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THE DISCIPLE OF CHRIST

AND CANADIAN EVANGELIST.

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Duncan Robertson m 96

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

VOL. X., No. 15.

HAMILTON, DEC. 2, 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.

Education.

A minister of the gospel is a person in whom every Christian should be peculiarly interested. He is to us what no other professional man can be. He identifies himself with our highest interest, and is our representative of the cause, which stands above all others. In him the earnest and intelligent Christian desires to see a model of perfection, in mental and moral attainments, as well as in his ability to build up, through the gospel, the cause of Christ.

We may be reminded that our ideal is too high, that ministers are human like other people and that we should not be too exacting in our demands for intellectual and social culture. However that may be we deem it wise and right to maintain a high ideal, though we may never fully realize it.

The standard of excellency in all the necessary qualifications of a minister of Christ's gospel is higher to-day among our religious neighbors than ever before. As Disciples we would feel it a reproach to be second to others in this respect. The discipline of the mind, the culture of the heart, and a practical knowledge of Divine things, are requisites of a useful life.

The person who has acquired them is in possession of a Christian education. He has acquired it by devotion of purpose, the earnest application of his energies and by the expenditure of time and money.

No richer legacy can be bequeathed a young man or young woman in life than such an education. It means the development of the powers of the heart and mind. It places one on the vantage ground in the struggle and puts in his hands the instruments of victory.

To this end colleges have been established, and good people are asked to support them, and good people will support them when they understand their essential relation to the success of the cause of Christ.

When God brought Israel up out of the land of Egypt to become His people, to reflect the light and glory of the Lord, He first raised up and educated a leader and law-giver to go before them. He placed Moses in the best schools of the Egyptians, after which he was sent to the land of Midian for discipline and spiritual culture under Jethro, the priest of Midian, and subsequently the father-in-law of the future law-giver.

Very soon after his people had taken possession of the land schools of the prophets were established in Canaan. Long before Plato had gathered his disciples around him in the olive grove these institutions had sprung up under the prophets of God in Judea. From these schools, established, we may say, by Divine wisdom, went forth an influence which inspired the nation and was felt for good to the utmost extremity of their country, and out of these came the first authors distinctively named in Hebrew literature. Of the instruction imparted by the principals, or fathers, of the schools we know but little, we see only, as Dean Stanley remarks, that "there was a contagion of goodness, of enthusiasm, of energy, which was irresistible." The indifferent ones, such, for instance, as Saul, were drawn into the vortex of its inspiration, so much so that the people exclaimed, "Is Saul also among the prophets?"

If such schools were necessary then, we believe they are necessary now. If God sanctioned and used them in inculcating the principles of the law and in generating the spirit of enthusiasm among His people for His cause, we know He sanctions them now in inculcating the principles of the gospel and in generating enthusiasm

among Disciples for the cause of Christ.

Very near the beginning of His ministry the Divine Jesus assumed the function of a teacher. He called certain ones not only to be His disciples, but also to be His students. He established His school, enrolled His pupils and taught them the lessons that fitted them for the work of the ministry. These lessons were taught in private houses, in the synagogues, by the sea side, on the slopes of Olivet and on the mount. His apostles were called to be with Him, and they drank in the words that fell from the lips of the great teacher while they followed Him over the hills of Judea and through the valleys and uplands of Galilee and Samaria.

From all this and much more that might be said, it is not too much to say that religious schools are a Divine institution. They are found in both Old and New Testaments, under the principalship of God's prophets.

The cause of Jesus Christ calls for large numbers of consecrated and competent workmen; without these the cause cannot and will not succeed. The leading and successful religious denominations have understood this, and have acted upon it in the prosecution of their work. Take for instance the Presbyterian Church in Canada and we will find among their institutions the College of Halifax, Montreal College, Queen's University, Knox College and Manitoba College, beside many female seminaries and other schools. Dr. Caven, the learned principal of Knox College, Toronto, said to a friend a few months ago, "You need not expect to accomplish anything as a people in this country until you have a school for the education and preparation of your young men for the ministry."

The history of the various religious denominations reveals the fact that those bodies which have established and maintained schools as centers of thought, of influence and enthusiasm have prospered, while upon the other hand, those bodies which have neglected to establish and maintain such centers of influence have died out, or have made little or no progress.

The work of the current reformation was begun by a wise man, and there is no greater evidence of his good judg-

ment and no better monument of his wisdom than the existence of Bethany College. This institution soon became a centre of influence, and has been to Disciples what Jerusalem was to the Jews.

The important relation of Bethany College to the work inaugurated by Alexander Campbell is now quite apparent. His work would not have succeeded and his real worth would not have been known to the world had it not been for the outflow, from this centre of influence, of young men who were trained under his hand and who imbibed the spirit of this grand plea. From this centre of usefulness the cause began to spread.

As soon as a small number of churches were established in Ohio and Kentucky, Lexington College and the Western Reserve Institute, now Hiram College, came into existence. These were small and poorly supported schools to begin with, but who can think of Lexington and Hiram without at the same time thinking of Milligan of the one and of Garfield of the other, and a great host of noble men who, under God, have made the cause what it is in various places in the States. As the cause advanced westward every State established its school, and in some States two colleges were established. Thus Butler and Abingdon and Christian and Berea and Lake and Fairfield and Cotner and many others came into existence. Ohio and Kentucky did not think Bethany College would fully meet their needs, so they established schools of their own.

That they were wise in this is long since manifest. The cause, in the various States which have acted upon this policy, has gone ahead with leaps and bounds, but it has made but little progress in the States where no school is established.

The more devoted and far-seeing Disciples in Ontario have for many years longed for the establishment of a school in our own country. They felt the need of such an institution as we feel it to-day. After much thought and prayer and controversy, the work is at last begun. The beginning is small. It is now a question of support—a question of our duty towards this new institution. If the sisters in the States, where there are so many institutions of our brethren, feel it to be in the interest of the cause of Christ to still further foster the cause of education by the establishment of Bible-chairs in connection with secular institutions, is it not the part of wisdom for the sisters of Ontario to give their best attention and support to our only educational institution in the whole Dominion of Canada?

M. F. F.

A Circuit of the Globe.

A. M'LEAN.

No. ix - "The isles shall wait for his law."

As we steam out from Honolulu towards Japan, we can not but think of the islands lying to the south of us. A glance at the map of the Pacific will show how numerous these are. "The whole ocean is studded with ocean gems, as if the mirror of the starry sky above it." Three hundred of these islands have been evangelized and are centers of light and life.

The Hawaiians felt at an early day that they ought to carry the Gospel to those sitting in darkness and the shadow of death. They rightly felt that only thus could they retain the truth which they had received and become strengthened and established in the faith. In 1853 two native pastors and their wives, in answer to a call from the Marquesas Islands, volunteered for that field. Rev. P. W. Parker, an American, accompanied them, that he might counsel and encourage them. A Roman Catholic priest demanded that these missionaries should be sent away, on the ground that these islands belonged to the French. One of the chiefs said: "No; the land is not yours. It belongs to this people. There never was a Frenchman born here. These teachers must not be sent back." Some years afterward a native was invited to dine on board a whale-ship. He would not eat anything until he had asked a blessing. In his broken English he said: "O Great Fader! Got no fader; got no moder; got no broder; got no sister! Make first the sea; make first the dry land; make first the moon and stars; make first the trees: then He make man. And now, Great Fader, give man his belly full. Amen." This might have been couched in smoother language, but it would be difficult to make it more expressive or more appropriate. Once an American whale-ship touched at these islands for supplies. The mate, on going ashore, was seized and dragged away to be killed. Some young men had been stolen by another ship to be sold as slaves. The day of vengeance had now come. The mate was in their power. Through the interposition of a Christian girl and one of the missionaries, the mate was saved and sent back to his ship. President Lincoln hearing of this sent two gold watches and two silver medals, and other gifts, costing five hundred dollars in all, to be distributed among the deliverers. The missionary wrote to the President: "When I saw one of your

countrymen ill-treated, and about to be baked and eaten, as a pig is eaten, I ran to deliver him, full of pity and grief at the evil deed of those benighted people. As to this friendly deed of mine, its seed came from your great land, and was brought by certain of your countrymen, who had received the love of God. It was planted in Hawaii, and I brought it to plant in this land and in these dark regions, that they might receive the root of all that is good and true, which is love." When this letter reached Washington, the President was dead and the nation in mourning.

Other workers were sent to the Marshall Islands and to the Gilbert Islands. In the last-named group there are nine Hawaiian missionaries and their wives. One of the most precious incidents of my stay in Honolulu was a visit to Dr. Hiram Bingham and his family. He is a son of the pioneer missionary of the same name. His wife is a born linguist and a born missionary. She is a descendant of the Brewster of the Mayflower. His sister is the wife of the sainted Titus Coan. His son, the third Hiram Bingham, is a student in Yale, and expects to go to China as a medical missionary. Dr. Gilbert now lives in Honolulu, but he has given his life to the Gilbert Islands. He and his wife were left alone with God among a savage people. Those who think that the natives without the Gospel are innocent and happy would do well to interview Dr. Bingham. They began the study of the language at once. As none understood English, this was slow work. They picked up one word after another, till in six months they were able to address the people on Gospel themes. They visited the islands and preached Christ wherever they found an open door. They took their own food and cooking utensils and bedding with them. They heard from the great world beyond only once a year. They undertook to reduce the language to a written form. There are only thirteen letters in this language. In 1859 Dr. Bingham began the translation of the New Testament. In fourteen years it was completed. In 1883 he began the Old Testament. This was completed in seven years. Mrs. Bingham greatly assisted him. Two natives aided him on the Old Testament. When they came to the last verse a photographer took a picture of the translators and their tools. Dr. Bingham gave one a copy. No other gift could be so highly prized. Mrs. Bingham has written a book of Bible stories. They have also procured a hymn-book.

The London Missionary Society, the

Wesleyan Missionary Society, the Church Missionary Society, and the United Presbyterian Society of Scotland have sent workers to these islands. It was in Fiji that John Hunt and James Calvert did their work. John Williams and his associates labored in the Hervey and Samoan groups, and won them to Christ. Norfolk Island was the scene of the labors of Patteson. Marsden and Selwyn did their work farther south among the Maoris. The New Hebrides were evangelized, by Geddis, Gordon and Paton. Several efforts were made to drive Paton away; he would not go. He would stay at any cost. They sought to kill him; he would not be killed. He lived to see fourteen thousand converts. He still lives and may see as many more. He tells of his effort to print the Bible. He was not a printer, but by persistence he got the types in their proper place. When the first page was printed he went out and threw up his hat and shouted and danced for joy. It was long after midnight; the natives were sound asleep; and he was a missionary. But his dance was like David's when he brought back the ark; it was an act of worship. When water failed he proposed to dig a well. The people thought he was insane. They had seen the water come down from the cloud, and never heard of it coming up from the heart of the earth. When they did strike water, they changed their minds and regarded him as a god. He describes the dress of a bride. Over her grass skirts she wore a man's overcoat, buttoned from her chin to her toes. Over that she wore a man's vest. To each shoulder she fastened a man's shirt; one was red and the other was striped. When she walked these moved like wings. Then she took a pair of man's pantaloons and placed the body of them over her head and allowed the legs to hang down her back. Her head-dress was made of a red shirt, and one sleeve hung over one ear, and the other sleeve over the other ear. In this apparel she came to the altar in a July day. The humorous is blended with the heroic.

On Savage Island all natives and strangers were sacrificed for their inhuman feasts. A number of Society Island converts determined to make an effort to introduce the Gospel among them. The effort cost the participants their lives. Some three years later a native convert named Lake sought permission to make another trial. He was taken in a ship as near the island as was thought prudent for it to go. Luke took a bundle of clothes and a New Testament, and fastening them on

his head leaped into the sea and swam ashore. He was seized and was about to be sacrificed. He made himself understood and was allowed to deliver his message. The people were interested and spared him till the next day. Having gained their ears, he soon gained their hearts. Two or three years later the missionary ship ventured near these shores. They found to their astonishment and delight the whole island revolutionized. Savagery had been renounced, and the whole people wanted to be taught the Christian way. In course of time some workers from this island went to New Guinea. They were all massacred. The question was asked, Who will take their place? Twenty arose and offered themselves for this desperate service. So the work spreads from island to island. The Gospel must propagate itself. Those who have it can not keep the good news to themselves. The natives of the Friendly Islands were so ignorant that they did not know of fire. They ate everything raw. They did not know that water would boil. One missionary says: "When I kindled a fire and boiled some water I could scarce restrain them from worshipping me as a god. You can imagine how they marvelled when myself and wife reduced their language to writing, and printed the Word of God in our own little printing press." This man lived to see thirty thousand converts on this group. Montgomery wrote:

The immense Pacific smiles
Round ten thousand little isles,
Haunts of violence and wiles;
But the powers of darkness yield,
For the Cross is in the field,
And the Light of life revealed.

It is even so. War and waste are giving place to fruitful strifes and rivalries of peace. These islands, that once produced nothing, now produce figs, limes, oranges, bananas, breadfruit, guavas, melons, pineapples, yams, sweet potatoes, peanuts, tea, coffee, hemp, leather, silk, wax, timber, copper, tin, gold. And people, who once were as stupid as death, and as indifferent as the grave, are now intensely interested in the Word and work of life.

The Lord, speaking through the Prophet, said: "The isles shall wait for his law." "The isles shall wait for me, and on mine arm shall they trust." "Surely the isles shall wait for me." These prophecies have been largely fulfilled. The Gospel has reached Madagascar, Formosa, Java, Sumatra, Celebes, Borneo, New Guinea, New Zealand. Over the door of the post office in Hong Kong are the words, 'As cold water is to a thirsty soul, so

is good news from a far country." In Ceylon, a Brahmin was asked if he worshipped the gods. He said, "The gods worship me." A traveller saw some trees marked "X." He asked what that mark indicated. He was told that every X tree was devoted to the Lord. He saw a woman throw a handful of rice into the pot for every member of the family, and then two handfuls into a pot near the fire. She said, "This is the Lord's rice pot, and I remember Him when cooking each meal." So on every continent and every island of the sea the gospel is having free course and is being glorified. So it must continue, for the promise confirmed with an oath is this, "As I live, saith the Lord, all the earth shall be filled with my glory."

No. x.—From Honolulu to Yokohama.

The Hawaiians are passionately fond of music and flowers, The Royal Band plays when ships arrive and when they depart. Friends cover those about to leave with wreaths and garlands. The ship and officers and passengers are decorated. Mr. and Mrs. W. M. Hopper, W. I. Templeton and W. C. Weedon drove me to the ship and arrayed me in becoming style, and stood on the pier waving good wishes and farewells as long as they could distinguish one passenger from another. Their wreath made my room fragrant for a week; their kindness will be precious for all time.

There is another Hawaiian custom that is not beautiful. When a ship comes in or goes out, scores of boys swim out and call on the passengers to throw a nickel or a dime into the sea, that they may show how they can dive and get it. These lads are "tolerably amphibious." They swim like fish. When a coin is thrown they dive instantly and some one catches it before it reaches the bottom. It would be better if passengers did not encourage this somewhat demoralizing practice. The boys earn a precarious living. The strong and swift succeed fairly well; the weak or slow get little or nothing. It would be better for these stout lads to earn a living in some other way.

When our ship was across the bar we looked about a little. It was plain that our passenger list was greatly increased. We took on four hundred Japanese in Honolulu. The government imports Japanese and Chinese and Portuguese, and leases them to the planters. They come on a three years' contract. When the contract expires they can remain on the islands or return home. The government sees that the rights of these people are conserved. Truant officers see that all children of

a certain age are in school. A portion of their wages is deposited in the Savings Bank every month to their credit. This is paid over to them in bulk when the contract has been fulfilled. With this amount of capital they can start in business in a small way on the islands or they can return home and buy a small property or go into business there. Those that took passage on the City of Peking had finished a term of three years. As times are dull on the islands, and as the fare is reduced to ten dollars or less, this large number decided to return to Japan. The Japanese are warmly attached to the land of their birth, but not so much so as the Chinese. The Japanese take their wives with them; the Chinese do not. If a Chinese dies on board ship or in a foreign land, his body is embalmed and sent to the Flowery Kingdom. Should the annexation of the Hawaiian Islands ever become a live question in the United States, this system of contract labor would have to be dealt with. The planters say they would be ruined if they had to pay American prices for labor.

The list of cabin passengers has been more than doubled. As usual, we have people of all kinds. Some are going on business, and are sensible people. Some are making the grand tour just because it is the thing to do. They have struck oil, or pay dirt or something else, and can afford to go. They are well dressed—have as many diamonds as they can display—and look as though they did not need to offer the Scotchman's prayer for a "good conceit of themselves." When they open their mouths and expose their minds, and set forth their plans and purposes, the disenchantment is complete. Coleridge met a handsome man at a dinner party. His head was covered with great knobs, as if the brain was too large for the skull. He seemed to be Solon and Solomon and Aristotle and Bacon in one. "I wish he would speak," thought Coleridge. "In his capacious mind are treasures of knowledge and wisdom by which we all might profit." Toward the close of the banquet he did speak, and this is what he said, "Pass me them dumplings; them's the jockies for me." It was enough. The poet and philosopher was satisfied. There are people who cross the Atlantic and Pacific every year, ostensibly to improve their minds. The real reason is it is the thing to do. It requires more than a letter of credit and a vulgar display of diamonds and an extensive wardrobe to make such a trip with profit. A ride from Sleepy Hollow to Frogtown and return would do them just as much good. The



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steamship and railroad companies, the hotels and dealers in brib-a-brac make something out of them. The rustics among whom they dwell will regard their trip as a nine days' wonder, but that is all. If they were willing to deny themselves, and use their money to give some boy or girl an education, or to aid some worthy enterprise, they would make far better use of their time and their means. How is the world advantaged by any number of people carrying their low aims and vulgar conceptions of life and their bad grammar around it, simply because they have more money than they can use at home? There are men and women who travel, and every day is a feast to them, and when they return they make good use of what they have learned; but they are not, as a rule, the people who make a display of their wealth.

When we started from San Francisco, I thought we were on a temperance ship. No one would think so now. It is astonishing how many respectable people drink, and the amount they drink. Women drink as much as men. A man orders a quart of champagne for dinner. He and his wife drink every drop of it. He has a quart of beer or

claret for lunch, and as much Appolinaris for breakfast, and a bottle or two during the day. Christian men and women drink on board ship on the plea that the water is bad. The water is not bad, but, if it were, it would still be more wholesome than the villainous stuff with which they saturate themselves. On this ship, years ago, a European clergyman was accustomed to take a glass of wine before going to bed. One good woman saw him, and took the glass from his hand and threw it overboard, and gave him a piece of her mind besides. I wish she was with us now. The human appetite is a curious thing. It got our first parents into trouble in Eden, and has been getting their offspring into trouble ever since. Now, as in Paul's day, there are those whose stomach is their God.

Four days out from Honolulu we crossed the one hundred and eightieth meridian, and dropped a day. Had we been going the other way, we would have added a day. We woke one morning, and called it Friday; we woke the next morning, and called it Sunday. We lost one whole day, and can never find it unless we retrace our path. The Captain told us that he crossed the meridian once on his birthday. He had no birthday and did not count that year. The ladies exclaimed, "Wasn't that lovely! I would like to cross on my birthday." In going east he once had two Easter Sundays together. Some can not understand this yet. It is a great mystery. We have all sorts of diagrams and explanations. To most it will remain an insoluble problem.

(Continued on page 10.)

\$3 A DAY SURE. SEND me your address and I will show you how to make \$3 a day absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember I guarantee a clear profit of \$3 for every day's work, absolutely sure; write at once. Address, B. F. MORGAN, MANAGER, BOX C6, WINDSOR, ONT.

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Young People's Work.

FOR CHRIST AND THE CHURCH.

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

Cecil Street Church of Christ, Toronto, V. P. S. C. E., held their semi-annual business meeting on October 14, 1895. We have now a membership of 68 active and 5 associate. During the half year we have raised for missions (by Fulton plan of two cents per week from each member) \$13.19 which is divided equally between Home and Foreign Missions. We have at present 37 pledged members contributing.

\$40 has also been promised to aid in the payment of interest fund next month.

We are just in the midst of a meeting conducted by our pastor, Bro. Lhamon. The members of the Endeavor Society come out faithfully every evening. We trust these meetings may result in many souls being brought into the kingdom of our Lord and Saviour Jesus Christ.

The following officers were elected: Hon. President, W. J. Lhamon; President, C. L. Burton; Vice-President, Miss Ada G. Leary; Recording Secretary, Miss Rose Stennett; Treasurer, J. E. Hambly; Junior Superintendent, Miss L. Kirk; Assistant Superintendent, Miss Alice M. Hall; Con. Look-out Committee, J. P. Reed; Con. Prayer Meeting Committee, H. L. McKinnon; Con. Missionary Committee, Miss Ella Leary; Con. Sunday school Committee, J. L. Leary; Con. Visiting Committee, Miss Maggie L. Bell; Con. Social Committee, A. W. Goodall; Con. Flower Committee, Miss Daisy Urquhart. Yours in C. E.,

ALICE M. HALL,

Corresponding Secretary, 74 Huron Street, Toronto.

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Dec. 8.—*God's triumphs in the mission field.* Ps. lxxvii. 1-7. (A missionary meeting suggested.)

When we consider the feeble efforts that have been put forth in the benighted lands of the world by the Church, the results have been mighty and marvellous, and are but the assurance of what the results will be when the Church of the living God is united, as Christ prayed and the apostles enjoined. In writing of the Lord's triumphs in the mission field, we cannot do better than to quote a paragraph from the gifted pen of A. McLean, from an article, "The evangelization of the world" in "The Old Faith Restated":

"Work began in India in 1800. The East India Company was hostile and did all it could against the missionaries. The directors thanked God that the conversion of the natives was impracticable. There are now 500,000 adherents to Christianity in India. Chunder Sen has said: 'India is already won for Christ. None but Jesus is worthy to have India, and He shall have it.' Sixty-five years ago there was not a single Christian in Burmah. Now there are 84,000 adherents out of a population of 8,000,000. Japan did not permit public preaching until 1872, though certain treaty ports have been opened since 1853. There are 20,000 Christians in Japan. The triumph of the gospel in this land is the miracle of the age. Morrison entered China in 1807. His work was done in secret. In a deep cellar he translated the Bible. In 1845 there were six converts in China, now there are 40,000. Seventy-five years ago Sierra Leone was without the gospel. The people represented a hundred hostile tribes. They had no morals and were brutal thieves and murderers, crowding together in filthy huts without even the conceptions of marriage. Their religion was devil-worship. Now out of a population of 37,000 there are 32,000 professing Christians. Sierra Leone is now a center of great missionary activity. The Moravians began work in South Africa in the last century. There are now 200,000 Christians in South Africa, and in all Africa about 600,000 Christians. In 1800 the people of Madagascar were all idolaters. The first missionaries were told they might as well try to convert sheep or cattle. Now there are 230,000 adherents to Christianity on that island. The Bible and the laws of the realm lie side by side on the coronation table. A great work has been done in the South Seas. John Geddie went into the New Hebrides in 1848. He found the people cannibals, without clothing and without a written language. He won these people from savagery and superstition to civilization and to Christianity. They have sent one hundred and fifty of their ablest men to the adjoining islands. His epitaph is this: 'When he came among us there were no Christians; when he left us there were no heathen.' John Williams won Samoa to the faith. In ten years 30,000 believed the Gospel, and heathenism passed rapidly away. John Hunt did his great work in Fiji. He found the people degraded and demonized. Whole villages were depopulated simply to supply their neighbors with fresh meat. Now cannibalism is extinct. There is not a single avowed heathen left. Bishop Selwyn said of the work

among the Maories: 'I seem to see a nation born in a day.' Darwin thought it utterly useless to send the Gospel to Terra Del Fuego. The Fuegians have been won, and Darwin spoke of their conversion as most wonderful. New Guinea was entered in 1871. Already six hundred miles of coast line have been opened, seventy stations have been founded, six languages have been reduced to a written form, and sixty young men are being prepared to teach. In Corea and Siam the work has been auspiciously begun."

This article was written about four years ago. Since then great advances have been made.

The triumphs of the Lord in the home fields have been nearly as great as in the foreign lands. The Church has been converted to mission work, and with a united people the world will soon be evangelized.

Dec. 15.—*What is true friendship?* (Prov. xxvii. 9-10, 17, 19.)

This is any easy question to ask, but one most difficult to answer. The present age is to a great degree characterized by deception and sham. Most everything seems to be venerated. We demand something cheap, and we get what we are after. In commerce, business, religion and society, we see every where written the word, sham.

True friendship is characterized by sincerity, confidence, frankness, nobleness of mind, sympathy and self-sacrifice. Judging by this standard we have few friends, and may count ourselves fortunate if we have one. As C. E. Andersons let us strive to be true friends to one another. Christianity is designed to destroy all those qualities that make up false friendship and to bring into existence, and to develop those God-like attributes, which make true friendship.

"In vain do we look for the heavenly flower—true friendship—in the cold, calculating worldling; the poor deluded wretch is dead to every feeling of its ennobling virtue. In vain do we look for it in the actions of the proud aristocratic votaries of fashion; the love of self-display and of the false and fleeting pleasures of the world has banished it forever from their hearts. In vain do we look for it in the thoughtless and practical throng, who with loud laugh and extended open hands proclaim obedience to its laws, while at the same time the canker of malice and envy and detraction is enthroned in their hearts and active on their tongues. Friendship, true friendship, can only be found to bloom in the soil of a noble and self-sacrificing heart. There it has a perennial summer, a never-ending season of felicity and joy to its happy

possessor, casting a thousand rays of love and hope and peace to all-around."

"There may have been, and may yet be, many instances of friendship as honorable to human nature as that of David and Jonathan; but certainly few such instances have gone to record."—Errett.

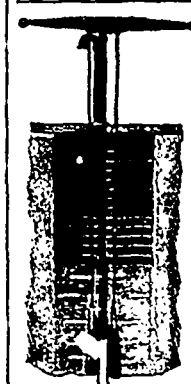
"There is no friend like Jesus;
Though earthly friends are true,
They cannot travel with us
Our earthly journey through;
But Jesus ne'er will leave us,
He holds us by the hand,
And guides us in the pathway
Toward the better land."

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If your grocer does not keep it, tell him to write to STEEL, HAYTER & CO., 21 and 13 Front St. East, Toronto.

Co-operation Notes.

Funds are coming in in response to the November call. Let every church and every Disciple send something. Send it with a willing mind and an earnest prayer and all will be well.

I think we have said enough. Now is the time to act.

The following has been received since last report. Let your name appear in the next report.

CONTRIBUTIONS.

L. Leigh, Toronto Junction...	\$ 4 00
M. Hogarth, St. Mary's.....	5 00
Church, West Lorne.....	5 08
" Dorchester.....	14 50
" Acton.....	9 50
" Ridgetown.....	4 16
" Collingwood.....	15 60
" Hamilton.....	12 45
Miss J. McCowan, B'enheim...	2 00
Church, Toronto Junction.....	4 85
" West Lake.....	4 00
" Aylmer.....	5 50
" Erin Centre.....	23 00
" Erin.....	3 50
" Orangeville.....	3 67
" Kilsyth.....	2 65
Y. P. S., St. Thomas.....	10 00
Church, St. Thomas.....	53 55

The jingling of sleigh bells reminds us that winter is upon us.

The end of another year is at hand.

The deeds of another year will soon have been recorded, to be held in store to appear before us at the great day.

The contributions so far are encouraging, but there are several churches and many Disciples not yet heard from.

Please look over the list of subscribers and see if your name or church appears. If not, please allow it to appear in next issue in this connection.

The work in which we are engaged is never done. We, as Christians, have enlisted for the war, and this war will last as long as we live. There is certain victory beyond for the faithful.

St. Thomas Church again heads the list in the amount of contribution to the Home Mission Fund.

In a previous issue the attention of the churches was called to the fact that this is the time of year for protracted meetings. Bro. W. D. Cunningham has just closed a good meeting in Aylmer. He is now assisting the church in Toronto (Cecil Street.) Let the good work go on. Let every church hold a meeting. Churches really too poor to hold a meeting will receive some aid from the Co-operation.

T. L. FOWLER, Cor. Sec.
Box 1093, St. Thomas.

Report of College Board.

The Trustees of the College of Disciples met at the residence of Bro. John Campbell, St. Thomas, to elect officers. T. L. Fowler was elected President; John Campbell, St. Thomas, Vice President; George Munro, Hamilton, Financial Secretary and Treasurer; and John A. McKillop, West Lorne, Recording Secretary. The names of Ald. Trott and R. N. Price were added to the Board.

After prayer the meeting adjourned to meet the first Monday in December.

JOHN A. MCKILLOP,
Recording Secretary.

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.

THE CHRISTIAN LESSON COMMENTARY on the International Bible Studies of 1896 for the use of teachers and advanced students, by W. W. Dowling, published by the Christian Publishing Co., St. Louis, Mo. This is a fine, large book, strongly bound in cloth, with about 450 pages. Price, \$1.00. There are valuable maps and many illustrations. There is a valuable table of "The Life of Jesus," with columns headed "Events," "Date," "Place." "The Record" is really a Harmony of the Gospel. Prefixed to each quarter's lessons there is an "Order of Exercises," including two hymns set to music. A valuable feature is a "Dictionary of Scripture Proper Names with their pronunciation and meanings." A table of Jewish time concludes the volume. The treatment of the lessons is very full and satisfactory, and is conducted under such heads as these: Preliminary Expository, Illustrative, Applicatory, Practical, Suggestive. Valuable hints are given with regard to the conduct of the quarterly review. We have pleasure in commending this splendid book to our readers.

THE CANADIAN ALMANAC.—This well-known and popular publication appears for the forty-ninth time in the issue for 1896. In addition to the regular departments of the Almanac, there is in the 1896 number an article by Dr. Bourinot on "Forms of Government Throughout the World," and one by E. M. Chadwick on "The Canadian Flag." Special attention has been given to the County and Municipal Directory. The price is only 20 cents. The publishers are the Copp, Clark Co., 9 Front street west, Toronto.



Exposure to cold, damp winds may result in pneumonia unless the system is kept invigorated with Hood's Sarsaparilla.

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

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TERMS—Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per quarter.

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1/2 cents per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter,	\$.10;	per year,	\$.30
10 copies,	.. .40;		1.25
25 "	.. .90;		3.00
50 "	.. 1.60;		6.00
100 "	.. 3.00;		12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

TERMS.

Single copy, per quarter,	\$.10;	per year,	\$.40
10 copies,	.. .70;		2.50
25 "	.. 1.60;		6.00
50 "	.. 3.20;		10.50
100 "	.. 6.00;		20.00

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50 "	.. .55;	.. 1.40;	.. 5.60
100 "	.. 1.00;	.. 2.40;	.. 9.60

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

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.

THE S. S. EVANGELIST.

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 calendared paper, and profusely illustrated with new and beautiful engravings.

TERMS—Weekly, in clubs of not less than ten copies to one address, 40 cents a copy per year, or 10 cents per quarter.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year.

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PUBLISHED SEMI-MONTHLY

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HAMILTON, DEC. 1. 1895.

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

The Dallas Convention.

We know that many of our friends will be glad to read the appended article from the *Christian Courier* of Dallas, Texas. We are rejoiced to know that the convention was such a splendid gathering and we doubt not the good cause will be greatly furthered thereby.

The Disciples of Christ in national convention, closed their labors on Thursday last, and within a few hours the visitors had taken their departure for home. No religious gathering that has assembled in Texas has made a more decided impression upon the public generally than this. People understand, more clearly than before, the aims and work of the Disciples, and have been enabled to form a just estimate of the character and spirit of our people. It must now be well understood that the narrow, mechanical, ill-spirited preaching of certain extremists and factionists, upon which the people are occasionally fed in this country, does not represent the brain or the heart of the great religious movement which was represented in the convention at Dallas. If any one in future shall chose to represent our people, as at all in sympathy with those unreasonable and extreme parties, he will be without excuse for his ignorance or misrepresentation.

Great good has resulted and will continue to result to the churches in Texas from the convention.

Our general missionary operations have been brought close to the Disciples in Texas, and the work is better understood and will be better appreciated. We of Texas can henceforth feel a deeper interest in and sympathy for the good work being done by our people for home missions, foreign missions, church extension, negro evangelization, and all the other interests to which the Disciples of Christ as a body stand committed. This better understanding will lead to a more generous support of all these good en-

terprises on the part of Texas Disciples, so that reciprocal benefits will come to our general interests and to the Texas churches from the holding of the convention in this state.

Another valuable impression made by this great assembly, relates to the place and work of women in the church of God. No one who witnessed the proceedings of the convention of the christian women's board of missions, and listened to the fervent prayers and eloquent, modest, womanly appeals of these good sisters, could fail to see that God is with the noble women, blessing them in their consecrated efforts to extend His kingdom on the earth. The christian women's board of missions has henceforth a very warm place in the hearts of Texas Disciples.

We are all better acquainted with many of the leading men of our brotherhood. We had read of them, but we have met them face to face, have grasped their hands, have talked with them, and heard them preach, and now we know them.

A most gratifying thing about the convention is the fact, apparent and undeniable, that "the old plea" is still the plea of the Disciples of to-day. The original aim of "the fathers" to restore the Christianity of the New Testament, is our aim to-day. On these points, though they are referred to by almost every speaker, there was not one discordant expression. Our people have improved in their methods of presenting the truth, no doubt, and we are glad to believe that they constantly grow in their knowledge of the truth—in their conception of the genius and spirit of the religion of Christ—but they are loyal to God's word, devoted to the old paths, and are neither allured by the fascinations of human ecclesiasticisms, nor driven by narrow sectarianism from their original and invulnerable position.

Best of all is the feeling within us all, that the great convention is our convention—the great interests it represents are our interests—the people engaged in this work are our people—this is not in any sectarian or party sense, but these are all ours because they are God's, and we are God's. The convention has been a great blessing to Texas, as it has without doubt, derived great good from Texas. In a new, deeper, more significant sense, let the word be ENLARGEMENT.—*Christian Courier.*

Our Bible Offer.

GOOD NEWS.

We feared we would have to withdraw the offer in this number, but Messrs. Bagster have notified the publisher of the *Templar* that they will take orders for a limited time in addition to the original 5,000 copies promised, the offer is still open.

One friend sending an order for our combination offer says: "I should like to see the *Templar* in every home in Canada, and the *DISCIPLE*, which is every season adding to its excellence,

should have the first place in the homes of all our brotherhood."

Here is what one of our preachers says: "I do not understand what the people mean in not subscribing for the paper and receiving the Bible. The truth is they do not really understand what the value of the offer is."

The trouble is the people do not realize what a splendid opportunity they are missing. They imagine this is an ordinary premium offer. Oh, well, when the offer is withdrawn they can get the Bagster Comprehensive Bible in the book stores for \$5.00 a copy. People don't have to accept our offer.

But there are signs that if this wonderful offer could be continued for a few months there would be a rush of orders for our combination—the Bible, the *DISCIPLE* and the *Templar* for \$2.50, or with the cover of the Bible leather-lined, \$3.00.

One of our agents writes. "About the Bible, I could make some sales if the *Templar* were not hitched on. They seem to think the dollar for the *Templar* is thrown away, because they do not want it. Our opinion of the *Templar* is that it is worth many dollars a year to any family, and that for Prohibitionists—and most Disciples are Prohibitionists—it is a necessity, if they really wish to be posted on all matters pertaining to the destruction of the legalized liquor traffic. But here is the point, we offer the Bible, the *DISCIPLE* and the *Templar* for \$2.50, HALF the price of the Bible alone. Is that not a big chance for any one who wants the Bible?"

Once more we ask our agents and friends to push the Bible offer.

On Sunday evening, October 27, Rev. George Fowler, of the Christian Church, corner of Dundas and Elizabeth streets, delivered a sermon, by request, on the relation of the Gospel of Jesus to the Labor Problem. The church was filled with a very attentive congregation, not a seat being vacant. The sermon was an able and eloquent effort

to show the necessity of the Gospel in the struggle against the evil principles that bar the way to a reign of love and brotherhood in all the engagements of daily life. Mr. Fowler's sermon cannot fail to do good, and was refreshing to those of the organized labor bodies whose pleasure it was to listen to him.—*The Industrial Banner.*

The College of the Disciples,
ST. THOMAS, ONT.

T. L. FOWLER, - - Principal.

Session begins - - - October 1st.
Second Term begins - - - January 6th.
Session ends - - - March 31st.

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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.

COLLINGWOOD, Nov. 28.—Two baptisms and another confession, not yet baptized, since last report. C. S.

GEORGETOWN.—The people all speak highly of Bro. George Munro's sermons at our anniversary. They say, "He makes things clear."

One confession since last report.

J. D. STEPHENS.

TORONTO, Cecil St., Nov. 25.—The fourth week of our meeting begins today. Some phases of our work have been discouraging. After a thorough canvas of the neighborhood and some advertising our week night audiences, it must be said, have been smaller than we expected, but Sunday audiences have been large and encouraging. In this city of manifold attractions other churches too are finding it just now a hard task to attract the unsaved. However, we have persevered, through some bad weather also, and Bro. Lhamoh's whole-hearted work in the pulpit has been rewarded with a measure of success which may, under the circumstances, perhaps be considered quite large. Up to date there have been eight confessions, two received by relation and one who has made the confession but is not ready to be baptized. Two more have been received by letter, making a total of thirteen. Bro. W. D. Cunningham, of St. Thomas, preached for us to-night, and we expect to enjoy his efforts during the remainder of the week. Brethren, pray for the success of the Gospel in Cecil Street.

On November 10 our Sunday School reached its highest attendance, 160 being present.

By the death of Bro. G. E. York at Carman, Man., we lose one of our most faithful and devoted workers in the Sunday School and Christian Endeavor work. He has been missed during his absence of a few months, and many who knew him and loved him for his gentle Christian character must mourn for him now. Let us look forward to another meeting with perfect confidence. For his wife and friends the deepest sympathy is felt. COM.

ERIN CENTRE, Nov. 20.—A friend writes: "Bro. Hope began special services here on the 17th. Two confessions up to date."

ST. THOMAS.—We hear of a number of additions at St. Thomas recently.

KILSYTH.—A private letter contains the following: "Our church, Sunday School, Christian Endeavor and prayer meeting are well attended, and the spirit of peace pervades the whole."

HARWICH, Nov. 12.—We have had two confessions and six baptisms since I last wrote you. HUGH McCULLY.

ALLISONVILLE.—One of the greatest meetings ever held in the church at Hillier closed the first of September after continuing five weeks. As a result of the meeting forty-one were brought out. Twenty-nine of these were baptised. Others who had grown cold and indifferent were awakened, and some who had wandered from the fold were reclaimed. The meeting was conducted by Bro. A. K. Scott, a Baptist, who graduated from Woodstock Baptist College last June, and the writer. The older brethren and sisters of this congregation have great reason to rejoice, though few are left of them now, death having removed from our midst many of those who used to worship with us to a fairer clime. The additions to the church here give great strength to the cause of Christ, that will be felt for years to come. We entered upon the meeting trusting in God and the power of the Gospel, which we endeavored to preach in all its fulness to win souls to Christ in His own appointed way. Our hearts have been made glad and the promise of the dear Saviour has been fulfilled that He would be with us unto the end. To God be all the praise.

B. C. AINSWORTH.

WINGER.—The church of Christ at Winger celebrated the first anniversary in its new house on Lord's Day, November 3rd. Bro. Stove was ably assisted by Bro. Pardee, of Williamsville, N. Y., and Bro. Franklin, late of Missouri, now preaching at Rosedene. Meals were served in the basement for

all who desired to remain for the three services, and the plain, practical teachings of the Bible were listened to by attentive audiences throughout the day. On the following Monday evening a splendidly prepared programme was given from the platform, consisting of solos and duets, both vocal and instrumental, choruses, glees and anthems, interspersed with choice readings, recitations and five-minute speeches, which were not only pleasing but profitable.

Rev. Mr. Moore, Baptist, Rev. Mr. Downs, Methodist, and Rev. Mr. Cruikshank, Presbyterian, favored us with well-timed and instructive remarks, while Bros. Pardee, Franklin and Stove added spice to the entertainment.

Altogether we are glad to report that the tone of the meeting was rather above the average of such gatherings in these parts, and was calculated to educate as well as entertain.

Supper was served early in the evening in the basement, and the proceeds of collections, etc., amounted to nearly \$30, which, with the money already raised by the Ladies' Aid, will pay the interest on the unpaid pledges to the building fund. C. ANGLE.

LONDON, Nov. 25.—Three confessions yesterday and one baptism at our regular service. GEO FOWLER.

ST. THOMAS.—The Thanksgiving service in the Church of Christ Wednesday evening was particularly interesting. The meeting was in charge of the Ladies' Missionary Society, and special reference was made to the location of the College of the Disciples in the city, to which the Thanksgiving offering was to go. Mrs. Coulter, President of the society, presided, and in her opening remarks dwelt on the fact that all the blessings and privileges that woman enjoys are attributed to the Gospel, and how fitting it was that women should be foremost in assisting those who were preparing themselves for the ministry. Mrs. (Sheriff) Brown read "A Thanksgiving Reflection," and Mrs. M. E. Smith gave a well-worded paper on "Reasons for and results of national thanksgiving." Mrs. T. L. Fowler read a practical paper on "Education," in which was pointed out the necessity of establishing Bible schools, which became centres of thought and of Christian activity, in order to thoroughly propagate the Gospel. This was followed by a reading on "Thanksgiving" by Mrs. Shrympton. The Secretary, Mrs. Campbell, then called the roll, to which each member responded by an appropriate selection. Sheriff Brown and Mr. John Campbell gave short addresses and the meeting closed with the Mizpah benediction.—*St. Thomas Journal*.

[The paper by Mrs. M. E. Smith referred to above will be published in next number of the DISCIPLE.—EDITOR.]

WORMLEYSBURG, Pa., Nov. 21.—I closed my work with the church at Winger November 17. I began work with them the first of March, 1895. I

BETTER THAN THE BEST

PREMIUM OFFER WE HAVE EVER MADE.

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

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

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

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preached during that time 75 sermons, conducted five funeral services and made 150 calls and visits.

In April we held a meeting, assisted by Bro. H. Brown, now of Cleveland, O. As a result of that meeting and of pastoral work done before and after the meeting twenty souls were added to the church by primary obedience.

I now take up the work at Wormleysburg, Pa. On the eve of our departure a number of the brethren and sisters gathered at the home of Bro D. J. Swayze to give us a farewell social, and as a token of their good will presented to us a set of beautiful books, which we appreciate very much, as the ties of friendship had grown very strong between us and the brethren at Winger, and we were very sorry to part with them. But the best of friends must part.

Though we leave the Province, still we hope and pray for the success of the cause of Christ in Ontario.

J. HOWARD STOVE.

LONDON, Nov. 22. House crowded, people turned away almost every Sunday evening. Interest in primitive apostolic Christianity increasing, deepening and widening. Baptisms every Lord's Day. Six confessions since last report. Brethren of the Province, pray for your brethren in London. The pastor is preparing a series of sermons on the "Acts of the Apostles."

GEO. FOWLER.

OWEN SOUND.—The writer has just entered on the sixth year of his service to the church in Owen Sound. In connection therewith the church held its annual congregational meeting. Reports were presented of the various departments of the church work, refreshments were served and a pleasant, profitable evening was spent. As this church is one of those which are receiving help from the Home Mission Board a brief summary of its progress seems due to the brethren :

Membership—Five years ago we had a membership of 48 persons ; during that period 80 persons have been added to our members, 50 of whom have been baptized on a profession of their faith. Of these we have lost by removals 34, while only three have died, leaving a membership of 87 on the church roll. But 12 of these are so situated that they cannot work or worship with us, though holding membership here, reducing our present actual membership to 75.

Our Sunday School has grown from a very small one till we have over 100 children, and cannot enlarge for want of space. This we much regret, but

see no way of overcoming the difficulty. Our school is largely made up of children entirely outside our church connection, while some of the parents have during the past year come into the church. Large missionary collections are impossible in our school, growing out of this fact, as the parents in many cases have no special connection with our church work, and besides this many of them are poor. Out of twenty baptisms in the past year, twelve were from the Sunday School. We look upon it as the most promising part of our work.

Our Finances.—We are a poor rather than a well-to-do church. The raising of money has been and still is a difficult matter with us. Our people are liberal, and what is of equal importance they are systematic. They give largely in proportion to their means. They give regularly, and on no other plan could this work be carried on. Last year the amount raised for all purposes was \$800.

The congregation is also closely identified with almost every form of Christian activity of a general character in the town, members of the congregation being on the official boards of the General Marine Hospital, Child Saving Work, Bible Society, Sunday School Association, Town Benevolent Work and Ministerial Association and Temperance Work. In short this congregation is busily engaged in every good work abroad and trying to hold forth the simple Gospel of Christ as taught in the New Testament.

Yet with all this we are growing but slowly, and we do not have thronged congregations or any great stir. Our work can only be done by patient effort, and that well sustained. We both labor and pray and are hopeful of the continued blessing of our Heavenly Father.

JAMES LEDIARD.

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Rev. J. M. McLeod, Pastor of Zion Church, Vancouver, B. C., writes, July 3rd, 1894 : "It is nearly three months since I finished the package of K. D. C. which you sent me ; and though I have for more than twenty years suffered from indigestion that one package seems to have wrought a perfect cure. Since taking your remedy I have not had the slightest symptom of a return of my old enemy. It affords me much pleasure to recommend K. D. C. to the numerous family of dyspeptics as the best known remedy for that most distressing malady."

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Woman's Work.

THE WOMAN'S MISSIONARY SOCIETY. President, Mrs. S. M. Brown, Warton; Corresponding Secretary, Miss L. V. Rioch, 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, 365 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.

From Japan.

To the Ontario and Maritime Provinces,
C. W. B. M.:

DEAR SISTERS,—It would not be surprising if some of you were wondering if I were yet in the land of the living. Well, I am very much so, if being very busy would make one feel so.

It is so long since I wrote, I don't know where to begin, but if I remember rightly it was before the summer set in. After a most disagreeable spring, in which it rained almost incessantly for two months, we had a little more than a month of very warm weather, which we took advantage of to dry our furniture, boots, clothes, etc., which had become so musty and covered with mold as to make one wonder if they could ever be used again. This is my first experience of the rainy season of Japan, the two previous years having comparatively little rain. During



MISS MARY M. RIOCH.

the summer the cholera was very bad, but the authorities took such care, stationing two or three inspectors at every railroad station, causing the policemen to visit every house in the country on an average once a week, to see if all garbage was properly disposed of, and dispensing disinfectants far and wide, that the disease was checked in every possible way. Most of the schools in the city were closed, and those that were not had very few in attendance. Things now, however, are coming back to their normal condition, and cholera seems to be a thing of the past. While it lasted I was in constant dread lest

any of the girls should take it, for the garden is full of fruit trees, and the Japanese do not care for ripe fruit, but always eat it when it is green and hard. While all around us were ones called to their last resting place, we were all preserved in good health. For this I thank Thee, Heavenly Father.

The girls are all back to school again, studying hard to pass their examinations, that take place in March. In the evenings we are still taking up the Life of Christ. The Bible Training Department for women has had quite a few changes—one leaving on account of illness in her family, two others to take a higher course in secular studies, it being thought best. One new one has entered and another has applied for admittance. The same course of studies as before is taken up, also a class in reading and writing.

The Industrial Department is coming on nicely. Dr. Stevens gave the class a full course of lectures in massage treatment. By this branch of industry we hope in time to increase the funds of the school considerably, a foreign massage being considered, as it is, much better than one given in the usual Japanese way. Have at last succeeded in finding a good teacher for embroidery, knitting, etc., and one hour a day is given up to this branch. We hope to increase the time as we have more pupils. Have allowed the little ones to enter this class too. They are delighted, but don't like to stop for the more prosaic hour given to dressmaking. All the older girls can make their own clothes now, and the smaller ones are fast learning. Last month each finished one of the more simple kinds, those used in summer, and are now working on their winter ones, which are lined throughout with wadding, so require a good deal of care. Those of you who have seen the photograph of the girls will, I think, agree with me that they have all done well considering that besides this they have their school studies and their own house work.

At 4.30 in the morning the two girls who do the cooking get up; at 5 o'clock all the rest of us. (In summer we all rise at 4 a. m.) Then from that time until 9 o'clock at night, when all lamps are out, we are just as busy as bees.

The Sunday school in the house has not been so regular in its attendance this past month, but still we have had good results from our efforts in this direction. We hear no more names called after us in our neighborhood and some of the children have come to beg our pardon for past offences.

Since writing the above (my letters are generally written with many interruptions, some times a number of days

elapsing before they are written) the cholera has broken out in the city again almost as badly as ever, so the doctor informs me. If the rainy weather discontinues and cold sets in we will not need to fear it.

The school on Matsugawa Cho had vacation during August, but the Sunday school was kept on as usual. Everything is now about as it was before the holidays, except for the absence of most of the older pupils of last session, who have entered the ranks of bread winners, and their younger brothers and sisters have taken their places.

So far all my efforts to get a suitable lot for the charity school have been failures. Prices are high, that of lumber being double what it was last spring. It looks as though we would be compelled to put up with the old house for another winter.

In the women's meeting we still have the same familiar faces, with some new ones. We gave them each a Bible last month, and are teaching them to read it.

You remember the woman who became a Christian from this meeting last spring, Yasui San by name. Well, she and her two children have been very ill all summer and are not well yet. It is wonderful how patiently she bears her trials. She seems always happy. She puts her trust in her Saviour so thoroughly. Pray for her, dear sisters, that she may continue faithful.

The Sunday school in connection with the poor school is, as ever, encouraging. Have made one more class, making four in all, and have enlisted the matron in the home as teacher. The little ones love her dearly, she is so good and kind to them.

Bro. McLean has been here and has gone again. His visit was as a breath of Christian love and fellowship from the home land.

Our forces have been increased by the addition of Mr. and Mrs. Madden. It is needless to say with what glad hearts we welcomed them. We have felt for a long time that soon some of us must go to the northern part of the island, where the first missionaries worked so faithfully for so many years. When the call came Mr. and Dr. Stevens were the ones to volunteer. Their offer was accepted and they are now almost ready to leave. How much I shall miss them no one can know. Pray for me.

Lovingly your sister in the work,

MARY M. RIOCH.

Tokio, Oct. 15; 1895.

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

Treasurer's Report.

ST. THOMAS, Nov. 12.—Please insert in November 15th issue of DISCIPLE the following sums received:

Auxiliary at Bowmanville.....	\$ 8 00
“ “ Cherry Valley.....	2 10
“ “ Erin Village.....	8 50
“ “ Hamilton.....	5 35
“ “ St. Thomas.....	9 00

Total..... \$32 95

MRS. JOHN CAMPBELL, Treas.

WINGER.—Perhaps it is time that the Winger Auxiliary should be heard from, but as we have just been pursuing the even tenor of our way, with no startling results, it does not seem as if there is anything startling to report, and yet there is, I am happy to say, for there is a spirit developing among some of the younger sisters which promises much for the future, and inasmuch as such an interest is becoming apparent, even in these days of crying hard times, it is therefore doubly reassuring. We are meeting regularly the first Wednesday in every month, as we have done for over eleven years, and a few members among us have not missed more than half a dozen meetings during that time. Our meetings are devotional and helpful. We are now making plans to secure the co-operation of our young sisters, recently admitted to the church, and will report later on. In the meantime, though we are bending our energies to lift the church debt, we still wish to keep in touch with both foreign and home missions, and are contributing a modicum for such purposes, hoping and praying that we may be able to do much more in the future. C. ANGLE.

LONDON, Nov. 9.—Last Wednesday evening the London Auxiliary to the Woman's Missionary Society held their second semi-annual open meeting. A very entertaining and instructive programme was given, which was enjoyed by all present. A most excellent paper on "Sisters," written by Mrs. McClurg, from Lobo, was read by her daughter, Miss Grace, who also gave a recitation in a very pleasing manner. The earnest remarks of our President, Mrs. Oliphant, and the report of woman's work at the Western Convention, with the good music rendered by the choir, added much to the enjoyment of the evening. A good collection was taken up.

By means of these open meetings we hope to create an interest in missionary work which would not otherwise be felt.

At our regular meetings we use the programme in THE DISCIPLE OF CHRIST and find it very useful.

MRS. GEORGE FOWLER, Sec.

Captain Ward asked me to conduct service on Sunday. On British ships captains, I believe, read the Episcopal service, unless there is an Episcopal clergyman on board. When I crossed in 1888, there were on board such men as Dr. Noble, Dr. Gladden, Dr. Ellinwood, and many others, but the Captain read the service. He was not a religious man. On the way back there were several ministers among the passengers, but no one was asked to lead. The Captain, a profane man, took the service. Our ship is under the American flag, and every Captain is at liberty in such matters. We met for worship under some disadvantages. The Social Hall had been swept away by a typhoon a year ago. The books were found. The passengers brought their chairs together. The ship rolled and tossed not a little. But we got along very well. The text was: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would be first among you shall be your servant: even as the Son of Man came not to be ministered unto, but to minister, and gave His life a ransom for many." The pagan thought that the great man was the man that was served, and the larger his retinue of servants, the greater the man. Christ taught that the great man is the man who does most to serve and save. The world has called Cyrus, and Alexander, and Pompey, and Frederick, and Constantine, and Napoleon, great. This appellation was given by court flunkies and flatterers. The men whose names shall be held in everlasting honor and love are the men who have done most to bless and help their kind. It is not by self-assertion, but by service and self-sacrifice, that greatness and eternal life are won. The audience was most respectful. A reference was made to George the Fourth. At that point one auditor bobbed up and strutted off in high dudgeon. Perhaps he was related to George and resented any allusion that was not complimentary. In the afternoon a service was conducted in Japanese by S. R. Sasaki. He spoke from the thirteenth chapter of First Corinthians. In the evening Rev. A. D. D. Fraser conducted a service of song. The service closed appropriately with the hymn, "Jesus, Saviour, Pilot Me." It was a good day. It was the most pleasant day of the voyage. Several were thankful for the services, which they spoke of as helpful.

The conversation at the table and on the deck is of the most trivial character. I have not heard a bright remark,

or a noble sentiment, or an anecdote worth remembering since I came on board. The talk is about the sun, or about the food, or about the prospect of reaching land. Passengers are giving their minds a rest. They must be. They think with their teeth. What is lacking in thought is made up in strong language. The soup is "perfectly lovely;" the hash is "perfectly beautiful;" the baked beans are "perfectly delicious;" mangoes are "horrid;" and onions are "dreadful." One man sleeps "magnificently." I have listened to tittle-tattle and extravagant expressions till my soul is sick. There is some advantage in being deaf and dumb. I wish we had some savage chief here to pronounce these misused words *tabu* for the next ninety days. Some things have been said that would be important if they were new or true. "Prohibition does not prohibit;" "Prohibition is a stupendous failure in Kansas and Iowa;" "Prohibitionists are fools and fanatics." "Missionaries are on the wrong track: if they would teach the natives to sewer their cities and observe sanitary laws they would do them good: but to send them the gospel is casting pearls before swine." Some "chess nuts" have a tough life. The nine lives of a cat are not a circumstance in comparison. Men and women who know no more about these questions than a mule knows about metaphysics talk as dogmatically as if they were omniscient. One passenger maintains that there are no gentlemen in America. There are none who came over with the Conqueror and fought at Hastings; there may be none that came from the castles on the Rhine or on the Danube; but there are men who have done things far nobler, and things that fairly entitle them to be called gentlemen.

"Kind hearts are more than coronets,
And simple faith than Norman blood."

The way American girls are being changed into Countesses and Duchesses and Marchionesses and Princesses shows that the nobility of the old world does not consider itself essentially superior to the people of America.

The books read are novels and guide-books. The novels as a rule are poor stuff. They indicate the caliber and culture of their readers. I have read "Beside the Bonnie Brier Bush" twice. I gave it to a Scotch missionary. He devoured it in a sitting. This is a noble book. No one can read it with-

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HEADACHE, DEPRESSION OF SPIRITS, ETC.
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out being made better. I have read Froude's "Oceana," and some other solid works. I can understand how Stanley threw away book after book till the Bible only was left. The more one reads, the more this Divine Book becomes to him, and the more evident its immeasurable superiority becomes. It is at once the newest and oldest of books. It is the most fascinating book to read on train or ship, in the wilderness or in the city. We are supposed to be on a vacation. "There is nothing but space and color and breath of the sea: no soil, no mail, no rail, nothing but rest and God." We drink in ozone from every wave and every breeze. The mind is being fertilized and invigorated. Let us hope that because of this season of inaction it will give expression to thoughts that will shine and sparkle, to truths that will wake to perish never.

A daily walk about the ship is not without interest. The sheep and chickens and turkeys have nearly all disappeared. They have found their way into the pot and then into the human stomach, the final receptacle of so many things. Man claims to be "lord of the fowl and the brute." It would be interesting to know what the fowl and the brute think of this omnivorous being. The Japanese sleep on the upper deck. There are berths below, but they are stifling hot. They spread their blankets and pillows on the deck and lie down by the hundred. An awning keeps off the sun and rain. Their clothing is very simple. An average outfit does not cost over seventy-five cents. They wear no hat. Their sandals are worth about five cents a pair. They eat rice and vegetables and meat and drink tea. They smoke cigarettes or pipes. Women and men smoke. They gamble as continuously as the Chinese. No one would think from these that cleanliness was a national trait. One is reminded rather of the man who said he made it a rule to wash once a year whether he needed it or not. Their babies are like babies elsewhere. They would look sweeter if their parents would wash them instead of shaving their heads. These coolies are bone of our bone and flesh of our flesh. It would be interesting to look into their minds and learn their hopes, fears, yearnings. The barrier of language keeps a stranger afar off. It is interesting to watch the machinery that never sleeps and never tires, the officers taking the log and observation, and the Chinese scouring the deck and polishing the brass and iron, so that the ship is clean and bright throughout. A cat and dog below are great pets of the seamen and of the

passengers. Two men are in irons. They are partially insane and are tied to keep them from doing mischief. The cabin passengers sit on their easy chairs and read or flirt as they feel inclined. The married women do more flirting than the widows or the maidens. Only one man has been seriously sick, and he made no end of fun for the others. He was a fool to go to sea. If he gets ashore alive, he will not venture again. He berates the company for tossing him about, and then charging him for it. That is adding insult to injury. The purser told him as long as he could smoke he was not very sick. That was the straw that broke the camel's back. He made him appear a pretender. He got angry and got well. For two days the ship rolled a good deal. The passengers went tobogganing about the deck. But no one was hurt. We are as safe as if we were on shore. Our ship is practically unsinkable. We are in God's care and keeping. He is the confidence of all the ends of the earth and of them that are afar off upon the sea. No sparrow falls to the ground without His permission. Day after day we sail on seeing no ship and no land. We are impressed with the vastness of this wide ocean. "Is is," as Byron said, "boundless, endless, and sublime, the image of eternity." As we watch and think we are reminded of Bonar's sweet lines:

"There is a wideness in God's mercy,
Like the wideness of the sea;
There is a kindness in His justice,
That is more than charity."

As we approach Japan letters are written, trunks are packed; the passengers are in commotion. Everybody is alive and alert. Those who leave the ship in Yokohama and those who do not are alike in earnest. The long voyage is over. We are safe in port. We have heard nothing from the great world since the 3rd of August. We shall soon know what has happened in the meantime. Some will hear good news, and some doleful tidings. But God is good and makes all things work according to the counsel of His own will.

You Can Believe

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Song Service in Sunday Schools.

MISS L. PITCHER.

(Concluded.)

When we can find nothing but agreeable, soul-stirring, perfect-harmonized song, the product of choir training, then, and not till then, may we begin to lose heart over the training of young voices in the Sunday service of song. It may be the work of the superintendent, whose whole desire is to see the school prosper and improve spiritually. But we hear the voice reply, "I am no musician; what can I do?" Just sing. Sing intelligibly; sing the words as if coming from the deep recesses of the heart; sing that joy as if adoringly offering your heart's devotion and gratitude to a personal Redeemer. Sing that prayer as if bowing lowly and humbly in His presence. Sing that Gospel call as though save that soul from falling over the awful brink into eternal banishment; and the children will be imitators then, as they always are, and when superintendent and teacher "stand up for Jesus" by their song efforts, the children's voices will ring out clearly and brightly, not to the time of a double long metre with a minced and mumbled jargon of unintelligible language, which so often characterizes our song service in the Sunday-school.

Bring out that restless pupil, and invite him to help you in making the singing cheerful. The teacher may individually bring his classes up to a high standard as singers by being thoroughly aroused and in earnest, to give due praise as part of worship, by raising his voice in song with sincerity and a realizing sense of that which he sings, for as he should teach the Gospel truths with the spirit and with the understanding, so should that not less important part of service to God be rendered, acceptably "with the Spirit and with the understanding," for if he pray in an unknown tongue, the spirit prayeth, but the understanding is unfruitful. "What is it then? I will pray with the spirit and I will pray with the understanding also. I will sing with the spirit and I will sing with the understanding also." 1 Cor. xiv. 15. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath an interpretation, let all things be done unto edifying." 1 Cor. xiv. 26.

If song is attractive, intelligent, and heartily rendered, it cannot fail in its result, effectual benefit, for the power of song is unlimited. Who has not heard the effect of singing upon the animal

creation? The hot-headed, swearing farmer is transformed into the psalm-singing, Christian deacon, and behold his stubborn oxen, accustomed to usage brutal, surprise their owner by docility and obedience at the sound of the Doxology's mellow strains.

After seven unsuccessful attempts, with frightful loss, the inspiring martial strains of the Marsellaise hymn won for the French soldiers the storming of the Malakoff, which the Russians strove in vain to hold against their enemies.

Shall not the children be won for Christ, against the snares of evil, by the God-commanding, soul-ennobling power of song? The arm of God is not shortened nor His ears closed against His own promises in this dispensation of glorious Gospel light. Hence the children's service of song should be grander than ever David sang, nobler and more exultant than that of Moses, more joyous than that of Solomon. "I will sing unto the Lord, because He hath dealt bountifully with me." Then when officer, teacher and taught shall meet around the throne of God to sing the universal song of Moses and the Lamb, their hearts and voices shall be in sweet and harmonious accord in the universal service of the Celestial Tabernacle, where the only offering shall be, not of prayer nor of exhortation, nor expounding of Scriptures, but the continuous song of "Worthy is the Lamb that was slain," and "Holy, holy, holy, Lord God of Hosts."

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From the Charlotte Town Patriot.

Times without number have we read of the wonderful cures effected by Dr. Williams' Pink Pills, but generally the testimonials, telling the tale, had laid the scene in some of the other provinces. This time, however, the matter is brought directly home, and the testimony comes from a much respected and Christian woman. Mrs. Sarah Strickland, now residing in the suburbs of Charlottetown, has been married many years, and blessed with a large family, and although never enjoying a robust constitution, had, until a year ago, been in comparatively good health. About that time she began to feel "run down," her blood became thin and a general feeling of lassitude took possession of both her mind and body. Her family and friends viewed with alarm the gradual development of her

illness, and when a cough—at first incipient, but afterwards almost constant, especially at nights,—set in, doctors were summoned and everything that loving, tender care and medical skill could do was resorted to in order to save the affectionate wife and mother,



Joking their mother on her Appetite.

whose days appeared to be numbered. Her appetite was almost completely gone. Food was partaken of without relish, and Mrs. Strickland was unable to do even the ordinary, lighter work of the household. She became greatly emaciated and in order to partake of even the most dainty nourishment a stimulant had at first to be administered. While this gloom hung over the home and the mother sorrowfully thought of how soon she would have to say farewell to her young family, she was induced by a friend to try Dr. Williams' Pink Pills. Though utterly discouraged, and almost disgusted with medicine she yielded more in a friendly way than in a hopeful spirit. After using the pills for a short time, a gleam of hope, a wish to get well again took possession of her and the treatment was cheerfully continued. It was no false feeling but a genuine effort nature was making to re-assert itself, and before many boxes were used the family were joking their mother on her appetite, her disappearing cough, and the fright she had given them. The use of Pink Pills was continued for some time longer, and now Mrs. Strickland's elastic step and general, excellent health would lead you to imagine that you were gazing upon a different woman, not one who had been snatched from the very jaws of death. She was never in better health and spirits, and, no matter what others say, she is firm in her belief that Pink Pills saved her life and restored her to her wonted health and strength.

Dr. Williams' Pink Pills are an unfailing cure for all troubles resulting from poverty of the blood or shattered nerves, and, where given a fair trial, they never fail in cases like that above related. Sold by all dealers, or sent postpaid at 50 cents a box, or 6 boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. See that the registered trade mark is on all packages.

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

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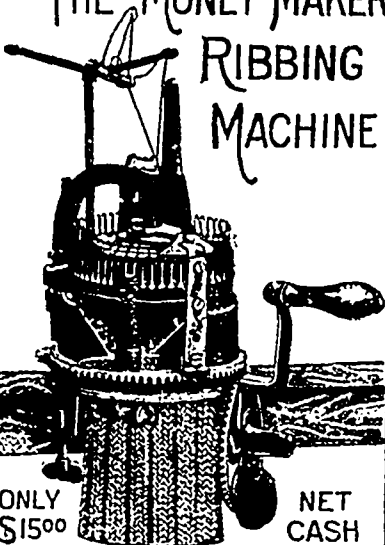
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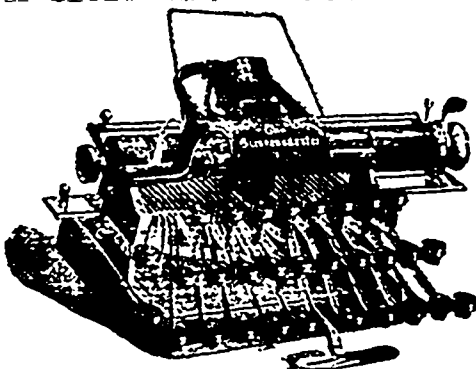
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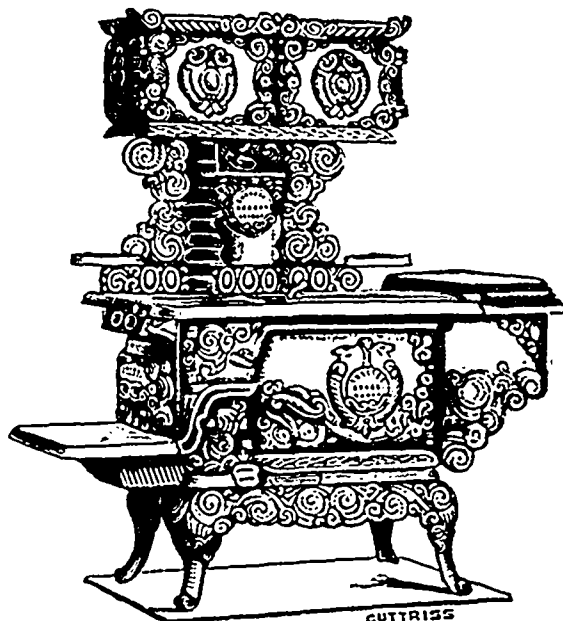
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