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THE DISCIPLE OF CHRIST

AND CANADIAN EVANGELIST

Published by R. N. Price, St. Thomas, Ont.

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

VOL. X., No. 16.

HAMILTON, DEC. 16, 1895.

\$1 PER YEAR IN ADVANCE.

The Disciple of Christ

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

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

Special.

We have not pestered our subscribers with many plaintive appeals this season. We have not rung the changes on the arrearage question, as those dear friends who are behind on the subscription list might enjoy. And although, at least, two collection agencies have been begging us to turn over delinquent subscribers to their tender mercies, we have as yet stoutly refused to let loose "the dogs of war." We prefer the weapons of peace—conciliation, solicitation, exhortation. Nevertheless we need every cent that is due on the list. It is true our printers are not only masters of their own craft, but they also possess the graces of patience and forbearance to an amazing degree. But that is no reason why the Disciples who read this paper should keep them out of their well-earned money, especially when it is overdue. We want to settle all accounts with our printers by Jan. 1st, 1896. We can do it, if what is due on the list is sent to us at once. Will not those friends who find by the label on their paper that they are in arrears, put forth an extra effort now, and send in, if not all they owe us, a portion of it, at least?

The DISCIPLE is not a money-making concern, but it can pay the actual expenses of publication, if all who are on the subscription list will each do their little part.

By Way of Explanation.

The reader will have noticed the peculiar appearance of the DISCIPLE for a few issues past, and also this one. The editorial department has been conspicuous almost by its absence. The Editor, anxious that his friends should not think that the editorial pen is losing its cunning. The fact is, subjects many and items manifold have to be held over or neglected entirely. And why? Because the Editor, out of the goodness of his heart, has given up his space to contributors. He is especially anxious to overtake Bro. McLean, in his tour around the world; and there is now on hand almost enough copy to fill another paper. The article on "Thanksgiving," promised in last number, must still wait, and an instalment of "The Day Dreamer." Even Mrs. Bradley had to wait over from last issue. Will all our friends who do not see something in this number they would like to see, just remember that the poor editor is doing the best he can? And one more word: Let all who write, condense, condense, condense.

The Bible Offer Still Open.

We are glad to be able to continue our great premium combination still. We fully expect to have to withdraw it in next issue. Our friends should seize this opportunity to get a Comprehensive Bagster Teacher's Bible for a trifle. It will be a long day before they get such another chance.

As the advt. is taken out to make room for reading matter, we repeat the offer here: We shall send a splendid Bagster Bible (retail price, \$5), the DISCIPLE one year, and the *Templar* one year, for \$2.50; or, with the cover of the Bible leather-lined, for \$3. Remember, it is a strictly first-class book, with all the "Helps" revised up to date.

Our friends who have ordered Bibles are anxiously enquiring. Will the Bibles be here before Christmas? We have just come from the *Templar* office, and they tell us that they are assured that all the Bibles will be here and mailed before Christmas. They were not shipped from England as

early as at first expected, but they are now on the way, and are looked for every day.

Cannot our agents send in a good lot of orders still?

The College of the Disciples.

It occurs to me that as Financial Secretary of the Board of the Bible School, living at a distance which makes it difficult for you to be with us often, it should devolve on some of the Board who have easy access to the sessions of the school to keep you informed concerning it, that you might be the better able to treat the subject intelligently. One reason for lack of interest in the school by the brotherhood at large during the past has, I feel, been because they knew so little concerning it. Not but what the information was accessible, but that we lacked the interest necessary to inform ourselves.

First then, the school has been opened very auspiciously. The church takes pride in it, and already begins to feel its reflex influence through the students who attend, a majority of whom are from our own congregation as yet, though if I were to prophesy I would say that this condition will not be for long. Other students are enrolling every week and paying the enrolment fee, expressing surprise at what can be obtained for so small a sum.

This brings us to another phase of the subject, which I think will be of interest. Quite a number of the students are from denominations who do not know the Bible as we understand it. What must be the result? The truth once known will be obeyed by honest hearts. In what better way can be carried out the commission, "Teach all nations." This, of course, will require the united help of all who are trying to do something along this line. Shall we not divide our offerings for missions, or better, make an extra effort to have a part in this grand work without diminishing our contributions through the Co-operation?

One subject that is troubling the board at present is one that I think will appeal to the paternal instincts of all interested, "What shall we call the

baby?" To be incorporated it must have a name. What shall it be? Name it, and, of course, send it a new dress.

R. N. PRICE,
St. Thomas.

The College.

As the report of the College Board in last paper intimated, the writer has been appointed Financial Secretary and Treasurer of the college. It falls to my lot, therefore, to exert myself in the matter of raising funds for the support of this young institution. The college has no rival in its own field among us in Ontario. It is in no way antagonistic to any other interest, but is ambitious to be a faithful auxiliary to all departments of Gospel work at home and abroad. It comes before the brotherhood, not to solicit a part of what is now devoted to the various mission funds, but to request that, in addition to what is given to those good objects, a sufficient sum be provided to carry on a Bible college in our own province.

In a future issue an extended statement will be given. There will be found elsewhere in this number a letter from Bro. R. N. Price, which contains interesting information concerning the college, and which, with the excellent article on "Education" which appeared in last paper, will give our people abundant matter for reflection in the meantime.

Subscriptions and contributions for the support of the college are solicited. All sums sent to the undersigned at North Barton Hall, Hamilton, Ont., will be promptly acknowledged and properly credited.

GEO. MUNRO.

It is very gratifying to be able to publish so many cheering reports from the churches. Last issue and this are notable for the number of additions reported.

It is always a satisfaction to speak a good word for the *Montreal Witness*. This is its jubilee year. The first number was issued December, 1845. The *Witness* has many good points. Notably it is clean and independent. Long may it flourish!

Contributions.

The Social Evil.

ANNA D. BRADLEY

Of all the evils which stalk abroad in our age—and their name is Legion—I believe there is none more general, or more fearful in its results, more deeply entrenched in our midst, and yet so studiously ignored, as the so-called "Social evil."

From a feeling of modesty—modesty which so often means eternal death!—preachers, teachers, writers, parents, all who have the moulding of the young, shrink from exposing this fearful evil. We hide the knowledge of it from our children until, all unknowingly, they step over into the fearful precipice of endless woe. It is as much as a teacher's position is worth for them to dare to warn their pupils of the dangers that will meet them on every hand. It is a very brave preacher indeed who will dare try to open the eyes of his people to this rapidly growing ulcer. Parents—parents who would so gladly die to shield their darlings—will not point to where lies this deadly disease. We argue that we do not want their sweet unconscious innocence brushed away by even knowing the existence of what is vile. And so we help the devil to blind-fold their eyes and send them forth in their sad ignorance to fight, all unaided, the giant foe.

This death-dealing modesty is just what Satan would have us use. We are his silent partners in hastening the destruction of our dear ones when we become too modest to expose the hideous but flower-strewn graves which he digs for their unwary feet.

Why must this be? Why must the pulpit keep silent, and writers and teachers and parents lend all their efforts to prevent the exposure of this fearful leprosy?

I believe we are wrong. If we love our children, if we believe in the pure Christ, if we want His influence in their lives, we must follow His example. We must hang out every danger signal that we can reach. We must cry aloud, "There is death in the cup!" Eyes and ears and lips must be constantly open to the better exposure of this evil.

If your child or mine falls into this horrible pit of endless death, and you and I have failed to continually warn them where the danger lay, then—though they can never escape the consequence of their own fearful fall—still their blood will be upon our hands.

I shrink from what I am writing as much as any woman can do whose life has been pure and who has been reared

in the orthodox school, which teaches us to ignore all knowledge of the existence of this class of evil to which I refer. If I dared I would gladly keep silence, for it is easier far to ignore the existence of the plague than to attempt to resist its ravages. But I dare not keep silence. As friend, teacher, writer, Christian and mother, I must use what small influence may be mine in trying to expose the evils that lurk in so many shapes and places.

While youths and maidens are going down to death it is no time for feigned ignorance or for polished protestations. No. It is the time for plain words and for prompt action. It is the time for men and women who have any conviction of right and wrong to step boldly to the front in the cause of purity and truth. And our lives must be personal exponents of what we profess. It is not enough for me to keep my own life pure and free from corruption. I must demand that all of my associates do the same. I give license to impurity every time I meet a moral leper and do not, in some way, cause him or her to feel that their presence is polluting. And generally this can be done more effectually without than with a single word.

I believe that, among their very earliest lessons, we should teach the young that whatsoever seed they sow, that shall they also reap. I do not mean to teach them that there can be found no pardon in God or man for the repenting sinner. Thank God that the blood of Jesus Christ cleanseth from ALL sin. And blood-washed souls who have learned, at Jesus' feet, the beautiful lesson of forgiving love can say, with their Master, to the repenting sinner, "Neither do I condemn thee, only sin no more."

But Nature is not so forgiving as is Jesus and His faithful followers. Nature grimly exacts all of her dues, to the very last farthing. There is no sentimentality about Nature. She says, "I give you so much vitality. Use it as you will. But if in thirty years you exhaust the supply allotted you for your full four score years, then there is no more at your command, and there is nothing left for you to do but die."

And the weakened bodies, the shattered nerves, the sudden heart failures, the many youthful graves that meet us everywhere are the mournful proofs of how stern and uncompromising a creditor is Nature. She says, "An eye for an eye and a tooth for a tooth," "and every debt you owe to me you shall surely pay."

Again, there must be only one standard for purity. Men have made, and women have consented to the making for each sex a separate one, and until

women withdraw their consent these two standards will always exist. It is for the woman to demand that the man she marries shall show as unblemished a past as he expects of her. It is for the mothers to demand that their sons live as purely as their daughters. It is for the woman every where to insist that the sinning woman and the sinning man shall be alike condemned.

Why is it that a dozen young or middle-aged men will succumb to sudden death where there is one sudden death among women at the same age? Let the physicians answer.

I believe that Paul had his eye upon this so-called social evil when he so solemnly adjured his brethren to a proper regard for their bodies. A frail body may enclose a clean life, but a life of dissipation cannot dwell in a perfectly sound physique. I believe a diseased body is oftener a sin than otherwise. Not always caused by the sin of the one who inhabits the body, for too often the sins of the father are visited upon the children to the third and fourth generation.

If fathers will not, then mothers must take hold of this subject and teach their boys, as well as their girls, the proper care for their bodies. We must teach them that their bodies and souls are so intimately connected as to be almost a unit; and that the spirit can never mount to the highest, can never do its best work until the body is as God would have it. We must teach them that no after repentance, though they seek it carefully and with tears, can ever do away with the direful results of early indulgence of unholy passions.

How can we teach our boys this? Ah, that is a question which our own anxious, loving hearts must answer. No formula upon written page could ever teach to me how to draw near my boy. My own great love alone can be my teacher.

But this I know—and I speak from a sweet and blessed experience—the mother who kneels every night by the side of her boy to pray for him can say what she will in his ear and feel no shame.

Don't Tobacco Spit or Smoke Your Life Away,

Is the truthful, startling title of a book about No-To-Bac, the harmless, guaranteed tobacco habit cure that braces up nicotinized nerves, eliminates the nicotine poison, makes weak men gain strength, vigor and manhood. You run no physical or financial risk, as No-To-Bac is sold under guarantee to cure or money refunded. Book free, Ad. Sterling Remedy Co., 374 St. Paul street, Montreal.

Women's Work in the Church.

MRS. W. J. LHAMON, TORONTO.

We know from the New Testament that many who believed on Jesus and helped him were women. The prophetess Anna joined the aged Simeon in heralding the infant Jesus, speaking of Him as Saviour to all who looked for the redemption of Israel. Mary Magdalene, Joanna, Susanna and many others ministered to Jesus of their substance. The Samaritan woman who believed on Him hastened to tell her kinsfolk of Him, saying, "Come! see a man that told me all things that ever I did. Can this be the Christ?" Many believed on Him through her testimony. The woman who lavished on the Master the precious ointment from her broken alabaster box received from Him the following benediction: "She hath done what she could, wheresoever this Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her." At the crucifixion many women stood beholding. Early on the morning of the third day Mary Magdalene and the other Mary came to the sepulchre to anoint His body, and to one of them our Lord appeared and said, "Go unto my brethren and say to them, I ascend unto my Father and your Father, and to my God and your God." It was to women that the great honor of being the first to announce the fact that He was alive was given. Peter was first in the college of the apostles. To him the keys of the kingdom had been given. It would seem that to him the Lord would have manifested Himself first after He rose from the dead. But Peter had denied him thrice, and by his denial had forfeited all claim to precedence in the matter. One of the poets has said, speaking of women as related to Christ:

"Not she with traitorous kiss the Master stung,
Not she reviled Him with unholy tongue;
She, when apostles fled, could danger brave;
Last at the cross and earliest at the grave."

A. McLean in his recent book entitled, "Missionary Addresses," says: "The records we have of the early church show that women received the truth and helped to propagate it. In Jerusalem believers were the more added to the Lord, multitudes both of men and women. Under the preaching of Philip the people of Samaria believed and were baptized, both men and women. In Philippi Paul and Silas sat down by the river side and spoke to the

women who were there. Lydia and her household believed and were baptized. In Thessalonica some were persuaded and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. In Athens, among the few that believed was a woman named Damaris. Women were persecuted as well as men. Saul laid waste the church, entering into every house, and taking men and women committed them to prison. . . . In after years we hear this man say. I commend thee to Phebe, our sister, who is a servant of the church that is at Cenchrae, for she herself also hath been a protectress of many, and of mine own self. . . . Salute Prisca and Aquila my fellow workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles. Salute Mary who bestowed much labor on you. Salute Tryphena and Tryphosa, who labor in the Lord. Salute Persis, the beloved, who labored much in the Lord. . . . Yea, I beseech thee also, true yoke-fellow, help those women, for they labored with me in the Gospel. . . . Priscilla and Aquila instructed Apollos more perfectly. Dorcas was full of good works and alms deeds. Her influence has been felt in every part of Christendom. Ulhorn says, 'As mothers who trained for the church its standard bearers; as deaconesses in the service of mercy; as martyrs who vied with men for the immortal crown, serving everywhere, praying, toiling, enduring, women shared in the great conflict; and to them surely in no small degree is the victory due.'"

(Concluded in our next.)

Children's Work.

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

News From China.

Bro. Meigs writes: "I am happy to be able to tell you that Wau Wang Hai has declared his intention to become a Christian, and I expect to baptize him before very long, unless he changes his mind or is positively forbidden by his mother. Don't cease to pray for us all, and especially for Wang Hai." Now I am sure you will all be glad to hear this, and will continue to ask for his blessing. Just think what it means to have our boy a sincere Christian, following the Saviour with full purpose of heart, and doing his best to lead others to do the same. If our children's work had accomplished nothing but this it would be well worth the while. Does it not encourage us to go on in

spite of all the difficulties, and it will help us to remember that the need of the work does not fluctuate like our interest and zeal, but grows greater every day. There is no ebb and flow to God's care over us; His love and faithfulness are unchangeable. Would that our love to Him and our faithfulness in His service were more like His:

Bro. Meigs had written last April and had enclosed a photograph of his advanced class, and had placed a mark to show which was our boy, but for some reason the letter instead of reaching me in time for the June meeting wandered back to Bro. Meigs, just a few days before he received my last letter. The picture was too badly bruised to be fit to send again, but Bro. Meigs will send us another as soon as he can secure a good one. Our boy will graduate in 1898, if he goes on with his studies. He is finishing algebra and outlines of universal history this term, so I think we have reason to be proud of him as a good student.

Post card reports from all our Bands and Juniors at the close of 1895 will be in order, and will confer a personal favor on your Superintendent.

J. E. L.

Christmas.

"Oh, dear!" sighed Belle, "I'm tired of Christmas. Every one is alike. I'd far rather have summer."

"You had better look out," warned Alf; "if mother hears you grumbling you'll get castor oil to make you contented."

Belle's head was hot and full of a dull pain. School had closed that afternoon and the room in which the closing exercises were held grew intolerably close before dismissing.

Belle curled up on the floor and put the aching head down on mother's rocking chair and wished she would come. Miss Harvey stayed so long; she had waited a long time by the parlor door and heard them talking. Why couldn't Miss Harvey go?

All at once she got up, put on her hat and jacket and went out. It had been dusk when she sat by the fire, now it was daylight, dull and sullen and cold. Gray "misanthropic" ice, the color of the sky, was everywhere.

Before long Miss Harvey overtook her. She drew a beautiful little vial from her pocket and taking out the stopper she anointed Belle's eyes and ears with the contents. It had an exquisite odor, and Belle sniffed appreciatively.

"What is it?" she asked.

"Something to make you see and hear," responded Miss Harvey.

As she was rubbing on the salve a



Weak, Tired, Nervous

Women, who seem to be all worn out, will find in purified blood, made rich and healthy by Hood's Sarsaparilla, permanent relief and strength. The following is from a well known nurse:

"I have suffered for years with female complaints and kidney troubles and I have had a great deal of medical advice during that time, but have received little or no benefit. A friend advised me to take Hood's Sarsaparilla and I began to use it, together with Hood's Pills. I have realized more benefit from these medicines than from anything else I have ever taken. From my personal experience I believe Hood's Sarsaparilla to be a most complete blood purifier." Mrs. C. CROMPTON, 71 Cumberland St., Toronto, Ontario.

Hood's Sarsaparilla

Is the Only

True Blood Purifier

Prominently in the public eye today.

Hood's Pills easy to buy, easy to take, easy in effect. 25c.

man passed them breathing heavily. He stopped and grasped the pillar of a railing, gasping and struggling for breath. Miss Harvey supported him to the steps near by and seated him, saying tender, gentle words, but he did not seem to hear her. As his breath came back, his livid face looked less death-like,

"Nearer yet, old friend," he said, "nearer yet. This will be my last Christmas here, thank God. Next I'll be drinking new wine in the kingdom of heaven with all my kin." He rose stiffly and walked on with his weak, lumbering step.

Then a woman passed. She had an old red comforter tied about her head and was holding her thin shawl close to her chin; on one arm she had a pail with a brush and cloth in it. She slipped about on the ice and seemed afraid of falling. Seeing this a mischievous boy knocked against her, she threw out her hand to steady herself, and a dollar bill fluttered to the ground. The young rascal caught this up, with a laugh, and made off down a crowded street.

"Oh, my money, my dollar!" wailed the woman. "Police, police! I'm robbed."

One or two stopped to listen to her story, but no one could help her.

"I meant the children should have enough bread for one day in the year, now their father's in jail and can't take it from them. Oh, why—why do we live?"

Again Miss Harvey spoke soothing words. The woman paid no attention, but her face softened.

They all turned a corner and came upon a crowd of children looking in at windows full of toys.

"Oh, see that cunning little doll in the cradle," said a little girl.

"Oh, but look at the little man doll getting married to a lovely lady with a lace veil on her head and a silk dress," said another.

"They're not half so nice as my sweet little baby doll. Oh, you darling, how I would love to have you."

"What'll you have, Swipesy?" asked a boy at another window. "I wan't de gun an' de boy'net."

"Look at de bat an' de ball," said Swipesy.

"I wan' 'em all," said a little fellow, stretching out his arms and letting his papers fall.

"You wants de yearth, don't ye, Johnny?" said Swipesy, with a grin.

"I'd divvy up with all youse fellers," said Johnny, with a generous smile.

Belle and Miss Harvey walked on and entered a great building. In one room a lot of boys were cutting all sorts of capers. Two on wheeled chairs were racing, several on crutches were showing how far they could jump, and one with a wooden leg was showing how he could stand on his stub and hold his other leg out "purty nigh straight." Others lying in bed were looking on admiringly and telling what wonderful things they had done before they got sick. The merry din was full of Christmas excitement.

In another room a little girl was dancing and singing at the top of her voice.

"Tismuss is tumin'—tumin' soon—'n I'm—doin'—to det—a doll-ly, a doll-ly—a doll-ly." She prolonged the last word with infinite relish, then laughed and danced so hard the weak little legs gave way and she fell. Sitting down heavily was not enough, she fell over on her back and bumped her head on the floor. A white capped and aproned nurse passing in a great hurry stopped to pick the midget up and cuddle her. A few kisses judiciously applied to the bumped head and puckered face soon brought back the smiles, and nurse sang,

"Little Maisie's going to get

A dolly, a dolly, a dolly,

Off the Christmas tree.

Isn't it fun

When it's time for Santa to come!"

"Hi, there, Belle, wake up, tea's ready." And Belle looked around to find herself still on the floor by the fire. Was it only a dream? Yes, she remembered some of the things Miss Harvey was telling her mother, the rest she saw and heard coming home from school. Then she put it all together in a dream. Her head was better, and how glad she was! The joy of this sweetest festival had filled her heart.

AGNES.

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.

Dec. 22. *The good tidings of Christianity.* Isa. lii. 7-15. (A Christmas meeting.)

For thousands of years the world waited for its Redeemer. Generation after generation passed away. The longings of the people became more intense as their environment became worse, and as the fulness of time approached. Then hope grew brighter and brighter. And when, at last, the dawn of a new era, of a golden age, burst forth over the hills and mountain tops of Judea the heathen world, so blinded with its false philosophy, and God's chosen people, with their revelation blurred and obscured by human traditions, were not able to recognize and welcome the advent of God's own Son.

The birth of Jesus was not at the time celebrated by the great of the earth, nor did He receive a royal welcome from the lords of creation; but, notwithstanding the lowly birth and humble circumstances of the Saviour, and the attitude of the rich and mighty, never, in the history of six thousand years, was there ever accorded to a child so royal a welcome.

The angels of God appeared unto the shepherds of Judea and the glory of the Lord shone round about them as they delivered the most wondrous message ever given to man, "I bring you good tidings of great joy, which shall be to all people, for there is born to you this day in the city of David a Saviour which is Christ the Lord."

It is impossible for us to realize or to appreciate to any considerable degree the meaning of "good tidings of Christianity."

What has the Gospel of Christ accomplished for us?

1. It has given us a Christian country.
2. It has given us Christian homes.
3. It has robbed death of its fear and the grave of its terror.
4. It has transformed man, and snatched woman from degradation and exalted her to her proper place.
5. It has dispelled the darkness of superstition and the night of gloom from the human heart, and flooded the human soul with the sunlight of hope, peace and love.

6. It teaches that the world, with its sorrows, afflictions and cruel partings, is not our home, and presents to the

enraptured soul of man the glories of a blissful immortality in the heavenly mansions of God.

If we would enjoy the pleasures of this festive season of the year and would know what real, genuine joy is, give Christ the supreme place in your heart. Follow Christ's example in making others happy, in living, not for self, but for the honor and glory of God.

In all of our Christmas cheer let us not be unmindful of Him from whom all blessings flow. In Him we are to live, with Him to die, by Him to be judged, and with Him to reign; or from Him to be separated for ever and ever.

Dec. 29. *How next year may be made better than this has been.* Phil. iii. 7-14.

Once more, in God's kind and good providence, we stand at the close of another year and before the portals of a new year. In order that we might make 1896 better than any previous year, it behoves us to review the year that has almost passed into the great eternity.

During 1895, we can say that God has been faithful to all His promises. What Joshua spake concerning God's goodness to the Israelites is doubly applicable to us, "Not one thing has failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you and not one thing hath failed thereof." Christ has been the same loving, sympathetic Saviour, willing to save to the uttermost all that come unto Him.

What progress have we made in the Christian life? What have we done towards saving the world? Many opportunities have been presented to us to help to preach the gospel in Ontario and in all other lands. What have we done? What have we done? What have we done? God help us to do more in '96 than ever before.

How then may next year be made better than this?

1. We can depend upon the promises of God. Heb. vi. 12-20.

2. There is much to be done. The harvest is ready. Reapers are wanted; but only those who are willing to sacrifice. I am fearful there are but few of us who know the meaning of self-denial for Jesus' sake.

3. We will make this year better than the past if we (1) study His will, (2) live more consecrated lives, (3) give more liberally of our means, (4) spend less thought and time and money upon self and more upon the Lord, (5) be more constant in prayer, not mere words, but from the heart, (6) do what we can do, and not sit down waiting for something we are unable to do, (7) show more trust in God and manifest

more love for humanity and in a thousand ways make our Christianity enter into every department of our lives.

"Remember that it is easier to remember the errors of the past than to avoid similar errors in the year to come."

"To stumble twice against the same stone is a proverbial disgrace."

A Famous Reformer.

REV. J. C. FREEMAN SPEAKS OF HIS LIFE AND WORK.

He Has Written and Preached on Both Sides of the Atlantic—Recently the Victim of a Peculiar Affliction, from Which He was Released in a Marvellous Manner.

From the Boston Herald.

No. 157 Emerson St. South Boston, is the present home of Rev. C. J. Freeman, B. A., Ph. D., the recent rector of St. Mark's Episcopal Church at Anaconda, Mont. During the reform movement which has swept over Boston, Dr. Freeman has been frequently heard from through the various newspapers, and, although a resident of comparatively recent date, he has exerted much public influence, which has been increased by the fact that he was, ten years ago, on a commission appointed in England to investigate the troublesome question of the vice of great cities.

He has preached before cultured audiences in the old world, as well as to the rough pioneers in the mining towns of the Rocky Mountains, and his utterances as well as his writings have been in the line of progress and liberality, well-seasoned with practical common sense. Dr. Freeman has written this paper a letter which will be read with interest. He says:

"Some five years since, I found that deep study and excessive literary work, in addition to my ordinary ministerial duties, were undermining my health. I detected that I was unable to understand things as clearly as I usually did; that after but little thought and study I suffered from a dull pain in the head and great weariness, and all thought and study became a trouble to me. I lost appetite, did not relish ordinary food, after eating suffering acute pains in the chest and back. There was a soreness of the stomach, and the most of my food seemed to turn to sour water, with most sickly and suffocating feeling in vomiting up such sour water.

At this time I consulted several physicians. One said I was run down. Another said I had chronic indigestion; but this I do know, that with all the prescriptions which they gave me I was not improving, for in addition, I had pains in the regions of my kidneys, a

very sluggish liver, so much so that I was very much like a yellow man, was depressed in spirits, imagined all sorts of things, and was daily becoming worse and felt that I should soon become a confirmed invalid if I did not soon understand my complaints. I followed the advice of physicians most severely, but with all I was completely unable to do my ministerial duty, and all I could possibly do was to rest and try to be thankful. After eighteen months' treatment I found I was the victim of severe palpitation of the heart, and was almost afraid to walk across my room. Amid all this I was advised to take absolute rest from all mental work. In fact, I was already unable to take any duty for the reason that the feeling of complete prostration after the least exertion precluded me from any duty whatever, and it appeared to my mind that I was very near being a perfect wreck. As for taking absol-



REV. C. J. FREEMAN, B. A., PH. D.

ute rest, I could not take more than I did unless it was so absolute as to rest in the grave. Then it would have been absolute enough.

"It is now quite three years since, in addition to all the pains and penalties which I endured, I found creeping upon me a peculiar numbness of the left limbs, and in fact could not walk about. If I tried to walk, I had to drag the left foot along the ground. The power of locomotion seemed to be gone, and I was consoled with the information that it was partial paralysis. Whether it was or not I do not know, but this I do know, I could not walk about and I began to think my second childhood had commenced at the age of 41 years.

"Just about two years ago, or a little more, a ministerial friend came to see me. I was sick in bed and could hardly move, and he was something like old Job's comforter, although not quite. He had much regret and commiseration, which was a very poor balm for a sick man. But the best

thing he did say was this: "Did you ever see Pink Pills?" I said, "Who in the world is he?" He said, "Why do you not try Pink Pills?" He said good bye very affectionately, so much so that doubtless he thought it was the last farewell. Nevertheless, after thinking a little, I just came to the conclusion that I would make an innovation and see what Pink Pills would do. I looked at them, and I said can any good possibly come out of those little pink things? Anyway, I would see. I was suspicious of Pink Pills, and I remembered the old proverb; "Sospetto licentia fede"—"suspicion is the passport of faith." So Pink Pills I obtained and Pink Pills I swallowed. But one box of them did not cure me, nor did I feel any difference. But after I had taken nine or ten boxes of pills I was decidedly better. Yes, I was certainly improving, and after eight months of Pink Pills I could get about. The numbness of the left limb was entirely gone. The pains in the head had entirely ceased. The appetite was better. I could enjoy food, and I had a free, quiet action of the heart without palpitation. In fact, in twelve months I was a new creature, and to-day I can stand and speak over two hours without a rest. I can perform all my public duties which devolve upon me without fatigue and do all the walking which I have to do, and I am thankful for it. I can safely say I was never in a better state of health than I am to-day, and what I attribute to the patient, persevering use of Dr. Williams' Pink Pills.

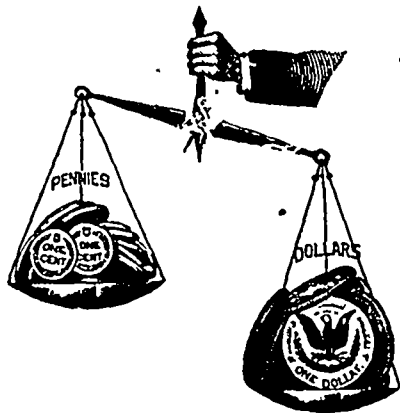
"I fully, cordially and strongly commend Dr. Williams' Pills to all or any who suffer in a similar way, and feel sure that any one who adopts Pink Pills with perseverance and patience cannot find their expectations unrealized or their reasonable hope blasted; but he will find that blessing which is the reward of a full trust in a true and reliable remedy. I shall always wish and desire the greatest success for Dr. Williams' Pink Pills, and always cherish a deep feeling of gratitude to the friend who first said to me to buy Pink Pills. I have tried them and know their true value, and I am truly glad I did, for I have found them from a good experience to do more than is actually claimed for them."

Very faithfully yours,
C. J. FREEMAN, B. A. PH. D.,
Lare rector of St. Mark's, Montana.

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Foreign Missions.

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



The Apportionment for Foreign Missions.

"For I mean not that other men be eased, and ye burdened; but an equality.—PAUL.

Every church in this country and Canada is asked for a definite amount for Foreign Missions in the approaching March offering. The requests were mailed Dec. 10th, that the churches might have due time to arrange for the amounts. No church is asked for more than \$500 and none for less than \$10. The apportionment is made with great earnestness and in full confidence that it will be raised. If in any case the amount asked is believed to be too small or too great, and the church will so notify us, we will make the change on the books. But the amount should not be reduced except for the most vital reasons. If we do not hear from a church, to the contrary, within fifteen days, we assume that it accepts the amount requested as its apportionment for the year, and will undertake to raise it.

Last year, 2,403 churches made contributions, and 540 of this number raised their full apportionment or more. These are encouraging figures.

The apportionment should receive the most careful and prayerful attention by every church, for,

1. The plan embraces the principles of equality or simple justice based upon scriptural teaching. See 2 Cor. viii. 13.
2. The needs are greater than ever before. We have more missionaries and more stations. A company must be sent to Africa soon. The Dallas Convention recommended that we send out twenty-five missionaries this year.
3. This is the supreme business of the churches. The commission is as binding upon us as upon the disciples, who received it fresh from the lips of the risen Christ. Nineteen centuries have not weakened its imperative force.

A. McLEAN, } Secretaries.
F. M. RAINS, }

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TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of twenty-five or more to one name and address, only 50 cents each. Send for Sample.

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This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

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Obituaries.

SINCLAIR.—Sister Bella Sinclair was born at Guilds, in Kent County, on June 15th, 1856. On October 2nd she closed her eyes upon the world and her buoyant spirit left her tired and worn-out body to be clothed upon with her house which is from heaven.

The illness which occasioned her death reached over a period of nearly three years. Up to that time she had enjoyed good health and had led an active life. In the year 1876 she confessed her Saviour and was baptized by Bro. Colin Sinclair. The religion of the Divine Jesus was particularly suited to one possessed with her endowments. The pure and lofty motives of the Gospel received from her a ready response and served to develop a heart that was naturally generous and to sweeten a disposition that was always affectionate and kind.

In the death of Sister Bella Sinclair the cause has lost a worker whose heart was in the service and whose hand was always open in aid of every good work. Her devotion to the cause of Christ was of a very practical kind. She was known by what she did. Her life bears splendid testimony to her zeal for the Lord. She was one of the first to help inaugurate the Woman's Board of Missions in this Province, and one of the most liberal contributors to its funds. Her efficiency as a worker was recognized and she was made secretary of the society, which position she held until compelled by depleted strength to lay down the work. It is to her and to her lamented brother, the late D. A. Sinclair, that we are indebted for a liberal bequest for educational work and for the existence of a College of Disciples in Ontario. Her many deeds of kindness and helpful ministries cannot be enumerated. Though dead, these speak and provoke us to like deeds of love and good works. Just why one so pure, devoted and useful should be taken away in comparative youth when her presence was so much needed is difficult for us to understand, but "God's ways are not our ways." He doeth all things well. Our sister has gone from us into the unseen, but has bequeathed us a rich legacy in the example she has left us of a Christian life. May God bless and sustain the mother who is deprived of the support upon which she hoped to lean in her declining years. "My grace is sufficient for you."

T. L. FOWLER.

STEPHENS.—Alexander Maitland Stephens passed away at his home, "The Hill," Thursday evening, about

10 o'clock, aged 75 years. A day or two previous to his demise he was down town. His body was simply worn out, though his mind was clear as crystal to the last. No man was better or more favorably known in this community. Deceased came here in 1847, was three or four times Mayor of Owen Sound, and active in municipal affairs all his life. He ever manifested a deep interest in all that appertained to the welfare of the town, and plenty of shade trees of his own planting along our streets will serve to help keep his memory green among our people. He was, in brief, an upright man, and this can be said without a semblance of flattery upon his worth as a citizen.

Mr. Stephens was for long years in the hardware business here, but latterly confined himself to fire insurance and a loan agency.

Lately he wrote "Early Days of Owen Sound," which was issued in pamphlet form, and which was of great interest, particularly to early settlers.

Deceased belonged to the Disciples of Christ. His wife, one son and three daughters survive him.

The funeral will be from "The Hill" this (Saturday) afternoon at 3 o'clock. —*Saturday Star.*

The funeral of our brother was largely attended and we carried him to the beautiful cemetery which his own foresight and perseverance secured for our town years ago. May the Divine blessing rest largely on the bereaved family. The writer was assisted in the funeral service by the Rev. J. Ardel, of the Episcopal Church.

JAMES LEDIARD.

CREWSON.—The following from the *Drayton Advocate* tells almost the whole story:

The greater number of *Advocate* readers will, doubtless, remember that four weeks ago Mrs. L. D. Crewson, of East Luther, underwent an operation at Fergus, having three sections of the backbone removed to overcome an adhesion of the spinal cord, which had brought on total paralysis. The operation was complete and feeling was returning to the limbs as rapidly as could be expected, so that there was every prospect of her full recovery within a reasonable length of time. But she took a turn for the worse about the middle of last week, and gradually sank until she breathed her last about 9.30 a. m. on Monday last. Deceased was the second daughter of Mr. George Coram, of West Luther; was born in Devonshire, England, in 1841, coming to this country with her parents in 1849. On her seventeenth birthday she was married to Mr. L. D. Crewson, of Crewson's Corners. After several years spent on a portion of the old homestead, her husband bought 270 acres in Luther, leaving their first farm to their oldest son. Of their family of 16—9 boys and 7 girls—there are 14 still living; four sons being engaged in the grain business in Manitoba. There are four sons and two daughters married, the rest are living at home with the exception of three sons in Manitoba.

Deceased was a member of the Disciple Church, to which she was a devoted adherent, and tried to live a true Christian life. She was highly respected in the neighborhood and greatly beloved by her bereaved husband and family, who are now grief-stricken over the very sad affair. The funeral takes place tomorrow (Friday) afternoon, Nov. 1st.

Her son John arrived home from Manitoba just in time to have a last look at his departed mother before the casket was closed and conveyed to the place of internment. Mr. Crozier, of Grand Valley, and Mr. Irvine, of Arthur, assisted the writer in the funeral services.

Sister Crewson had been totally helpless from her back down for over a year, yet bore her affliction with Christian fortitude and resignation.

The writer tried to comfort the bereaved family, speaking from Ps. xxxv. 14, "I bowed down heavily, as one that mourneth for his mother."

A. H. FINCH.

YORK.—To our dear sister, Mrs. York:

Whereas, it has pleased the Lord in His mercy to call unto Himself, your beloved husband and our dear brother, George E. York.

And Whereas, we, the members of the Cecil Street Church of Christ Young People's Society of Christian Endeavor, feel the loss we have sustained, in that, as an active member of our Society, he was always willing to help in any work for the upholding of the Master's Kingdom and the salvation of precious souls, showing to us his undoubted Christian faith and leaving behind an example of Christlike life.

Therefore, be it Resolved, that we, as a society, extend to you our sincere and heartfelt sympathy in your deep affliction, and trust that you may realize the promise of our Heavenly Father that he would be a husband to the widow, and that you may rest on His promise given to His disciples of old, "Lo, I am with you always, even unto the end of the world."

And further, be it Resolved, that a copy of this resolution be forwarded to our bereaved sister and co-laborer, and a copy to the DISCIPLE OF CHRIST and CANADIAN EVANGELIST.

Signed on behalf of the Society,
Dec. 1st, 1895.

Signed { W. J. LHAMON.
CHAS. L. BURTON.
ROSE STENNETT.
J. E. HAMBLY.
ALICE M. HALL.

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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.

AYLMER, Dec. 8th, 1895—We began special meetings here on Nov. 4th, and continued for three weeks, and were in every way very successful. Bro. W. D. Cunningham, of St. Thomas, was with us and preached every evening, and throughout the day he and Bro. Ballah worked very zealously seeking out those who were not Christians and strengthening those who were. Bro. Cunningham presented the Gospel of Christ in a very plain and attractive manner, so that those who came on ce came again to listen. We never before had such a good hearing, and we feel greatly encouraged, knowing that the presentation of the Truth as it is in Christ will not be in vain but will spring up and bear fruit to His honor and glory. One of the most helpful features of these services were the Bible readings in the afternoons. All that attended these, we know, were benefited and strengthened by their added knowledge of God's Word.

The immediate results of the meeting were sixteen additions. The congregation here feel deeply indebted to the church in St. Thomas for their kindness in sending Bro. Cunningham to help us, and know in this they will be blest, for they are following out the spirit of the Master, who said, "It is more blessed to give than to receive." This makes nineteen additions to the church in Aylmer since Bro. Ballah began his labors here. Every department of the church work, at present, is in a most hopeful condition. The numbers who attend the regular Sunday services are increasing; as also our Sunday-school—the highest number yet reached being ninety-eight. We thank God for His blessing, and pray that we may receive it aright. C. S.

LOBO.—Spent the second Sunday in October in Lobo, it being their regular October meeting. It was inspiring and ennobling to preach standing where our old and faithful and eloquent pioneers have stood proclaiming Jesus Christ and Him crucified. What a list of honored names—Black, Kilgour, Anderson, Sinclair, Sheppard and Lister—men that would have done honor to any cause and country. May we never cease to revere and honor such God-fearing men, most of whom have gone home. We had a most delightful time, and enjoyed to the utmost the hospitality of the Lobo

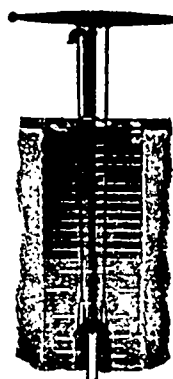
brethren. The church is prospering with the pastoral care of Bro. Archie Sinclair and exercises a great influence in the community. It was their sixtieth October meeting. We preached Saturday night, twice on Sunday and Monday forenoon and evening, and had three confessions. Bro. Andrew Scott, of Duplain, Mich., was present and preached a most excellent sermon on Monday. GEO. FOWLER.

LONDON, Dec. 2, '95—Our house, last evening, at our regular Sunday service was packed, every available spot being occupied and about one hundred turned away unable to get in, even to stand up. We had six baptisms—two men and their wives and two other men—and one confession. Brethren, remember that this work in London is your work. I believe a mighty work can be done here if you stand by us. Don't forget to pray for us. "The fervent prayer of a righteous man availeth much." GEO. FOWLER.

TORONTO, Cecil St.—Bro. Cunningham's preaching during our fifth and last week of special services was greatly appreciated. We closed Dec. 1 with a total of seventeen additions—by letter, three; statement, two; baptism, nine; and awaiting baptism, three. COM.

ERIN CENTRE, Dec. 9th.—The meetings at "the Centre" closed last night with eighteen additions. The house was well filled every night, and last night it was crowded. Bro. Hope is a splendid speaker. COM.

PORTAGE LA PRAIRIE.—When last heard from, Bro. John Munro was conducting special services in Portage la Prairie.



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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.

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

The first instalment of Sister Lhamon's article on "Woman's Work in the Church" will be found on page two. The sisters should read it attentively.

Nice things are being said regarding our page in the DISCIPLE. It is pleasing to have such interesting reports from Auxiliaries. We should like to have post card reports from as many of them as possible in Jan. 1st number.

A. M.

CECIL ST. AUXILIARY, Dec. 4.—We have about completed another half year's work in the cause of missions, during which time our Auxiliary has held its regular monthly meetings. In October we held a public missionary meeting in the church, which was very interesting and profitable. Our programmes have been made more interesting of late by the introduction of a missionary newspaper, "The Gleaner," the subject matter of which is largely provided by the sisters in the form of clippings and items from all the home and foreign missionary papers available. We elect our editor quarterly from among the members. After the programme, we are entertained once a quarter by a light missionary tea, which adds to the sociability of our society.

ADA LEARY, Cor. Sec.

Special Collection.

LORD'S DAY, JAN. 5, 1896.

The first Sunday in January is the day on which the churches are asked to take a collection in aid of the Woman's work. Last year we contributed the sum of \$300 to the funds of the Co-operation, and we have promised a like sum this year.

With the help of the sisters of the Maritime Provinces, we have for the past three years supported a missionary in Japan. God has greatly blessed her efforts to extend His kingdom in that far-off land.

A liberal collection is earnestly hoped for.

More than half of the missionary year has passed, and the sum already raised is very small. In previous years we have been able to meet all obligations. May this year be no exception. Let us still go forward.

Will those to whom envelopes are sent kindly see that they are distributed so that all who wish may have an opportunity to share in our work?

Every preacher is requested to announce the collection.

L. V. RIOCH, Cor. Sec.

Auxiliary Programme for January, 1896.

Topic—"The need of missionary effort."

- 1. Hymn—"Come, let us anew our journey pursue."
2. Scripture reading—Matt. xxviii. 16-20; Rom x 12-15
3. Prayer.
4. Minutes, reports and other business.
5. Hymn—"Saviour, teach me day by day."
6. Discussion of Topic.
7. Prayer.
8. Roll-call and collection, with Scriptural responses.
9. Benediction.

THE NEED OF MISSIONARY EFFORT.

Last month our topic was "Developing the missionary spirit." Let us for our meeting this month consider why we need that spirit—the spirit of love to our fellow-men, our brothers—the need of missionary effort.

I have lately been reading some very sad statements, as well as some interesting and encouraging reports from foreign countries. I will give a few, and I know each sister can think of many, many more, and let us give these facts our prayerful, serious attention. Bishop Whipple says, "There are 800,000,000 people who have not so much as heard that there is a Christ."

It is estimated that it would be possible to walk continuously for five months in certain portions of the dark continent without meeting among 60,000,000 people one worker for Christ, or one who knows the way of salvation.

The population of Japan is about 40,000,000, with only about 40,000 Christians—just one Christian minister for every 114,000, and still it is said that Christianity has made greater progress there than in any other country.

India has a population of over 200,000,000, with a very, very small percentage Christian.

Dr. Pentecost says we are one hundred years behind the opportunity God has made for us in India. If we would double our missionary forces in India to-morrow, we would not be able to gather the ripe fruit that is waiting us there.

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population is 250,000,000, with now about 50,000 Christians—just one minister for every 437,000.

I think I hear someone say, "Just look at those tiresome figures. If there is anything I can't stand, it is figures." But stop a moment, sister: figures are facts—serious things to deal with. Think of one minister to 500,000 people—we have one to every 800. Think of the souls for whom Christ died, who have never yet heard of Him, and it is though us they are to hear. Think of the girls in China with their feet bound and tortured until in many cases they drop off. Think of the misery of the child-wives and widows of India and of the degradation and humiliation of women in all the countries where Christ is not known. Will not these things make us strive as never before to send the Gospel to them? We who have tasted that the Lord is good, let us pray earnestly and give liberally, that our benighted brothers and sisters may enjoy the blessings we do.

Think that every 24 hours 100,000 souls pass into eternity without Christ and without hope. K. D. T.

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No. vi.—*Reaching Japan—An outline of Japanese history.*

We cast anchor in the Bay of Tokyo, August 24. This is the bay into which Commodore Perry steamed in 1853. Then, there was a few junks to be seen; now, the Bay is covered with ships from all parts of the globe. It was not long before a hundred boats came out to take the passengers ashore. Most of the men in these boats wore only a loin-cloth. It was a strange sight. We felt that we were in a different world from the one we had left. In one of the boats I saw H. H. Guy and two Japanese Christians. They had been waiting for us for three days. A familiar face in a strange land is a pleasant sight. It is like rivers of water in a dry place; like the shadow of a great rock in a weary land. They took charge of me and my baggage, and in a few minutes we were on the pier in Yokohama. We were not detained long in the custom house. The officers did not ask me to open anything. They took my word that I had no dutiable goods in my possession. Some did not fare so well. Some wealthy people had to open their trunks and display all their finery.

Yokohama is the chief commercial port of Japan. Ships passing between Australia and China and Japan and America call there. Yokohama is the port of Tokyo. Both cities are situated on the same bay. Seventy-five years ago, Yokohama was a village of eighty-seven houses; now, it has a population of 110,000. The foreign part resembles an English city. The streets are narrow; the buildings are solid and unattractive; the business for the most part is conducted by Englishmen. The merchants are not there for their health or for any benevolent purpose; they are there for the money they can make. They charge much more for their goods than men do at home. Some of them are warm friends of missions and illustrate in their own lives the truths of the gospel, but not all. It is all who came here from Christian lands were Christians in deed and in truth, the work of evangelizing Japan would be much easier than it is. At the same time, it is admitted that these men have made a substantial contribution to the advancement of Japan. They have introduced new methods and new appliances and have insisted on the rights and the worth of the individual as the Japanese did not. Yokohama has its temples and churches and art stores and other places of

interest. In one temple an idol sits on a rock amid flames of fire, having a two-edged sword in the right hand and a rope in the left. The meaning is said to be this: It cuts asunder vile thoughts with the sword, purifies the mind with the fire, ties up passions with the rope and keeps them completely under the sway of reason. How many worshippers that understand this is not stated.

A ride of two miles in a jinricksha brought us to the railroad depot. A jinricksha is a little wagon hauled by a man. The two wheels are about four feet high. It has a cover for rainy weather. The jinricksha was invented by a missionary who had a sick wife. This is now the chief means of going about in Japan. A man will run along at the rate of six miles an hour. The passenger is expected to get out and walk up steep hills. The fare is three and a half cents an hour. The jinricksha men form a guild. This is their life work. For a young man, this seems well enough, but when a man gets past sixty or seventy; it does seem that he ought to have a lighter task. These little carriages fill the streets. There are thousands of them in every city. They have the right of way. The Japanese seldom drive horses. You see a few hauling carts or serving as pack horses, but they are slow, sad brutes. They do not look as though they had a spark of ambition in them. Their harness is cumbersome and uncouth. It is enough to make a self-respecting animal wish he could hide or kill himself. The weight comes on the collar and on the saddle. The horses used by the police and in the army are fine animals. Oxen are used in the same way. They draw by a rope fastened about their necks. If the load was heavy, it would choke them. Horses and oxen are sometimes shod with straw shoes. Most of the hauling is done by human beings. You can see them hauling timber, stones, rice and charcoal in bulk, iron castings and supplies of every kind. The jinricksha makes good time, but it is not a comfortable carriage and a passenger is glad when he reaches his destination. A stranger cannot help but think of and pity the coolie who bears him along.

A ride of eighteen miles on a railroad brought us to Tokyo. The railroad is of the English pattern. The cars are divided into compartments. One can go first, or second, or third class. The fare is very reasonable. One can travel, third class, for half a cent a mile; second class, for less than one cent; or first class, for less than two cents. We passed through rice,

millet, sugar cane and cotton fields; along pear orchards and lotus beds; past temples and picturesque villages of old Japan. Reaching Tokyo, we took a jinricksha for our home, a distance of four miles. There is a street railway in this city, but it did not go our way. We were glad when we reached the mission premises. We were most cordially welcomed by Mrs. Guy. Tokyo is a city of over a million souls. It covers one hundred square miles. Since the revolution of 1868 it has been the capital.

Japan is called the Land of the Rising Sun. The empire consists of four large islands and three thousand small ones. It has an area of 147,000 square miles. It is about as large as California. The greater part of Japan is covered with mountains. Only about twelve per cent. of the land is cultivated or can be cultivated. These islands are of volcanic formation. The earthquake shocks number about five hundred a year. Rice and cotton are raised in great abundance on the main island. Tea and silk are also raised. One half the value of all the exports comes from raw silk, and the larger part of the remainder comes from tea. In the southern islands, cotton, rice, tobacco, sugar, sweet potatoes, oranges, yams and other fruit of a warmer latitude flourish. In the Shinto temples, in early times, prayers were offered for the growth of rice, millet, barley, beans and sorgham. Millet, barley and beans are the principal articles of food among the country people; with the city people rice is the great staple. The land is always made to bear two crops a year.

Little is known about the origin of the Japanese people. The authorities are not agreed. One man thinks they are the descendants of the Ten Tribes. Another thinks they are of the same stock as our North American Indians. The more probable view is that they are Mongols. It is likely that they are a mixed race. The Ainu were the aborigines of Japan. They live now in the northern part of the empire. They are a hairy people. Their food and clothing and houses are of a most primitive character. They seldom wash themselves or their clothes. They worship rocks, rivers and mountains. They are afraid of the spirits. The Mongolians reached Japan, so it is thought, by way of Korea. They drove out or exterminated most of the aborigines. In some cases they intermarried. The Japanese in the main have "the yellowish skin, the straight hair, the scanty beard, the broadish skull, the more or less oblique eyes, and the high cheek bones which

characterize: all well established branches of the Mongol race." But some have full and long beards. Some are as fair as if they were Caucasians. It is with some difficulty that they can be distinguished. The average height of the Japanese men is 5.02 feet; of the women, 4.66 feet. It will be seen that they are a small race; yet some of them are fine, large fellows. The population of the Empire is nearly 41,000,000. Most of the people live in cities and villages.

For more than a thousand years, the government was an absolute monarchy. The Mikado was a descendant of the Sun-Goddess, and held in his hand the supreme authority. He selected some one of his own sons or some prince of the imperial family to succeed him. It was customary for Mikados to abdicate and go into retirement. Thus one began to reign when he was nine and abdicated when he was twenty-six. Another began to reign at eight and abdicated at twenty-three. Another began to reign at five and abdicated at twenty. Another, still, began to reign at two and abdicated at four. There were as many as four or five Mikados living at the same time. The Mikado that resigned was said to ascend to the rank of an abdicated Mikado. It often happened that the Mikado had no choice in the matter. The men who had the power wanted to keep it in their own hands. If a Mikado began to assert his independence, he was forced to give way to some one who would be more obedient to his masters. Nominally, the Mikado was supreme; really, he was a puppet in the hands of his ministers. One family monopolized all the important offices of the government for four hundred years. The wives and concubines of the emperors were taken from that family. Other families were jealous of this one. As a result, there were plots and counterplots, and wars and rumors of wars. Furthermore, it was customary for men who had reached middle life to retire. It was not deemed becoming for a man to engage in the tug for wealth and power till old age. The abdicated Mikados sometimes had their wives and court, and exercised far more influence than when they were on the throne.

For seven hundred years the government of Japan was dual. There were two emperors, one a spiritual and one a temporal. The Mikado lived in seclusion, and was seen by no one but

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his wives and ministers. He was taught that it was unfitting that a descendant of the gods should mingle in ordinary earthly affairs. The administration of the government was left to the Shogun. In theory, the Mikado was still the source of all authority, but the Shogun wielded all power. The Mikado lived in Kyoto; the Shogun lived in Yedo. Sometimes the Shogun was dealt with as was the Mikado. All power was taken from him and was exercised by his chief retainers. At such times the government was a triple one. But a Shogun was not a son of the gods, and could be displaced by a successful general of another clan. This happened several times. There grew up around the Shogunate a feudal system. The land was divided by the Shogun among his followers. By so doing, he bound them to his house. The feudal barons governed their own provinces. They assessed and collected taxes, made roads and bridges, promoted education, punished crime, enforced contracts. In Japan there is no such thing as law emanating from the capital. Below these feudal barons were the *Samuria*. They were the fighting class. Below these again were the farmers, artisans and merchants.

Japan was "the land of the gods." Other peoples were barbarians, and the sacred soil must not be polluted with their presence. This could not continue. China and California being opened to trade, Japan, lying between, must be opened also. There must be ports into which ships could go in a storm, and into which they could go for coal and provisions in time of need. The shipwrecked must be cared for. The opening of Japan became a necessity. Commodore Perry visited Japan in 1853. He bore a letter from President Fillmore to the Emperor. He had four ships in his squadron. Such a force had never been seen in Japanese waters. The officials wanted him to leave, but he would not till he had executed his commission. He was determined to exhaust every peaceful resource before resorting to coercive measures. A Japanese writer says that it was fortunate that Japan was not brought into contact with the world earlier than it was. Had it been, it might have fared as did Mexico and Peru. He regards Perry as one of the greatest friends of humanity the earth has ever seen. Unlike Cortes and Pizarro and Clive, he woke up a hermit nation without wounding its pride. The next year Perry returned for an answer to the President's letter. The upshot of this expedition was that a treaty of peace and amity between the

two nations was formed. Two ports were opened for trade; coal and provisions were to be furnished American ships when they needed them; the shipwrecked were to be cared for; and consuls or agents of the United States were to be allowed to settle in Japan. The empire being opened to our nation, it must open its gates to all. In dealing with the foreigners the right of the Shogun to make treaties was called in question. The conservatives gathered about the Mikado in Kyoto. The blame of admitting the hated foreigners and making treaties with them was laid at the Shogun's door. Japan was awakening from the slumber of ages. A dual government was felt to be an anachronism. Feudalism was felt to be a thing of the past. Embassies were sent to Europe and America. They reported what they saw and heard. The Shogun was urged to resign. He did so, and the office was abolished. The feudal barons surrendered powers which they had held for centuries. The Mikado emerged from the seclusion in which he had lived and took part in the affairs of the nation. To emphasize the change that had taken place, he removed his capital from Kyoto to Yedo and changed the name of the city to Tokyo.

The change could not stop with the termination of the Shogunate and the feudal system. If Japan was to preserve its independence, it must have a modern army and navy; it must have schools of all grades; it must have a postal system, the telegraph, railways; it must disestablish Buddhism and cease to persecute Christianity. All this has been done, and much more. Once, all ships over fifty tons were burned; only the junks remained. Japan has now as fine ships of war as any other nation. Her postal system is unexcelled. Nor is this all. Absolutism has granted a constitution. The emperor has sworn to forego many of the powers claimed by his predecessors. This ruler, desiring to promote the welfare of, and to give development to, the moral and intellectual faculties of his subjects, and, hoping to maintain the prosperity of the state, gave this constitution. In this document it is said that no Japanese shall be arrested, detained, tried or punished unless according to law. The right of property of every Japanese subject shall remain inviolate. Except in special cases, no house shall be entered or searched without the consent of the owner. The constitution is not perfect, but it is a great stride in advance. The Emperor exercises the legislative power with the consent of the Imperial

Diet. He declares war, makes peace and concludes treaties. He and his successors shall rule in an unbroken line for eternal ages. The suffrage is based on property and not on manhood. This disenfranchises the bulk of the nation. But, making all deductions and abatements, it must be conceded that a new day has dawned in Japan. And, as revolutions never go backward, we may feel sure that what has been accomplished is only an earnest of what is to come.

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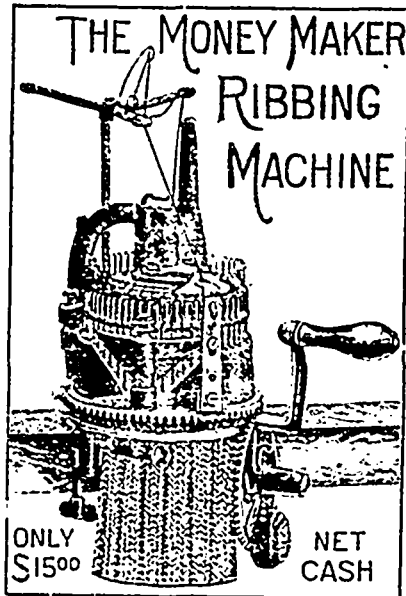
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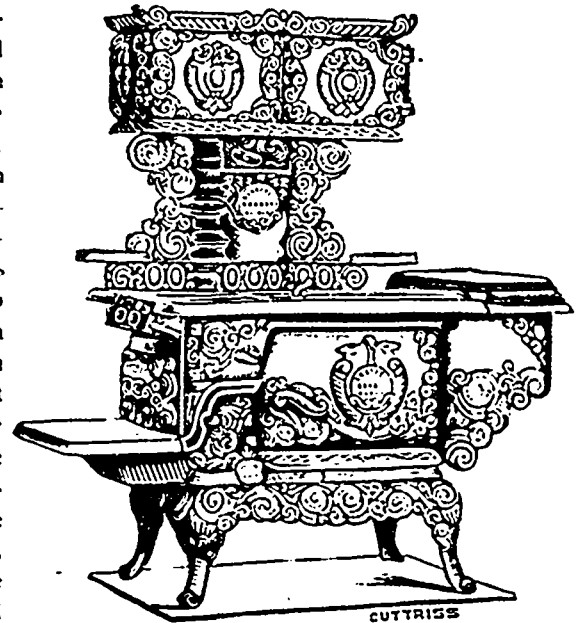


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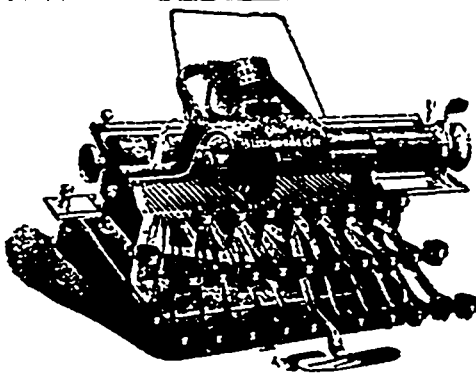
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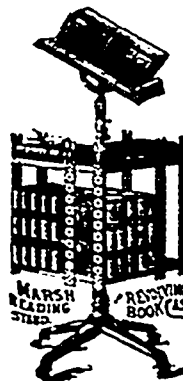
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