then hasten on to another place, and so continue till they have made the rounds of every temple and pagoda and shrine within the enclosure. People do not visit this place to hear words of instruction or admonition from the lips of some eloquent preacher. For this reason no vast auditorium is needed. The glory and the beauty of these buildings are seen within. In the Buddhist temples there are numerous idols. You may see the Buddha in pure gold, and the Goddess of Mercy, and Fudo and many others. On the walls and on the ceiling are the works of the most famous Japanese artists. They have carved lions, tigers, dragons, cats, flowers and trees of almost every kind, birds and sages. In one group there are three monkeys; one has his hands on his eyes, another on his ears, another on his mouth. The lesson is that a good man should have neither eyes, nor ears, nor mouth for evil things. In one shrine we saw the sacred horse. One of the gods of the place rides on him when he goes out. We inquired as to his pedigree and age and record and value, but could get no answers. He is selected because he has four white feet. More magnificent than the temples and the grounds are the trees in and about Nikko. There is an avenue of white cedars which extends for twenty miles toward Tokyo. Along this

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avenue the mighty Shoguns were borne by their retainers when they went to Nikko to worship the gods and to make their offerings to the spirits of their ancestors. There are tens of thousands of those noble trees about the grounds. They lift their massive trunks a hundred feet or more into the air. It is a most glorious vision. We stayed there a day longer than we expected, because we heard that some friends were on their way to Nikko to see us.

Our next stop was at Hanobuchi. The Garst family were spending a few weeks there. Miss Alice Miller and W. K. Azbill were visiting them. We had a warm welcome. The house in which we ate and slept and talked cost only sixty dollars, but we were as comfortable and as joyful as if we had been in a palace. Several missionaries from Sendai and the region round about were spending their vacation at this place. They asked me to speak to them on Sunday afternoon. After the service we walked over to a Shinto temple and some shrines in a grove about a mile distant. This temple is said to be two hundred and fifty years old. In one small shrine there is a wooden horse. His worshippers have thrown in beside him about fifty pairs of straw shoes. The rice placed in his manger supplies the mice and rats with food. On the way home we walked through the village. The people are fishermen and farmers. The children ran about the streets naked. The men and women wore scant clothing. The dogs barked at us as if we were intruders. On our return we canvassed the situation. It was agreed that Mr. and Mrs. Garst should go with me to Akita and the adjacent towns. They had lived in the north, and knew the people and the roads.

Monday morning we were off. That night we reached the point where we were to leave the railroad. On reaching our hotel, a policeman called to inspect our passports. He had hardly gone when the hotel clerk came in and asked permission to record the same. He spent twenty minutes examining the outside of the envelopes; not finding what he wanted, he touched the floor with the top of his head and asked if he might examine the contents of the envelopes. He asked our ages and caste. He was told that we belonged to the heavenly caste. After an hour or so he took his leave. About midnight he was back again. He begged to see our passports once more. The names of the Garst children were on both passports and the children were not present. That fact must be reported to the authorities in Tokyo.

The next morning we were in our jinrickishas at six. We reached our destination a little after midnight. We made fifty miles that day. We had two men each, and changed men eight times. Most of the day we were climbing the mountains. The scenery was as fine as can be found in West Virginia. The roads are well made. The bridges are narrow and slight. No heavy loads pass over them. At one town, on the way, we met two believers and had a service with them in the hotel. One was a travelling merchant. They were urged to be ready for every good work. Opportunities are constantly presenting themselves, they were taught to be prepared to make the most of them. The day was the Shinto "All Saints Day." It was the day for making offerings at the graves of their ancestors, and for feasting, and for attending the temples. Such a day usually ends with a general spree. For this reason we found it difficult, toward evening, to get men. By patient and persistent effort, we succeeded. We reached our hotel a little weary, but thankful that no evil had befallen us, and that this was the point for which we started. On Wednesday we left Yuzawa for Innai, a town twenty miles distant. We visited the public school of this place. One of the Akita Christians teaches here. When she was studying the claims of Christianity, she sat up late on winter nights without any fire; her father asked her why she did so, she said she would go to sleep if she was warm, as long as she was cold she would keep awake. There are seven teachers and four hundred pupils in this school. As long as we were in sight the children yelled with all their might. Probably we were the first Caucasians they had seen. Our visit was an event in their lives. We were introduced to the principal and to several of his assistants. He smoked his pipe and drank his tea and paid very little attention to us. He bowed very slightly when we entered and when we left. He feels as large as the Mikado. Perhaps he is. Innai is a mining town. Kudo San is the evangelist. Besides preaching, he has a school of seventy scholars. The audience, at this point, was made up mostly of young men, they were really fine looking fellows. The address was based on the words; "I have written unto you, young men, because ye are strong, and the word of God abideth in you; and ye have overcome the evil one." In the midst of a

rough population, these young men live, so that their lives commend the gospel to the people. As one result, the community is becoming more favorable to Christianity. As another result, believers are being added to the Lord. We were told that the church is made up of young men because the young are more easily won than the old. It is made up mostly of men because no Bible woman has been here to work among the women. After the service we returned to Yuzawa and had a second service there. The teacher whom we saw in the morning came back with us. She travelled forty miles that she might join in this service. There are two or three believers in this place. They meet to break bread. Yuzawa is a dark place. The believers are exhorted to let their light shine. The next morning we were on the road before sunrise. We wanted to make fifty miles, but fell short five. It was election day and the politicians were about. Many of the men were still drunk and we could not go so far as we wished.

On Friday we went to Arakawa. The church in this place has quite a history. A Christian from Akita went there to work in the mines. By his zeal and devotion, he led another to Christ. These two won others. They built a little chapel. The owner of the mine is a zealous idolater. He is a plutocrat and owns the place. They were obliged to build outside the gate. The most zealous of these men was dismissed on account of his preaching. He was gone a year, but is now back again. We had a service here. The address was based on the words, "Be thou faithful unto death, and I will give thee a crown of life." That evening we left for Akita, reaching it about 9:00.

On Saturday morning we visited the school and spoke a few words to them. In the afternoon we went down to the seaport of Akita and spoke in the chapel. The audience was large. Noto San is the evangelist. He is a baker and lives near by. On the way home we visited the cemetery where Mrs. Josephine W. Smith is buried, and scattered some flowers over her grave. The saintly woman was born in Nova Scotia and died here. In her life of purity and devotion we see the best imitation of the Christ. In her case

"Love took up the harp of life  
And smote the chords with might  
Smote the chord of self that, trembling,  
Pasted in music out of sight."

At night the church gave us a reception.

The next morning we went to Sunday-school. Afterwards we had a preaching service. The sermon was suggested by the text, "Be perfected;

be comforted; be of the same mind; live in peace, and the God of love and peace shall be with you." There was a meeting for women in the afternoon, led by Mrs. Gaust. In the evening Mr. Gaust preached. At both services I spoke briefly. We had a good day. Akita was the place in which our work in Japan began. Here the first church was organized. Here the children built the Josephine W. Smith Memorial Chapel. From this point the work branched out into other centers.

Monday morning we took our leave of Akita and started for Honjo. Our road was between the mountains and the sea of Japan. The country is poor; the people are chaff, fishermen. Part of the day we rode in an omnibus. The horse was enaciated. A boy went along to hold his head steady and to help him up hill. We walked most of the way. This outfit is inspected and approved by the government every month. We were over four hours making twelve miles. We saw this horse feed. His dinner consisted of dirty water tinctured with meal. The owner does not know that a horse cannot thrive on a cold bath and on such thin gruel. If this company could see a horse at its best estate, and know what he is in strength, in speed and in beauty, they would not send out such animals as they now have to distress their patrons. In Honjo, Tashiro San is in charge of the work. He is a man of good repute, and deservedly so. The church here has had some trouble. An evil-minded man sought to get possession of the property. He was defeated in the courts, but the fact that a suit was brought damaged the work. The believers were urged to hold fast the beginning of their confidence unto the end. We were assured that a better day is dawning. It took us a day and a half to reach Shonai. Here we had a service in the chapel. Here the Garst family spent four happy years. Their former friends were delighted to see them. The work at this point received a great impetus from the conversion of a drunkard. The people said that a religion that could work such a change must be true. It took us two days more to reach Sendai, and one day more to reach Tokyo. In my next I shall have some more things to say of this trip.

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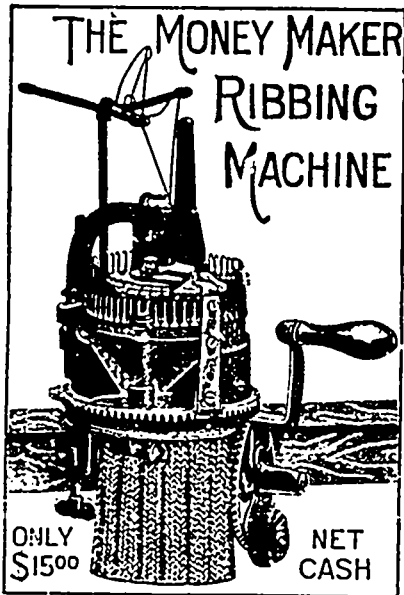
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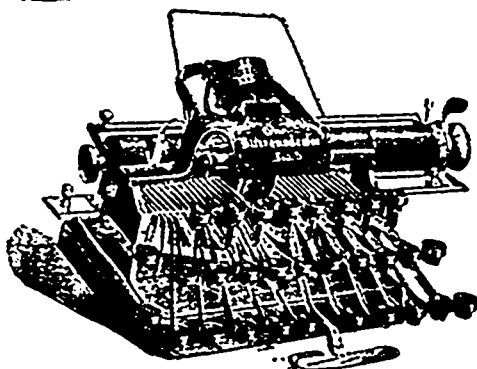
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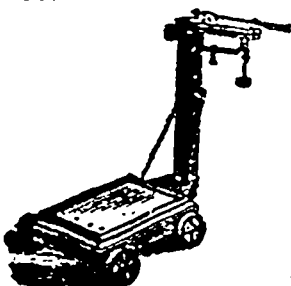
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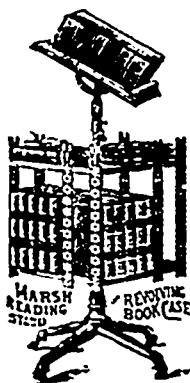
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