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THE DISCIPLE OF CHRIST

AND CANADIAN EVANGELIST.

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

Vol. X., No. 8.

HAMILTON, AUG 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 holy 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.

A Hindu Pundit on Baptism.

In the year 1856 I was stationed in the holy city of Muttra, in the north-west portion of India, and had a learned Brahman to teach me the Hindustani, the vernacular of some sixty million people in that part of the country. After my lessons in the language, I often spoke to the pundit about the teachings of the Lord Jesus as found in our Holy Scriptures. One day I said:—

"Pundit, you see that we read your sacred books, in order to find out what they contain; why will you not do the same with our Scriptures?"

In answer to this he said:

"Well, sir, please lend me a copy of your holy book in Hindustani, and I will read it at home at my leisure."

I was very glad to comply with his request, and, as he was a very intelligent man, I hoped the reading of God's Word might be the means of convincing him of the truth as it is in Jesus.

The Testament I gave him was the translation sanctioned by the British and Foreign Bible Society, in which the word used for baptism was not translated, but transliterated "*baptisma*;" and this one word, simple as it may appear, gave the pundit a strong objection against the integrity of the whole book.

After keeping the book by him for about three months, he one day brought it back. When I asked him if he had

read it, and how he liked it, he replied:

"Yes, I have read much of it, and the teachings of Jesus Christ are indeed most beautiful. I have never read anything like it in our holy books, and if all that is written gives true and reliable facts, he must have been a wonderful person, and worthy of worship. But," he added, with an air of cynical doubt, "I fear the book is *not trustworthy*."

I asked him what reason he had to think so. He immediately replied:

"Why, there are parts of it which you seem afraid to translate into our language."

This took me by surprise, and I asked what part. He turned to places he had marked, and called my attention to the word "*baptisma*," and said:

"I read of a man called John, who is said to have been the messenger of Jesus Christ, who went forth to preach and give *baptisma* to those who repented; and this *baptisma* seems to have been the initiative rite into the new religion. But what it can mean I cannot possibly find out; for the word has no affinity to any of our Indian languages. If I dissect the word into three separate portions, then I can make something of it, but a very ridiculous thing indeed. *Bap* means father; *tis* means thirty; *ma* means mother—so it would read a *thirty-father-mother*! But this, I suppose, is not the meaning; and I can only conclude that it is a word from some other language of which we people of India know nothing. Yet it would appear that it represents some *important* part of your religion, and that is the *one* act by which disciples who believe in Jesus are admitted into the Christian religion. For I find that not only did John practice it, but Jesus Himself tells His followers to give *baptisma* to all who believe in His name; and yet you do not tell us in our own language what this means, for the word is utterly strange to us."

I had now to explain, as best I could, how matters were, and I never in my life felt so ashamed before a heathen controversialist. I told him the word was merely transferred, not translated, in *that* version; for it was derived from the Greek *bapto* or *baptiso*; and that it was thus transferred because

there was one party in the Christian church who practised *sprinkling* of water, and another which used *immersion*.

"Well," he said, "which of these two parties translated this book?"

"Those who advocate *sprinkling*."

"Well," said he, "why then did they not put down *sprinkling* in our language? Why put a Greek word for a ceremony which your Christ commanded in a copy of your holy books for Hindus, who do not know a word of Greek? This is very strange."

And now he gave a knowing look, and said, rather sarcastically:

"I suppose the Christian teachers follow our plan. We give in the *vulgar* tongue for the common people only as much of the holy books as we think fit; and when a word comes, the meaning of which we do not wish all to know, we keep it in the dark under the thick veil of the original Sanskrit, which they do not know. I was not before aware of the fact that Christians do this also to preserve the power of the priests."

I now took down a copy of the Baptist translation, and showed him that the word was faithfully translated there into *doabki*, which means to *immerse*.

This, however, did not remove his suspicions, and he added:

"Suppose you had given this book you lent me to a person who lived miles away in the country, where he could have no one to tell him what it meant; how could he possibly find out the meaning of the word, or the nature of one of your greatest Christian rites? And though he should believe in Christ, how could he obey Him when you hide from us the nature of your ceremony for the admission of disciples to your church? He concluded by saying, "I have no wish to offend you, sir; but, to be candid, I must confess that this duplicity has quite shaken my faith in the *whole* of your holy book, for people who can prove untrue in *one* word cannot be trusted as true in *many* words; and I find that, after all, the Christian teachers are no better than ourselves, who, for selfish purposes, kept back a part of the Word of God from the common people."

His mind was so poisoned by this that he would never consent to read the Scriptures. And who can tell how many others have in the same taken offense as to the truth of God?

Does not the above suggest some very searching thoughts to every Christian? Is there not a grave responsibility resting on each one to be thoroughly loyal to the distinct command of Him whom we call Lord?

If, when our Master, Christ, has distinctly ordained that his disciples should be baptized, we obscure His teaching, or treat it as trivial, or put something else in its place, which man has invented, but which our Master Himself never enjoined, where is our boasted loyalty to our Lord? Where is our implicit obedience to His will? By our lack of faithfulness, even in what may appear a little matter, we may unwittingly put serious stumbling blocks in the way of others who watch us very narrowly, and so they also may be hindered.

One of the fiercest denunciations uttered by the "gentle" Saviour was pronounced by Him against those who taught the "traditions of men" for the "commandments of God." He also added, "Verily I say unto you, whoso shall break one of the least of these commandments, and shall teach men so, the same shall be called least in the Kingdom of God."

My reader, if you are a believer in Christ, search the New Testament yourself, unbiassed by prevailing fashion, and see if Christ has not distinctly made clear His will to all that are willing to follow His guidance. Search the Scriptures and see if this is not the thing which the Lord commanded.

His parting words were: "All power is given unto me in heaven and in earth, and I will give unto them, and unto you, all that the Father has given unto me; and whatsoever I shall have bound on earth, shall be bound in heaven; and whatsoever I shall have loosed on earth, shall be loosed in heaven."

If you are a Christian, and are not early, please

Following.

Forgive, O God, my wavering steps, if they
Have stumbled o'er the way;
Did will and impulse lack true harmony,
How could I walk with Thee?
Sin-blinded, could I see
The snares which, hidden, trapped my feet to-day?

Within my inner chamber, on my knee,
My follies now I see.
Had I but asked Thy guidance all the way,
Nor had forgot to pray,
Not any pleasures gay,
Had e'er half-drawn my trusting soul from Thee.

Purge from me quite, I pray, that foolish pride,
Which on itself relied;
Too far from Thee I followed that my feet
Might trace Thy measure meet;
I trust—that trust is sweet—
Some day I'll walk Thy blessed steps beside.

Toronto. REUBEN BUTCHART.

Launch Out.

ANNA D. BRADLEY.

We are all familiar with the scene. The Saviour had been standing in a ship teaching the eager multitude who congregated upon the shore; and when He ceased to teach, and it was time for the hearers to put in practice the things they had been learning, Jesus said to Simon: "Launch out now and let down your net for a draught."

The Great Teacher well knew that His words *must* bear fruit; that they could not return unto Him void.

Simon, ever alert to take active part in every aggressive work, replies: "Master, we have toiled all night and have taken nothing; nevertheless at Thy word we will again let down the net."

We all know the result. We know that because they were not afraid to trust their Master's word; because they could dare to launch out into the deep, when there really seemed no use in toiling, they were abundantly rewarded beyond all that they could ask or hope.

I can but think that our barren lives to-day are caused by our not fully trusting the Father's word. He says to you and me: "Launch out into the deep, depending upon My promised love and care. Prove Me now, and see if I will not pour out to you such a shower of blessings as there will not be even room in your present narrow sphere to receive."

THE PROMISES OF GOD.

Oh, let us launch out upon them and fear no evil. They are deeper than the

deepest ocean; they are more expansive than the broadest heavens.

If we are sin sick, we may launch out upon the promise of Him who came not to call the righteous, but sinners to repentance. He who is very near to us and so full of plenteous mercy, has promised to save to the uttermost all who will turn unto Him.

Are we tempted and tried, seemingly, beyond our strength? We still have the promised help from the Sinless One, who yet is touched with the knowledge of our weakness, for He has learned how cruel and how strong may be the power of temptation. To you and me He promises to be a mighty wall, a high rock of defence against which all the artillery of Satan shall be as nought.

Are we in sorrow? Do our friends forsake? Does the way seem lonely and dreary? Launch out; launch out upon the promises of Him who says, "I will never leave thee nor forsake thee. As thy day is, thy strength shall be. Closer than any brother, oh dear one, will I be to thee. As one whom his mother comforteth, so would I comfort thee."

Art weary and discouraged? Sad heart, press bravely on, and do not fear to launch out upon the precious promise of the heavenly Burden Bearer, who bids you cast every care on Him who has pledged to you His constant love and His strong, protecting arms.

And then our children. Are we fearful for the ones we love so well? We do not need to fear, for "The promise is to you and to your children." And launching fearlessly out upon this most precious of all precious promises, we grow strong to walk by faith where ever duty leads, for we know that He is faithful who has promised.

And when the last dread hour, from which we cannot but shrink, shall come to us, oh, how gladly then, as we cross the dark sea, will we launch out upon the promises of Him who has been so true to us through all of the years of our life. Though the waters be cold we will not shrink, and though the way may be dark, yet will we fear no evil, for He will be with us, shielding us from every danger, filling our trembling heart with comfort and with joy, and whispering tenderly as he clasps us in His arms, "Lo, I am with you always, child, do not be afraid."

"Launch out upon the limitless ocean of my promised protecting care." This is what the Master is ever saying to you and me. And now, while faith is strong, let us reply: "Saviour, all through the long night of our past we have toiled in vain; but, at Thy promise, we turn away from self and trust the promised love that cannot fail."

A Breeze from the London Slums.

'Twas near the close of the afternoon,
The winds were sighing low,
And the streets wrapped up in old London's gloom
Were covered with shifting snow.

Two little urchins, hungry and cold,
Crept under a sheltering arch—
Young enough in years, but in trouble old,
Life to them was a weary march.

They had no parents, no home at all,
No brothers or sisters kind;
And crouching close to the old stone wall,
They were glad to be out of the wind.

Through the wintry day, with aching feet,
They had wandered all around,
And a few little scraps on the dirty street
Was all the food they had found.

So now, lying down on the hard stone flags,
Which were bitterly cold that day,
They wrapped themselves close in their scanty rags,
To pass the night away.

They could not sleep on their rugged bed,
Pierced through by its icy chill,
So, at length, the younger, whose name was Ted,
Said, "Tell me a story, Bill.

"I want to hear of some nice place,
Where there's lots of stuff to eat,
Where folks are dressed in silk and lace,
Then, perhaps, we can go to sleep."

The older lad thought a little while,
And then he slowly said,
As he looked at his chum with a feeble smile:

"I'll try to please you, Ted.

"One day last summer I took a run
Through a strange part of the town—
I wanted to have a little fun,
As well as to see around.

"And when I got tired I crawled inside
A place where good folks pray,
I got under a seat, 'cause I had to hide,
Or they wouldn't let me stay.

"You know them places aint meant for us,
As aint got any clothes;
Though I don't believe we are very much worse
Than some of them as goes.

"I was pretty tired, so I dropped asleep,
And when I woke, I found
There was folks asitting in every seat,
And I was hemmed in all round.

"I was scared a bit, but I didn't care,
Though I knew I'd have to stay
Just where I was, without a stir,
Till the people went away.

"And pretty soon a chap got up
As had a pile to say,
I almost wished he wouldn't stop,
But talk ahead all day.

"He told 'em about a real fine man,
As could do most any trick,
He could turn cold water into wine
And heal the folks as was sick.

"I can't remember all he done,
But I think the feller said,
That when a man had died and gone dead,
He could raise him up from the dead.

"The nicest thing I heard him tell,
Which I liked more than all the rest,
Was about some tired folks, and hungry as well,
And he gave 'em a regular feast.

"The folks all sat down on the ground,
He only had five loaves of bread,
But he broke up the grub and passed it round,
Till five thousand folks was fed.

"I don't know how many five thousand is,
But it must be quite a few—
And when they got done, the feller says,
They had lots left over, too.

"I wish we had only been there,
It must have been jolly fun,
To eat all a feller could hold of bread,
And some left when he was done.

"I wonder, Bill, where the feller lived:
I wish I knew the street—
If he only knew how hungry we are,
He'd give us something to eat.

"And perhaps he'd give us some clothes as well,
As was getting shabby and old—
For them as aint felt it can never hurt,
How it hurts when a chap's real cold."

They were tired of talking and lay quiet still,
While the wind moaned down the street,
For in spite of the cold and bitter chime
The two had fallen asleep.

They did not feel their hunger now,
They felt no touch of pain,
A peaceful smile covered each young brow—
They would never be sad again.

They dreamed of the place where they who ate
Had enough and something to spare,
But they never imagined that they would wake
To find themselves really there.

The cold wind blew in under the arch,
The snow fell on each young form;
And the lonely policeman, on his march,
Found them there in the grey of a morn.

They had left the place which had nothing to give
To the feeble lambs of the flock—
Though surrounded by plenty they could not live
Because the world gave them naught.

But they had found the place where the Kind Man lived,
With the nail-pierced feet and hands stretching
And surely the Shepherd had gladly received
His suffering little lambs.

—OTTO BULFIN.

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Voting in the Church.

A. CAMPBELL IN 1835.

Some Christians are opposed to voting in the church. They only vote against voting! They will give their voice; but say they will not vote. Now, upon a little reflection, it may, perhaps, appear to them that to vote is to give their voice is identically the same thing. To express their mind or their wish on any question is certainly to vote—whatever form of expression may be chosen, whether standing up, stretching forth the hand, simply saying yes or no, aye or nay. Wherever there is an election, or a choice of persons or measures, there must be voting or the casting of the lot. To cast the lot is an appeal to heaven; and very extraordinary, indeed, must be the incident or the occasion that will justify such a solemn appeal, or an irrevocable decision. We need not labor to show that the Christians under the very eye and with the approbation of the Apostles, for the Apostles commanded them to vote—to choose out persons for certain works, and with reference to certain measures. Acts vi. 3; 2 Cor. viii. 19.

But a question arises of some consequence, nay of great consequence. On what occasions and for what purposes are the Christians authorized to vote? Are they not to vote on questions of discipline, piety or morality. Truth is not to be settled by a vote, nor is any institution respecting the worship of God decided by a majority. These are matters of revelation, of divine authority, and to be regulated by a "thus saith the Lord," and not by a thus saith the majority. But in all matters of faith, piety, morality; in all questions of fact pertaining to cases of discipline, there is no other way of deciding but by vote of the brotherhood. There is no revelation that A, B or C shall be chosen elders or deacons; that D, E or F shall be sent on a special message; that the church shall meet in any given place at any given hour; or that this or that measure is to be adopted in reference to any particular duty arising out of the internal or external relations of the church. In matters are to be decided by the voice of the whole community, or not at all.

How that vote shall be given, whether by stretching out the hand, as the Greek word found in Acts xiv. 23 and 1 Cor. viii. 19 literally indicates, or by standing up, or saying aye

or nay, may itself be a question of expediency to be decided by a vote of the community. And certainly it matters not in this instance what the form be, provided only the mind of the church be clearly ascertained.

A matter of greater importance occurs. Must the church be always unanimous before it acts upon any question of fact or expediency? While it is possible to be of one faith and of one hope, however desirable it may be, it is not to be expected that a congregation will always be of one mind in all questions of discipline and expediency which may occur in their earthly pilgrimage. Some, however, will insist not only upon one opinion in matters of abstract speculation, but upon one mind in all matters of expediency.

In the New Testament we have the word which the Greeks used for majority, sometimes translated "the greater part." 1 Cor. xv. 6. "The more part." Acts xix. 32; xxvii. 11, and "the many" 2 Cor. ii. 6. Where the censure inflicted upon a certain individual is spoken of, rendered by Macknight "the majority." "Sufficient for such a one is the censure inflicted by the majority," plainly intimating that not every individual but that a decided majority of the church had concurred in the sentence pronounced.

True, indeed, that where there is much love and great devotion to the will of the Lord there will be the greatest approaches to unanimity in all matters of great importance. The wisdom which comes from above is first pure, then peaceable, gentle and easy to be persuaded. Self-willedness is no ornament to the Christian character, and when each esteems his brother as better than himself there will not be much earnestness displayed in striving to carry our views of expediency over the judgment of others.

Besides, it is sometimes inexpedient for the majority to carry all in its power. There may be occasions when it is better for the majority to waive its privilege than to carry its point. These, however, are matters which discretion and good sense must and will decide according to the bearing of all measures upon the good order, peace, harmony and prosperity of the brotherhood.

All warmth and impassioned feeling in the house of God is disorderly; and no church acting under the guidance of the Good Spirit will ever attempt hastily to decide a matter in the midst of the least excitement.

Still, however, neither reason, nor experience, nor revelation itself suggests any other method of procedure in all



Tired but Sleepless

Is a condition which gradually wears away the strength. Let the blood be purified and enriched by Hood's Sarsaparilla and this condition will cease.

"For two or three years I was subject to poor spells. I always felt tired, could not sleep at night and the little I could eat did not do me any good. I read about Hood's Sarsaparilla and decided to try it. Before I had finished two bottles I began to feel better and in a short time I felt all right and had gained 21 pounds in weight. I am stronger and healthier than I have ever been in my life." JOHN W. COUGHLIN, Wallaceburg, Ontario.

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questions of expediency respecting men or measures than that the voice of the majority, when clearly and fully expressed, should be cordially and conscientiously acquiesced in by the minority. Indeed, some churches make it a rule that no measure shall be adopted but upon an expressed unanimity. This, without intending it, necessarily subjects the congregation to an oligarchy or monarchy—to the dictation or to the weakness of not merely a minority, but often of a single individual. On this scheme a minority, often an individual, governs the whole church. In nine times out of ten it is more likely to happen that there will be a dissident or two, who cannot think with the majority on such matters, than that there will be a perfect unanimity. What is to be done in such cases—act or not? If the church does not act, then she is governed by a minority, and the majority yield. If she act, then is the principle of unanimity abandoned.

The only question, then, is, whether it is most expedient and comely that the minority submit to the majority, or the majority to the minority; for one of them must yield. Unanimity we have seen very generally gives to the small-

est minority the absolute control of the whole community. There can be no debate. The minority will, in the spirit of love, and in the spirit of Christian modesty, agree to submit to a clear and decided majority. Having, indeed, agreed when no question is before the church that such shall be its custom, the minority feels itself always justified in submitting to the judgment of the greater part.

It is scarcely necessary to be observed that before the voice of a community can be called for, the proposition ought to be clearly stated and fully explained; so that all who vote may vote understandingly. The question, therefore, ought never to be put until the congregation shall have had time maturely to consider the matter. Good order, indeed, being the same thing in all deliberative bodies, those rules which have universally obtained in other assemblies of the people in this country may very suitably and safely be adopted on such occasions as call for an expression of the mind of the church on any of those questions of fact or expediency which demand its decision; with this proviso only, that more courtesy, good feeling, and good spirit should always be displayed in the house of God than usually appear in the moral, literary, or political assemblies of the people.

Child-Saving Work.

Any person desiring to adopt a Canadian child will hear of some very suitable cases by writing Rev. C. W. Watch, Brighton, Ont., who has several children placed in his care for adoption into good Christian homes. He has some bright little boys, of three and under, Canadian children, who are deserving of good homes. Persons applying will please send name and address of their pastor. Ministers and others knowing of orphan and destitute children in need of assistance, Mr. Watch will be pleased to correspond with and advise in the matter. Financial aid and clothing, in behalf of orphan and destitute children, will be appreciated and applied as the donor desires.

Druggists say that the sales of Hood's Sarsaparilla exceed those of all others. There is no substitute for Hood's.

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The Sunday School.

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

By reference to the last issue of the DISCIPLE, I find I am again chairman of the Sunday-school Committee, and so in a measure responsible for this department. I would like to make it as useful as possible to all the teachers of our schools, as well as a medium of school news. Who will help me? Will you?

Write a brief article. Send an item of news from your school. Ask a question. State a difficulty. Tell us of any good method of work you have. We want to hear of your successes and your failures; of the conversions from your class; of your success in keeping hold of the growing boys, and how you do it. These and a score of other things briefly told will help every school in the province; so write soon and often.

Will Bro. Geo. Fowler, of London, please take notice that he is needed on this column, and that the chairman expects him to "repent" and do much better than he did last year? If he will write as well on Sunday-school matters as he does on some others—notably his paper on Ministerial Etiquette—he will prove a help to us all. Try it, brother.

I am glad to see that Sister Pitcher is again on the committee. She helped me last year, and I trust she will appear oftener during this present year; and there are some others who gave me a help who I hope will do it again. Bro. Aikins, of Orangeville, wake up, please. Will Toronto and St. Thomas and Everton and Guelph and Bowmanville, all our town schools and all our country schools, the large and the small schools, help to make this department the most interesting in the paper?

Make the present series of Old Testament lessons the occasion of drilling the classes well in the Old Testament history of the times, and never forget its connection with the New Testament. These lessons are full of practical truths, capable of present and close application.

A home made map of the journey of the children of Israel roughly and plainly drawn, with a red line indicating the journey from Egypt to the Promised Land, will impress that journey more than anything else. Draw your line from point to point as you need it and as the lesson progresses. Don't put in anything you don't want,

and any child will understand the journey and its importance as never before.

In this school we are beginning to think of our rallying day in September. Do you have one? If so, begin your preparation at once. Our school always flags during July and August—drops fully a third; the same is true of our Sunday congregations. Holidays, the lake, camping, etc., these are the reasons. September comes, and we mark the beginning of the fall and winter work by a special rally, and find it helpful. Try it. If you need it and if you don't—it won't hurt you.

One hundred and fifty conversions last year from the Sunday-school. How many next year? "According to your faith so shall it be done unto you."

Remember that the first Lord's day is children's day in our Sunday-schools all through the province. We want to make it a day to be remembered in our history. What preparation are you making for it in your school?

How much did your school give to this work last year? Look up your record and see, and then tell your school; add a third to it, and ask them to raise that much, and they will do it.

Go over the reports from our mission points, as given in the DISCIPLE of June 15th, I think, and from it prepare a brief history of last year's work; then draw a map of Ontario on the black-board in outline, and fill in the places where we have churches, marking them by a cross in some color. Show how few churches there are; what a number of important places without churches. Then take a red crayon and mark the present mission points, and urge the school to a larger interest in our work.

If you are not ready for the first Lord's day in September, then take the second. But do it well. Talk it up. Pray over it. Work for it. Tell the young people we need them in this work, and must have their interest.

Get your Bible-class to make some special sacrifice or do some special work for this and any other wise and right thing you can think of, and let us gladden the heart of our Board by a royal offering to advance the work in Ontario.

JAS. LEDIARD.

Sour stomachs sweetened by the use of K. D. C.

Medicine in Tablets.

From the New York Sun of February 5, 1894.

Increased Use of Drugs in This Form Instead of Compounding by Prescription.

A comparatively recent invention, vastly extended in its application within three or four years, has wrought a curious change in the practice of medicine. Country physicians, 100 years ago, when there were few druggists outside of considerable towns, carried in their saddle bags or medicine chests a variety of drugs, pills, powders, potions, lotions and what not. Such physicians made up their own prescriptions and furnished their patients with medicines. The use of medicines in the form of tablets tends more and more toward a return of modern physicians to the methods of their predecessors. Physicians everywhere now write fewer prescriptions than they wrote ten years ago or even two years ago, and the use of medicine in the form of tablets is extending every day.

It is only ten or fifteen years since compressed tablets of chlorate of potash began to be used. Other simple drugs were then put up in tablet form, and gradually the variety of drugs and prescriptions thus prepared was extended until now it includes thousands of compounds. Any physician may now have almost any prescription of his own made up into tablets. The usual requirement is that at least 5,000 tablets shall be ordered. Many well-known prescriptions of famous physicians have attained a world wide celebrity in the medical world through their use in tablet form. Hundreds of liquid prescriptions are thus used by saturating inert material with the mixture just as homeopathic remedies are prepared in the form of sugar pellets. The tablet factories are constantly experimenting with a view to reducing further drugs and prescriptions to tablet form. They are ready to vary known prescriptions in accordance with the fancy of individual physicians, and to combine one or more prescriptions in a single tablet. The general use of tablets instead of prescriptions has greatly simplified the practice of medicine. The physician, instead of writing a prescription and instructing his patient to have it compounded by a druggist, leaves the necessary number of tablets with instructions as to the time and manner of taking. Nearly every physician is provided with some such tablets, and many use them in great quantities. Tons of drugs are now put up in this form. It is the wholesale method of modern life applied to the preparation of medicines. Apothecaries have felt the effects of the change in practice through the lessening in the number of prescriptions to be compounded. For the patient, it has cheapened the cost of doctoring, for the physician obtains the tablets at so low a rate that he usually makes no charge for those supplied to his patients.

New as the use of tablets is, the form of the tablet has been greatly improved since their introduction into medical practice. Tablets are smaller and more compressed than they were a few years ago. The machinery for making them originally was, and perhaps still is, controlled by a single wholesale drug store of this city, but there are many manufacturers of tablets here and elsewhere. When the patentees first began to call their products to the attention of physicians the tablets very slowly made their way, because the patentees were not widely known to the medical profession. Then they associated themselves with a famous drug house, and the tablets soon began to go.

Only the simpler drugs and remedies put up in tablet form are accessible to the general public. The compounds are not even known by name outside the medical profession. As they are not patent medicines, they are not advertised in other than medical newspapers. They come to physicians with a label that proclaims the ingredients and their proportions. Physicians have the good repute of the manufacturers as guarantee that tablets are made of pure drugs and carefully compounded. The best tablet manufacturers employ skilled and careful apothecaries and buy their drugs in large quantities directly from manufacturers.

INTERESTING SECRET HISTORY OF AN OLD-TIME REMEDY.

A certain well-known preparation is so largely prescribed by physicians that its use by them may be said to be universal. Conversationally it is spoken of among themselves as the "R. & S. Compo." If you are ill and

call the doctor, no matter what else you get, you are moderately certain to get some one of the forms of the "R. & S." prescription. Its use has been growing more general for a hundred years, and has been vastly increased of late by slight improvements found to be important in effects. The prescription, especially in rural districts, is usually prepared in fluid form, sometimes in powders; but of late years it has been found possible to prepare it in tablets, the form now so popular with physicians for all standard medicines. So enormous is the demand, from physicians solely, for the various forms of this preparation that a single manufacturing chemist in New York City made and sold 350,000 pounds of these tablets in the year 1893—and this, be it borne in mind, was to physicians alone, or to fill orders from dealers from whom physicians obtain their supplies. Every physician of eminence has his "R. & S." formula, varying more or less from the original, but substantially the same—that is, depending upon the basis indicated by the letters R. & S.

RIPANS TABLETS.

The Ripans Tablets represent the latest and most improved form of this preparation. The separate letters composing the word RIPANS are the initials of the six ingredients. Any doctor knows what they are. The A and N represent the principal change, and have been found of vast importance. No person who has occasion to make use of a dyspepsia remedy, and has once experienced the beneficial results of these tablets in a case of biliousness, headache or other disorder of the stomach, liver or bowels, will ever afterward consent to be without a supply near at hand. A single one gives prompt relief. Price 50 cents a box, at druggists, or by mail.

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Young People's Work.

FOR CHRIST AND THE CHURCH.

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

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Aug. 18. *Christ's work for the world.* John 1. 1-14. (A song service.)

Have you ever endeavored to imagine what the world would be without Christ? A brief sojourn in the dark places of the world, where the name of Christ has never been heard, would assist us to realize what our condition would be without the influence of the Son of God.

Christ's work for the world was:

1. The revealing to the world of God as "our Father."
 2. The bringing of life and immortality to light, through the Gospel. 2 Tim. i. 10.
 3. The saving of men from their sins. Matt. ix. 13.
 4. The bringing of peace. John xvi. 33.
 5. The inspiring of men in all generations to deeds of nobleness and of love. His life has been the great incentive to lead men to give their lives for the good of others. The barbarian has been transformed into the Christian gentleman.
 6. The awakening of hope in the human breast. "God in us the hope of glory."
 7. The elevation of woman from vile servitude to equality with man. We are all one in Christ Jesus. Gal. iii. 28.
 8. The liberation of man from the fear of death. 2 Tim. ii. 10; Heb. ii. 15.
- "Christ continues to do His work for the world through His disciples. They took the place of the single human personality, through which He might draw near to express His sympathy with the world He loved and gave His life for. He now has many millions of men and women through whom He may touch and bless His lost brethren. So clearly He taught His disciples in His last discourse that He was to be with them and in them and to bring forth fruit through them. Only through the living men and women of the church can the world come into touch with the grace of God manifest in Jesus Christ. It is the privilege and responsibility of the individual Christian or the individual church to either hide or reveal the Saviour's love to the world."—F. W. GREENE.

Let all societies carry out the suggestion in the uniform topics, and make this a topical song service. If you have

not a music committee, appoint one especially for this meeting to select suitable hymns.

Aug. 25. *Conquering difficulties, with Christ's help.* 2 Cor. xi. 24-28; xii. 7-10.

That we have many difficulties to conquer, no one denies. From the day when our first parents were driven forth from the Garden of Eden to the present, the man of God has had to manfully and bravely fight his way as he journeys Zionward.

How can we conquer our difficulties?

We are powerless to advance in our own strength. There are many insidious foes lurking in every hiding place. Satan, with his myriads of hosts, bars the way from earth to heaven. Had we the wings of an angel, the strength of a lion, and the courage of the bravest, we would meet with nothing but ignominious defeat. Let us learn, once and forever, that our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness against the spiritual hosts of wickedness in heavenly places.

Not being able to overcome the enemy of our souls in our own strength, Christ Jesus, the mighty conqueror, has come, and in His strength we fight and win. "In all these things we are more than conquerors through Him that loved us." Rom. viii. 37. If we fail in the great conflict, the fault is ours. Why did not the Israelites enter in and possess Canaan when they first appeared upon its borders? God was as powerful then as forty years later. He was as willing to assist them in the overcoming of the fierce inhabitants of the promised land as He was later. The weakness was on the side of man. He lacked faith. The faith and courage of such men as Moses, Caleb and Joshua would overcome all opposition. If we would grow in grace and knowledge, we must have strong abiding faith in Jesus Christ. "This is the victory that overcometh the world, even our faith." 1 John vi. 4. This was the secret of Paul's wonderful life and his marvellous achievements. Through all his trials, and amidst persecution, and surrounded by dangers, and confronted by stupendous obstacles he had unflinching trust, implicit confidence, and unwavering faith in the presence and power of Jesus Christ. The grace of God was sufficient for him. He never depended upon his own powers, which were great; but, weak in himself, he was strong in the Lord.

Sept. 1. *Enthusiasm, and what it will accomplish.* 2 Chron. xxix. 1-11; xxxi. 20, 21.

Enthusiasm is not gush, mere ecstasy, nor fanaticism. It is not necessarily the predominance of the emotional over the intellectual powers. There is a zeal without knowledge, but there is an earnestness which is the result of acquired truth.

If we would succeed, we must labor with all our might. We are to love God with all our heart, and with all our soul, and with all our strength and with all our mind.

As a people, we might have exerted a more far-reaching influence if we had proclaimed the Gospel with more energy, and labored more avidously. We have been afraid to be enthusiastic because other people were zealous. We have the truth; why should we not manifest all the zeal of the early proclaimers of the Gospel, of whom it was said, "These men that have turned the inhabited earth upside down are come hither also?"

Christian Endeavorers, the strongholds of sin and Satan will never be captured until we assail them with all the vigor and resistless energy with which we engage in a political contest. There are men who have yelled themselves hoarse over a political victory, or at a campaign speech, who would frown with all the sternness of a stoic if you gave expression to your religious fervor in an "Amen" above a whisper.

The secret of Hezekiah's success was (1) his devotion to God and (2) his prosecution of all that he began, with all the vigor and enthusiasm of his soul. "He did it with all his heart, and prospered."

What will enthusiasm accomplish? It will set men's hearts on fire with the truth; it will awaken the Church to the magnitude and importance of her mission; it will set in motion the forces God has given us for the conquering of the world; it will hasten that day when God's will will be done on earth as in heaven.

"Fling out the banner; let it float skyward and seaward, high and wide, The sun, that lights its shining folds; The cross on which the Saviour died."

Why Not You?

When thousands of people are taking Hood's Sarsaparilla to overcome the weakness and languor which are so common at this season, why are you not doing the same? When you know that Hood's Sarsaparilla has power to cure rheumatism, dyspepsia and all diseases caused by impure blood, why do you continue to suffer? Hood's cures others, why not you?

Hood's Pills are prompt and efficient. 25c.

Literary Notes.

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

Hints for Sunday-school teachers in their teaching work are of real value only as they come from a practical worker. Amos R. Wells has just this sort of experience, and a delightfully clever way of putting it into words. In an article soon to appear in *The Sunday School Times* he contrasts what he terms "trigger teaching" with "big-gun teaching," showing how a teacher may and ought to develop a scholar's personality. He shows this, not by mere theorizing, but by many a bit of pointed advice.

The TREASURY OF RELIGIOUS THOUGHT for August has as frontispiece the portrait of Rev. Westwood Wright Case, D. D. (Methodist), of San Francisco, whose able sermon on "The Law as a Teacher" holds the initial place; and is followed by outlines and synopses of Sermons by Rev. Philip S. Henson, D. D., of Chicago; Rev. Louis A. Banks, D. D., and Rev. Mr. McG. Dana, D. D., and Rev. H. M. Gallaher, D. D., of Brooklyn, and others. Applied Christianity is represented by illustrated articles on St. John's Guild, and the Gibraltar of Missions by Rev. C. C. Creegan, D. D. There are scholarly articles on the Mode of the Atonement, by Rev. J. C. Jackson, D. D.; and Correct Ethical Principle, by Rev. Burdett Hart, D. D. The "Timely Occasion" anticipated is Labor Day, which is treated in an article considering the rise of wages and the humane spirit of many capitalists. Looking backward to the recent commencement, an article on the Practical Value of College Work is made from recent addresses of some of the most distinguished college presidents, by whose portraits it is illustrated. The entrance by graduation of such a reinforcement to the ranks of educated men is the subject, considered in various lights, in the editorial. The minor departments of the magazine are sustained with the usual discriminating fulness.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents.

E. B. TREAT, Publisher,
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From the Terrors of Dyspepsia.

Rev. L. E. Roy, St. Jovite P. O., "When I commenced using K. D. C. I had been suffering several years from dyspepsia. I tried several remedies, which gave me little or no relief. I got relief almost as soon as I commenced the K. D. C., and now I am well and feel like a new man. I can highly recommend K. D. C. to sufferers from that terrible disease, Dyspepsia."

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HAMILTON, AUGUST 15, 1895.

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

Omnibus.

Editorial matter is crowded out again this time. We hope the readers will enjoy the bill of fare in this number. Do not skip the long pieces

And, friends of the quill, be brief as a rule. We would like to have many pens represented in each number. We hope to have a more orderly paper hereafter, each department in its place.

The Disciples in the Maritime Provinces held their Annual Meeting in Halifax, beginning August 8th. We trust they had a good time, and that we may have some account of their proceedings in next number.

There is a matter we have often felt like mentioning, but disliked to do so. It is the *length* of some obituaries we are asked to publish. Hereafter, from one quarter to one half column is all we can usually give to such notices.

We scarcely need to add a word to what Bros. Lediard and Fowler say in this paper with regard to Children's Day for Home Missions. It is the first collection in the Co-operation year. Let it be a good one.

Another little matter. We hope our friends will not ask us to publish anything more than simple marriage notices. It hardly seems the thing in a religious paper to go into particulars about costumes, looks, presents, and viands.

We have received the first copy of the *Ohio Christian Missionary*, an 8 page monthly, of which Robt. Moffett is Editor-in-chief. It is full of interesting matter pertaining to the work of the Disciples in Ohio. We are glad to learn from it that Bro. Moffett proposes publishing a series of sermons, and

that "Seeking the Old Paths" is already in print at 25 cents a copy.

The item of "One Year's Work," clipped from the *Standard*, describes, what we may call, a phenomenal work in Ontario. We rejoice with the church in St. Thomas and with Bro. Cunningham. We do not need to enlarge upon Bro. Cunningham's own part in the great work. The brethren in St. Thomas bear cheerful testimony to his geniality, energy and devotion. May the good work abound more and more, and the Lord's blessing rest upon the church and the preacher.

DISTRICT MEETING — A District meeting of the Churches of Christ of the western part of the province will be held in St. Thomas, October 4th and 5th. Education, Sunday-school, Endeavor work and kindred subjects will be discussed. How to encourage and help weak points will also be a feature of the programme. A good representation and an interesting meeting is anticipated. COM.

We know our readers are interested in the Cecil St. Church, Toronto. It gives us pleasure to say that we worshipped there, Lord's day morning, July 28th, and were pleased to observe signs of healthy church life. The brethren testify that Bro. Lhamon is a devoted worker, as student, preacher and visitor. He is indefatigable in his ministrations, public and private. We judge it is but the simple truth to say that the church was never in a more prosperous condition.

We are pleased to report the fact that Mr. James S. Black, formerly of Rockwood, now Commercial Master in Chatham High School, has successfully passed his commercial examination at Toronto. There were four others who wrote with Mr. Black, but he was the only one who obtained a certificate. Mr. Black is at present renewing acquaintances in this vicinity during his vacation.—*Rockwood Cor. Acton Free Press.*

Japan has decided to issue no more passports to Japs leaving for Canada unless they have sufficient money to engage in farming or trade. By this Japan has more than proved her claim to recognition in the brotherhood of nations. While the nations of Europe are eager to unload their needy citizens on other people, Japan is upright enough to keep her poor at home. Justice demands that the people who produce a pauper class should support them.—*Globe.*

Some Roman Catholics of foreign birth recently appealed to the Bishop of Hartford, Conn., for a priest of their own nationality. He declined on the ground that the assistant priest was of their race, and that others, including several teachers, spoke their language. They then appealed to Mgr. Satolli, who made the same general reply, and said that they could not expect more to be done for them in a country which did not use their language; and that as they voluntarily entered the United States with the intention of becoming citizens, it was for the best interest of all to learn the national language as soon as possible and conform to the national customs, keeping up their native tongue out of reverence for their native land, but not out of contempt for their adopted country, nor with any desire to annoy their spiritual and civil superiors.—*Presbyterian Review.*

We may hope for a like sensible view to be taken and acted upon by our French Canadian fellow-citizens by and by. Let us be patient.

Woman's Work.

TAKE NOTICE

All remittances should be sent to Miss L. V. Riach, 225 Maria St., Hamilton.

The above notice is particularly for the information of those who were not at the last annual meeting. The constitution which was adopted then provides that all moneys be sent to the Corresponding Secretary, instead of the treasurer as heretofore.

Some of our sisters are expressing a wish to see the constitution. It should have been published before this, but we had not the space. We hope to give it next issue. A. M.

Co-operation Notes

Contributions.

Home Missions.

Miss Annie Kilgour, Cincinnati, \$5 00
O. C. W. B. M. 10 85
Y. P. S. C. E., Acton, 6 00

Please remember *Children's day* for Home Missions, the first Sunday in September.

The time for the collection is near. There is no time to be lost in making the announcement and in working up an interest. Let the response be liberal this year.

I know of nothing that will do more to help a Sunday-school and to strengthen the hands of the workers than constant agitation for missions.

The Board have a man at work at every mission point. Our only source of revenue for the remuneration of these laborers is your contributions.

The way to make Children's Day a success is for every superintendent to feel that much depends upon him. Let every school have some part in this work.

Send all contributions to
T. L. FOWLER, Cor. Sec.
West Lorne, Ont.

Obituaries.

We learn just as we go to press that Bro. Joseph Ash, of Rodney, died Aug. 3rd, and was buried on the 6th at Blenheim. Bro. W. D. Campbell, of Detroit, conducted the funeral services. Bro. Ash was almost 87 years of age. We extend our sympathy to Sister Ash and daughter. The older brethren will remember Bro. Ash well.

Almost a Centenarian.

As the bell of the Cherry Valley church announced the hour for morning service on Sunday, July 7, there was borne to his last resting place a "Grand Old Man," a veteran, pioneer, and almost life-long resident of Prince Edward county. The name of James Ketchum is inseparably associated with the municipal, temperance and religious movements of the Township of Athol, where his face, words, and works are

RICHELIEU & ONTARIO NAVIGATION CO.

Toronto and Montreal Line.—The splendid Royal Mail steamers, Spartan, Algerian, Passport, Corsican, leave Toronto daily (Sundays excepted) at 2 p. m., and call at Bowmanville, Port Hope, Cobourg, Kingston, 1000 Islands, Brockville, Prescott, Cornwall; pass through 1000 Islands and Rapids of the St. Lawrence by daylight; arrive at Montreal 6:38 p. m. Returning, leave Montreal 10 a. m., also calling at the Bay of Quinte ports. Meals and berths included in fare going west, also going east in June and September.

Hamilton Line.—The splendid new steamer Hamilton leaves Hamilton every Monday at noon, Toronto, 6 p. m., and calls at all way ports via Bay of Quinte both ways. Leaves Montreal, Thursday at 4 p. m. Reduced rates by this steamer, including meals and berths, both ways.

Montreal and Quebec Line.—The magnificent large double tier steamers, Montreal and Quebec, leave Montreal, week days, at 7 p. m., Quebec, 5 p. m., Sundays, 3 p. m., and connect at Quebec with Saugenay steamers and Intercolonial Railway. Orchestras on board.

Saugenay Line.—The splendid steamers, Caroline, Canada and Saugenay, leave Quebec, Tuesday, Wednesday, Friday and Saturday, and, from July 15th to August 25th, daily (Sundays excepted) at 7:30 a. m., calling at Murray Bay, River-du-Loup, Tadousac, Ha Ha Bay, and connecting at Chicoutimi with railway for Lake St. John. Orchestras on board.

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General offices, 228 St. Paul St. Montreal.

among the earliest recollections of the older members of the community. His patriarchal appearance and vigorous powers of mind and body have long been subjects of the admiring comments of the younger generation; and the lasting results of whose influence for good will be felt during long years to come. To those versed in the political lore of the county, it goes without saying that he was a Liberal in politics and unswerving in his loyalty to the principles of the cause which he had espoused.

Born in Herkimer county, New York, in the year 1798, the young James, at the age of fourteen, removed with his parents to this county, to make a home in a new land. The eldest of a large family, with a father necessarily much from home, he early assumed the responsibility of caring for others. This was never given up. His home became the home for all. Not only did he tenderly care for his parents in their declining years, but he also provided shelter for various relatives, near and remote, who, at times, found themselves worsted in the battles of life. For him, too, are the words of the Master, "I was a stranger, and ye took me in." Frugal as to his own needs, he was ever a generous giver to every worthy cause.

"Diligent in business, fervent in spirit, serving the Lord," Mr. Ketchum could not be otherwise than prosperous. He saw his children settled around him, dividing to each a goodly portion and yet retaining a competency for himself, so that, unlike many, he found himself in his last days in his own home, the head of his own house. In 1825, Mr. Ketchum was married to Amanda Thomson, a neighbor's daughter, whose decease he was called upon to mourn some ten years ago. Their family consisted of six sons and three daughters, of whom four sons and two daughters still survive.

After an illness of but a few days, this much beloved father and friend passed away from earth early on Friday morning, July 5, at the ripe old age of 97 years, 3 months and 7 days. Truly may it be quoted of him, "Blessed be the dead that die in the Lord." He died, as he had lived, triumphant in the faith. His last real talk was with his daughter, who had been his constant companion since her mother's death, when he said that he did not fear death, that he had always tried to live an honest, upright life, that he had never knowingly wronged any one, but that it was not in his own righteousness that he trusted, but in the Redemption through Christ Jesus. He was a consistent member of the church of the

Disciples of Christ, ever living up to his profession, a practical Christian.

Following the burial, a sermon was preached by Rev. W. J. Young, pastor of the Cherry Valley church, who read lessons from Job and Revelation, showing two views of man—one of this fleeting life, the other of the life immortal on which Father Ketchum had just entered in the beautiful land beyond mortal ken. After taking fitting lessons from Job vii. 7-10, the speaker referred to the unusual opportunity the occasion afforded to draw profitable lessons from the life and character of the departed, and dwelt especially on the strong stand taken by him on temperance years ago, when to openly identify one's self with the temperance cause meant to endure persecution and ridicule. It was largely through this staunch man's influence that, between forty and fifty years ago, saloons were suppressed in A.hol, and never since revived. Those now living in the township doubtless little realize how much of the present temperance sentiment is owing to this one man's labor of love to humanity. As the preacher closed his review of a life well spent, all felt to echo the words used, "Truly, this was a righteous man."

We, who mourn his loss, can best reverence him by following his example in all things wherein he followed the Great Exemplar. He has left behind him a goodly heritage—an unstained name. "The memory of the just is blessed."

ISAACS.—Died, in London, June 17, 1895, Mrs. Elizabeth Isaacs, aged sixty-six years. Sister Isaacs migrated from England to this country about forty-two years ago. For a number of years she was an earnest worker and consistent member of the Bible Christians. It was owing in a great degree to her untiring zeal and boundless enthusiasm that the church edifice, now owned by the Disciples, was erected. When the union of the different Methodist bodies was consummated the name of Bible Christian was merged in the name of Methodist. About four years ago, the property was purchased by the Disciples; and our late sister, who had labored for so many years for the Master she so dearly loved, heard with great joy the proclamation of the Old Gospel in its entirety, and was buried in baptism by Bro. T. B. Knowles, then of St. Thomas.

Sister Isaacs was an earnest worker for the cause we plead, and which she loved. For years she had been a great sufferer, but always bore it with Christian fortitude. She fell asleep in Jesus in the full assurance of a glorious resurrection. Sister Isaacs is survived

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Disease commonly comes on with slight symptoms, which when neglected increase in extent and gradually grow dangerous.

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If your grocer does not keep it, tell him to write to STEEL, HAYTER & CO., 11 and 13 Front St. East, Toronto

by her husband, two sons and three daughters, who deeply mourn her death. May the promises of the Lord comfort the hearts of the bereaved.

GEO. FOWLER.

MCKEE.—We this week record with much sorrow the very sudden death of Mr. W. H. McKee, lot 22, concession 9, which took place on Saturday morning, the 27th July, after a brief but severe illness of one week. Mr. McKee retired on Friday night a week before his death as usual, took ill through the night with pain in his bowels and chest, and in spite of the application of medical skill, death put an end to his sufferings as above stated, at the comparatively early age of 41½ years. He was highly respected by all who knew him; was a very active member of the Disciple church, and was also Master Workman of Hillsburg Lodge, A. O. U. W. Although not a public man, he took a lively interest in every good movement. The funeral took place on Sunday, and the very large number that assembled indicated the high esteem in which he was held by friends and neighbors. Mr. Woolner conducted a very impressive service at the house. He leaves a wife and three children, whom with other relations have the deepest sympathy in their sad bereavement.—*Erin Cor. Guelph Mercury.*

We are deeply grieved to hear of Bro. McKee's death. We had very pleasant associations with him for five years. We extend our heartfelt sympathy to Sister McKee and his other relatives, whom may the Lord be gracious to in this their time of trouble.

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.

GRAND VALLEY, Aug. 3rd, 1895.—The Sunday-schools of Grand Valley, Presbyterian, Methodist and Disciple, held a union picnic in the Driving Park on Friday, August 2nd. The whole town and vicinity took a holiday.

Two baptisms at Marsville on Monday, July 29. A. H. F.

PORTAGE LA PRAIRIE, July 23rd.—Two confessions since last report, J. M.

ONE YEAR'S WORK.—Six additions since last report. My first year's work here closed on the 27th. Excellent co-operation has brought about the following results: Number of baptisms, 139, number of names added to the roll, 138; names added to the Sunday-school register, 190; Christian Endeavor membership quadrupled. Much of this success is due to the efforts of our church Lookout Committee, a visiting committee composed

of nine ladies. Our Junior Christian Endeavor and band of "Pearls" have won fame in the province. The missionary spirit is strong. Three of our young people have offered themselves to the foreign field. Two of them have begun a suitable course of study. One of our young men has entered college to fit himself for the ministry, and two others are preparing to go. More of our members are adopting the tithing system of giving. Our Endeavorers are conducting a prosperous mission Sunday-school, and are paying the tuition of a pupil in Miss Rioch's school in Japan. Four of the five Christian Endeavor delegates from this city to the Boston Convention were from our society. Much of whatever is commendable or encouraging in the foregoing is due to the faithful pioneer work done here by Brethren Edmund Sheppard, O. G. Heitzog, J. L. Parsons, T. L. Fowler, R. W. Stevenson, Robert Moffet, Colin Sinclair, A. N. Gilbert and T. B. Knowles. We find many Christian Endeavor principles "workable" in the church. With faith in our Leader we look for larger things in the year to come.

W. D. CUNNINGHAM.
St. Thomas, Ont., July 31, 1895.
—*Christian Standard.*

MUSKOKA MATTERS.—A brother at Dumbarton has sent me five dollars. No name given. Some time ago, a sister sent me \$2. No name or P. O. given. Papers received from International Bridge, from Galt, and other places. These are some of the encouragements for which we are thankful. Times are dull in Muskoka as well as in other places. We enjoy reading the DISCIPLE.
W. M. CREWSON.

HARWICH, Aug. 10th.—Bro. A. C. Gray has been with us since the middle of June, and has just gone home, as Bro. Stewart has come and expects to be able to carry on the work. The people here, without exception, were well pleased with Bro. Gray. Our meetings are well attended.
HUGH McCULLY.

Vacation Time

Is at hand and is gladly welcomed by all, especially those whose duties in life have caused them to greatly run down their system to meet the requirements, physical and mental, forced upon them. With these and others, it is important, whether at home, at the sea shore or in the country, that some thought be given to diet, and, as further assistance to Nature, a good building up medicine like Hood's Sarsaparilla had best be resorted to. If the digestion is poor, liver deranged and frequent headaches seem to be the rule, Hood's will change all this and enable everyone to return to their home in a refreshed state of mind and bodily health.

WHEN you come to **HAMILTON**, or while you live in Hamilton, if you need anything in their respective lines, you will be well served by the firms whose advertisements appear below.

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Coal, R. N. WHEELER,
Wood, = 362 =
Flour, CANNON ST. EAST,
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RECENT PUBLICATIONS.

1. The Christian View of God and the World, by James Orr, D. D. \$3 00
2. The Holiest of All: an Exposition of the Epistle to the Hebrews, by the Rev. Andrew Murray 2 00
3. Letters and Sketches from the New Hebrides, by Rev. John G. Paton 1 75
4. Modern Missions in the East, their Methods, etc., by A. Lawrence, D. D. 1 75
5. Christ for the World, Sermons by J. Guinness Rogers, B. A. 1 25
6. Life Here and Hereafter, Sermons by Canon MacColl, of Ripon 2 25
7. Clerical Life and Work; Sermons by the late Cannon Liddon 1 00
8. Studies in the Christian Character; Sermons by Dean Paget 1 75
9. The Distinctive Messages of the Old Religions, by George Matheson, D. D. 1 75

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JOHN YOUNG,

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Woman's Work.

THE WOMAN'S MISSIONARY SOCIETY.—President, Mrs. S. M. Brown, Wiarion; Corresponding Secretary, Miss L. V. Ritchie, 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; Miss M. Oliphant, 565 King street, London; and Mrs. George Munro, North Barton Hall, Hamilton.

An Open Letter.

MR. GRO. MUNRO:

Dear Brother,—I mail to your address the records of our Auxiliary for the years 1885-6, as kept by the secretary, and you will notice by the report of January, 1885, that there had been previous meetings, as we then reorganized, and this will substantiate the statement which I made, both in public and private, that we organized eleven years ago, as "Wainfleet Mission Band," with a full set of officers, and when in 1887 the O. C. W. B. M. was organized, our society became an auxiliary; hence the very pardonable mistake in the published statistics. Now, we neither deserve nor desire undue credit, but as I feel responsible for what I said in open convention, and also when interviewed by you, I ask you kindly to publish this letter as proof thereof, and oblige,

Your sister,

C. ANGLE

Children's Work.

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

Griffith's Island.

Griffith's Island! Where is that? If you take your map of Ontario, and find Owen Sound, then go north a few miles out of the bay, you will likely find a group of three islands. They are White Cloud, Hay and Griffith's. The latter is the most easterly one, and on the east side of this island stands a lighthouse, kept by some friends who are also members of the church. With the exception of a sawmill on the opposite side of the island, these are the only buildings, so you see the society is very select indeed. It is situated about five or six miles from Big Bay on the mainland, and is a lovely spot. Looking out from the window where I am writing, I can see nothing but the waters of the Georgian Bay. I have been hoping to see the sun rise, but have not been privileged so far, as it has been cloudy both mornings yet. Of course that is the only reason; those who know me best will understand how perfectly easy it would be for me to get up at five a.m. to see the sun rise or anything else. I wish I was an expert at word pictures, I would show

Ontario Christian Woman's Board of Missions.

ABSTRACT STATEMENT OF RECEIPTS AND PAYMENTS FOR JUNE AND JULY, 1895.

Receipts.

Balance from last year, as per Annual Statement.....	\$466 88
Contributions already reported.....	\$53 02
Sunday-school at Wainfleet, for Foreign Missions.....	7 00
Sunday-school at Lobo, " ".....	7 50
Auxiliary at International Bridge, " ".....	8 00
Auxiliary at Aurora, " ".....	10 00
Mrs. Thos. Whitehead, Walkerton, " ".....	1 00
A. McLean, Cincinnati, Ohio, " ".....	50 00
Children's Mission Bands of Ontario, and Milton, Nova Scotia, for Foreign Missions.....	75 95
Contributions sent to Foreign Board to the credit of O. C. W. B. M.....	11 58
	224 05
Total.....	\$690 93

Payments.

Japan Mission, enlargement of work.....	\$325 00
" " building Charity School House.....	25 00
" " salary account.....	319 18
Ontario Co-operation, for Home Missions.....	10 85
Bank Commission.....	3 86
Printing fifty copies of Constitution.....	1 25
Corresponding Secretary's and Superintendent's Postage and Sundries.....	5 60
	690 74
Total.....	\$690 74

Balance on hand..... 19

(Also a contribution of Jewelry for Japan Mission.)

JENNIE FLEMING, Treasurer.

Kilsyth, August 9th, 1895.

the children who read our column some very beautiful things. The island is about seven miles round the shore, and wooded nearly from the water's edge, and rising up a rather steep bank to a level plain on the top. It is plentifully supplied with fruits of many varieties, some of which I have never seen before. There are three bright little girls in the house who are often bringing me samples of one thing and another, until I have had to call a halt for awhile. It is a splendid place for a rest, for no one comes visiting, consequently there are no calls to make in return, and there is no possibility of feeling lonely either. You cannot look out over the waters, for instance, and find it looking exactly alike, but it is always beautiful. Just now it is cloudy, with an occasional gleam of sunshine, or a heavier cloud than usual, by way of variety, all reflected in the water, and changing every moment. It has been raining most of the time since I came, so I have not gone further than back down to the shore and to the top of the lighthouse, to see the lamp lit. It is over sixty feet to the lamp from the ground, and the walls at the bottom are of solid masonry, six feet through, with room enough inside for stairs, divided into six groups, each one going up in a different direction. Quite a climb, I can assure you, but well worth the trouble when you get there. What

looks from below to be a little glass is in reality a six-sided glass room, high and large enough to walk all round the light, but awaking sensations to which you need to get used, in order to thoroughly enjoy. The light itself is astonishing. Just imagine, if you can, a lamp glass measuring 11 feet around, and 6 feet high. This is not one piece of glass, but prisms going round and round, something like the slats on a venetian shutter, one over the other. The lamp is an immense brass affair, and burns over half a gallon of coal oil every night, and gives a gleam which can be seen forty miles away on a clear night. Everything is spotlessly bright and clean; not an atom of dust or a cobweb to be seen anywhere.

Do you know what the lighthouse is to me? Just a beautiful picture of Christ Himself. He says, "I am the Light of the World." So strong amid the storms of life; so bright and steady in the darkness; and out over this storm-tossed world, with all its sin and suffering and misery, comes ringing all down the ages, "Lo, I am with you always, even to the end of the world." Children, does it not inspire us with love and confidence in such a Saviour? And does it not awake in us an added desire to do something for Him by helping someone else to catch a gleam from the Light of the World?

Aug. 7, 1895.

J. E. L.

Church Directory.

Any congregation of DISCIPLES OF CHRIST that has in its membership ten (10) paid-up subscribers to the DISCIPLE OF CHRIST, may have free, upon application, a church notice, after the model of those below.

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, 1:15 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.

The Missionary Intelligencer.

A MONTHLY MAGAZINE.

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Try it a year. Subscribe, and remit to James D. Higgins, 9 Adelaide St. East, Toronto.

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

Foreign Missions.

Send all contributions for Foreign Missions to A. McLEAN, Box 750, CINCINNATI, O.

The Record for July.

Comparing the receipts for July with the corresponding month, 1894, we have the following for Foreign Missions:

	1894	1895	Gain
Number of contributing S. Schools..	529	560	31
Number of contributing churches..	57	58	1
Number of contributing Endeavor societies	15	33	18
Individual offerings	44	54	10
Amount, 1894, \$6,207.41; 1895, \$8,569.78: gain, \$2,362.37.			

We have gained every month since February. August 1st, the gain over ten months last year is \$11,068.32. It is possible to make a gain of \$15,000 for the year. Act promptly. The books close Oct. 1st.

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

A Circuit of the Globe.

FAREWELL RECEPTIONS—STARTING.

The Richmond Convention decided that I should make a circuit of the globe in the interest of world wide evangelism. A handsome sum was raised to defray expenses. It was thought that I would learn much about the nature and needs of the work that I could never learn by correspondence; that I would cheer the hearts of the workers, and that I would return built up in mind and body, and prepared for more efficient service. In order to see the fields at the most favorable time, it was necessary to postpone my departure till now.

The tour as mapped out is as follows: From Cincinnati to San Francisco; thence to Japan, by way of Honolulu; from Japan to China, and perhaps to Corea; from China to Australia and New Zealand; thence to Ceylon and India; thence through the Red Sea to Egypt, and, it may be, to Morocco; thence to Jerusalem, and Beyrout, and Damascus; thence to Cyprus, Smyrna, Constantinople and other points in Turkey; thence to Athens, Corinth, Naples, and Rome; thence across Europe to Copenhagen and several cities in Norway; thence to Hamburg, Paris, Southampton, London, Cheltenham, Gloucester, Birkenhead, Liverpool, New York and home. I go to Australia, because some of the churches there are cooperating with us in India. They

support Miss Mary Thompson and two native help rs. Morocco is a little out of the way, but Bro. Judson Barclay is the American Consul there, and he has urged me to visit that part of the world. This tour will occupy about a year, and will cost about two thousand dollars.

Before starting on this long journey, good friends arranged several receptions. The first was held in Mt. Healthy, on the evening of July 21st. This is the church I served for ten years. The house was beautifully decorated and was in harmony with the service. Brief and eloquent addresses were made, appropriate songs were sung, and earnest prayers were offered. The precious memories of that hour will go with me round the world; they will abide with me forever.

The Mt. Healthy Church was organized some sixty years ago. The following men have served it either as ministers or as evangelists: D. S. Burnet, James Challen, George Catt, A. A. Knight, F. M. Dowling, C. J. Tannor, E. E. Curry, W. J. Wright, A. L. Chapman, Benjamin Franklin, L. H. Jameson, Thomas Munnell, Knowles Shaw, H. A. Kerr, George Darsie, W. T. Moore, H. R. Trickett and J. H. Rosecrans, A. P. Cobb, J. R. Gaff, J. L. Parsons, S. M. Jefferson, W. J. Lhamon, and L. E. Brown. This church is first and last and always a missionary church. There is no department of the work that is not assisted. The minister is paid in full every week. The church has a modern house of worship and a parsonage. The good people of this place have found by actual experience that there is that which scattereth and yet increaseth. The name of this church is known in every field and by every missionary. In the corner-stone of the building there is one thing and only one—namely, a Bible. This church stands for Biblical Christianity. Mt. Healthy is noted as the home of Alice and Phoebe Cary. Here they were born and educated, and here they did much of their best work. The trees they planted, the well from which they drank, the house in which they lived, are objects of interest to their innumerable admirers. At the edge of the village David S. Burnet had once a famous school for girls. There he and Benjamin Franklin lived and published *The Reformer* and *The Christian Age*.

On Sunday evening the churches in and about Cincinnati abandoned their regular services. A thousand people assembled in the Central. Some came from afar. Thus A. M. Atkinson came from Wabash; C. L. Loos came from Detroit; William Williams came from Columbus; J. J. Haley came from

Cynthiana; E. B. Cake came from Maysville; J. N. Boyd and E. E. Smither came from Dover. Some of those who could not come sent their regrets and good wishes. These were read by F. M. Rains. J. A. Lord, wearing his new honors modestly, presided and directed our thoughts. The exercises throughout—the songs, the Scripture lesson, the prayers and the talks—were pre-eminently missionary. The great commission was emphasized; the workers were tenderly and lovingly remembered; some of the difficulties and needs of the work set forth. It was a profitable meeting. No one went away without a better knowledge of missions and a deeper interest in missionaries. They are the messengers of the churches; they are the glory of Christ.

Cincinnati has been intimately connected with our missionary work from the beginning. This city was selected as the home of the American Christian Missionary Society because such men as James Challen and D. S. Burnet and Thurston Crane and Benjamin Franklin and R. M. Bishop and W. B. Mooklar, and other strong men were here to look after its interests. The Foreign Society was located here because Isaac Erratt, W. T. Moore and W. S. Dickinson and Jacob Burnet and James Leslie and Dr. E. Williams lived here. Here, too, was the home of the *Christian Standard*. Its editor had been Corresponding Secretary of the American Society for four years. Nearly every number contained some missionary information. The editor made his appeals to the hearts and consciences of his readers, and his appeals were not in vain. Other churches were called on for aid. Then the churches in Covington, Newport, Lexington, Dayton, Hamilton, Carthage and Mt. Healthy sent men to serve on the Missionary Committees. The brotherhood owes much to the faithful men who gave their time and labor to this work without fee or earthly reward, for nearly fifty years. The Central sent Dr. Holck to Denmark, W. T. Moore to England, and E. T. Williams and wife to China.

On Monday H. M. Hickok gave a farewell banquet. He invited the leading spirits in our missionary societies and in our journalism and some personal friends to meet him at the Grand Hotel. Twenty guests sat down with him.

H. M. Hickok has been my friend since I was a student in Bethany. He has fed and sheltered and encouraged me in my work; he insured me twice, and would do it again if it was necessary. After testing the good things

provided, some admirable speeches were made. It was a delightful occasion. The Spirit of the Lord was present. The cause of missions was helped by this banquet.

On Wednesday morning, a group of personal friends, consisting of J. H. Hardin, F. M. Rains, W. H. Cannon, Col. C. W. Paris, John M. Hoffner, and Gilbert LaBoyteaux, came down to the train to see me off. E. E. Faris, the bright young Texan, who goes to Africa as our pioneer, was my companion. The Baltimore and Ohio train reached St. Louis on time, as usual. Prof. J. C. Black, Hon. J. F. Merymann, Dr. A. W. Hunt and W. A. Foster came to the station to bid us welcome and to take care of us till the reception that night.

To those who originated the thought of this trip, and who contributed of their funds to make it possible; to the friends who participated in the farewell receptions, and to those who are interested in this trip, and who are praying that I may return safely, my grateful thanks are due. The memory of their kindness will be as rivers of water in a dry place, as the shadow of a great rock in a weary land. I am especially grateful to our papers for their kind expressions, and for their generous assistance in the work. The secretaries could do nothing without them. The *Guide*, the *Courier*, the *Pacific Christian*, the *Register*, the *Southern Christian*, the *South Kentucky Christian*, the *Illinois News*, the *Oracle*, the *DISCIPLE*, the *Christian*, the *Standard*, the *Christian Evangelist*, and the others too numerous to mention, have given us all the space we needed. They have allowed us to write editorials, and they have written able editorials of their own in the interest of missions. Week by week the papers bear the claims of this work to hundreds of thousands whom we have never seen.

Of one thing the friends of the Society may be assured. The work in the Mission Room is in good hands. F. M. Rains is a wise and strong and devoted man. Since his election the gain in the number of contributing churches and in the contributions has been by leaps and bounds. With the enthusiastic co-operation of the preachers and editors, and with the assistance of the trained and efficient helpers in the Mission Rooms, the work will continue to grow and prosper. He will not be satisfied till every member of every church is enlisted in the great work of evangelizing the world.

A. McLEAN.

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Is Paralysis Curable?

MR. GEORGE LITTLE, OF ESSEX COUNTY, SAYS IT IS.

He Gives His Own Terrible Experience to Prove the Truth of His Assertion—Suffered For Over Two Years—Both Himself and Family Thought That Only Death Could End His Sufferings—Again Enjoying the Blessings of Sound Health.

From the Essex Free Press.

Life is truly a burden to those not blessed with a full measure of health and strength, but when a strong man is brought to the verge of almost utter helplessness, when doctors fail, and there is apparently nothing left to do but wait the dread summons that comes but once to all, the case assumes an aspect of extreme sadness. In such a condition as this did Mr. George Little, of the township of Colchester North, find himself, and recently the Free Press hearing incidentally that he had recovered health and strength, a reporter was sent to investigate. When seen, Mr. Little expressed a willingness to state the nature of his case, and his story is as follows,—



"Had to sit with feet in a hot oven."

Some four years ago Mr. Little suffered from a severe attack of la grippe which left his lower limbs partially paralyzed. He called in one of the best known physicians of Essex county, who appeared to do all that lay in his power for the relief of Mr. Little, but to no avail. For two and a half years he suffered the most intense pain and was confined to his bed for the greater part of the time. The doctor was puzzled with his case and as he seemed to obtain no relief, he changed doctors for a period. The second doctor did no better than the other, and Mr. Little returned to the one he had first called in. Finally despairing of ever obtaining relief, he told the physician that he did not see any further use of taking his medicines, and believed he should die if he did not obtain relief in a short time. He had wasted away to little more than a mere skeleton, and was an object of pity by his neighbors, and felt himself a burden to his family. His

wife and family had given up hope, and his neighbors all thought it was merely a question of time when Mr. Little's death would relieve his sufferings. While his limbs were partially paralyzed he could use them sufficient to hobble about the house and door yard, but if he undertook to walk to the stable he would be confined to his bed for a week after. His limbs grew numb and cold. During the hottest summer days he was obliged to sit with his feet and legs in a hot oven, wrapped in flannels and hot cloths until the skin would come off in scales. Mr. Little believed that his physician was doing all that could be done, and has nothing but kindly feelings for the treatment he received at his hands, but he is certain that the doctor had no hope of his recovery. He had tried an advertised mineral water, taking in all seven gallons of it, but failed to obtain relief. After suffering for two and a half years, Mr. Little, in the summer of 1893, read of a case similar to his own, that had been cured by the use of Dr. Williams' Pink Pills. Grasping at this last hope, he sent for a few boxes and began taking them. Before the second box was all used, Mr. Little was satisfied that he had found a remedy that would cure him of his exceedingly painful and mysterious ailment. Mr. Little continued the use of the Pink Pills for several months and was able to get out and do light work about his farm, which he had not been able to do for over two years. He continued taking Pink Pills a while longer, when he was fully recovered and was able to do any of the hardest work on his farm, and in the winter time worked almost steadily at saw-logging and wood-chopping. During the past fall, he says, he was frequently caught out in heavy rain storms when away from home, but he had so far recovered that his exposures have not brought any bad results. During the very cold weather of the present winter he was hauling wood to Windsor, a distance of fifteen miles. He looks at present as if he had hardly seen a sick day in his life time.

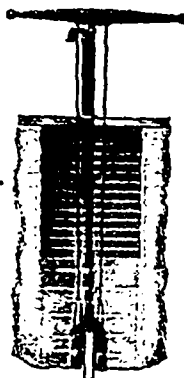
Mr. Little feels deeply grateful to Dr. Williams' Pink Pills and claims that his complete recovery is entirely due to the use of the pills. He gives his testimony for the benefit of others who may be similarly afflicted. Mr. Little's wife who was present at the interview, corroborated Mr. Little's testimony and believes he owes his entire recovery to the use of Pink Pills. The entire family look upon the husband and father as one rescued from the grave by the timely use of Pink Pills.

On inquiry among Mr. Little's neighbors, we find that he is a man of undoubted veracity. He has lived in Essex county all his lifetime, and on his present farm in Colchester North, about four years. He is the superintendent of the Edgar Mills Sunday school, and his case is too well known in that district to be disputed. His neighbors looked upon his cure as a most miraculous one, his death having been expected among them for many months before he began the use of Pink Pills.

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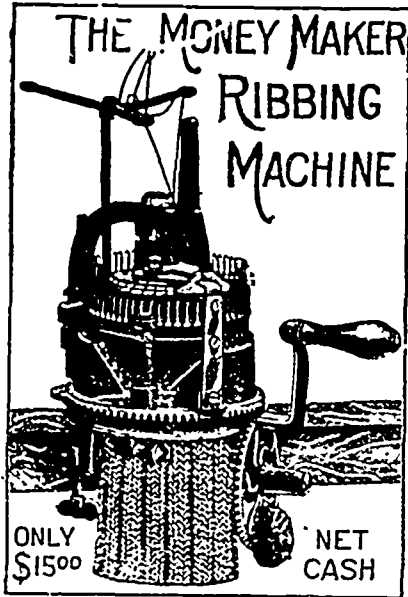
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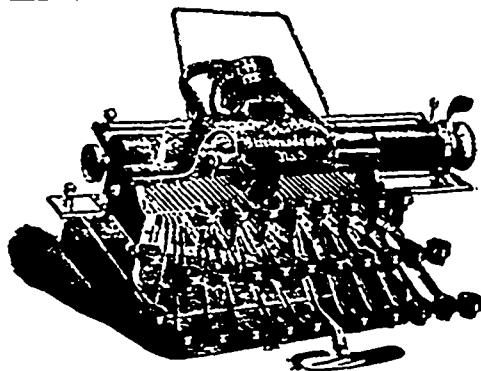
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