

table will find its original place and meaning, and the question of open and close communion will find no more place.

IN A CONSUMMATED UNION.

(6) In a consummated union the Church of Christ will be given back in place of sects. Sectarian names will disappear along with the causes that gave them birth. Instead of Baptist, Methodist, Anglican, Presbyterian, etc., we will have Churches of Christ, Christians, Disciples of Christ, names indicative of Christ. As we walk by the Scripture rule we will learn to think by it and to express our thoughts in its own chosen words instead of the shibboleths of sect and "leaving the disputed fields of speculative strife, and walking in the fear of the Lord and in the comfort of the Holy Spirit, will be multiplied." The question of church government will be reduced to that of the simple oversight of the individual churches in harmony with the spirit of the New Testament.

CONSEQUENCES OF UNION.

There are things that do not enter the question of union, but result from union, and would be settled by the spirit of forbearance, the law of expediency and the common Christian sense; such as congregational needs, the organization of the Christian forces and resources into co-operation for the work of benevolence, education and evangelization. In these things there is liberty of methods recognizing the difference between the commandments and ordinances of the Gospel and methods and expedients for furthering the Gospel. Those who promote division rather than union by refusing to yield personal preferences and prejudices to the larger wisdom and desire must be responsible for divisions.

The committee in closing this statement do not claim for the Disciples that they alone are the children of God, or that they alone have attained unto Bible knowledge, but they believe that the principles here indicated are the sole authority of the Divine Word, and the restoration of the Divine creed in the person of Jesus, and the restoration of believers' baptism and of the simple teaching of the New Testament, and the giving up of sectarian things and names, alone will lead back into the simple unity and brotherhood of primitive times. We sincerely pray that God will increase more the desire for union, that He will hasten the falling of the walls of separation, and that He will reconstruct in its original beauty the temple of God and make it the rejoicing of all the earth.

JAMES KILGOUR, F. SHEPPARD, J. R. GAFF, GEO. MUNRO, HUGH BLACK.

Toronto, Oct. 2.

-Daily Globe.

Thoughts for All.

It is not enough that you publicly confess Christ at the beginning of your Christian lives. You should confess him daily.

By word of mouth. Never be ashamed to tell which side you are on. Dare to say that you are a Christian.

By silence. To pass taunts and injuries by without a word, is sometimes the noblest way to confess that you honor and are seeking to imitate Jesus.

A RASH KNIGHT.

Mr. Rouben Knight, of Morris, Man., states that he was troubled with a rash all over his body which was cured with less than one bottle of Burdock Blood Bitters. He highly recommends it as a blood purifier of the greatest efficacy.

Read our special offers on page 7.

Contributions.

What is the Best Way to Carry the Gospel to the Heathen?

BY TOZO OHNO.

Mark xvi. 15; Matt. xxviii. 19-20; John xv. 16.

It is our Christian duty to carry the Gospel to the homes and hearts of the heathen who do not believe in God, but must go to the darkness which is controlled by Satan. Our Christian duty is not only to believe in Christ, but also to work under the commandments of His holy will; because if we do not show our faith by our work it is dead. "Go ye into all the world and preach the Gospel to every creature." This means to bring the people of heathen lands into the way of believing in God and Jesus Christ. "Teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 20). This means to teach the heathen whatsoever God has commanded the Apostles; but He did not tell them to teach the heathen anything besides what He commanded.

Since the modern missionary work has started it has met with wonderful success. We must express our thanks to those who have sent many laborers, and to those who are working themselves among heathen people. At the same time there are many evils connected with modern missionary work in every heathen country at the present time. Japan is one of them. It is our Christian duty to carry the Gospel to heathen lands to teach them in the doctrine of God to save the souls of the pagan people, and if we follow the way of truth in teaching them the result will be beyond our expectation. If we do not, the effect of the mission work will be worse than useless. It is a fact that in every heathen country many corruptions have crept in after Christianity was brought in, resulting from the first teaching of Christianity to the heathen. There are many bad tendencies in missionary work, in the teaching of missionaries, that is, they are explaining the Bible to the heathen people from their own opinions which they studied at theological schools established on sectarian principles. Consequently there is great difference among missionaries in explaining the Bible to the heathen. In some sense their own opinions stand above the Scriptures, and their hereditary sectarian traditions come before the Word of God. This condition of things gives the people of heathen lands to understand that sectarianism is more important than Christianity itself. There are 520 missionaries from thirty-two different denominational boards among 32,000 native Christians in Japan; and the people of Japan think perhaps there are thirty-two religions among Christians, and being confused they are turned away from Christ to other simple pagan religions, which are very familiar and pure to them. Not only is there competition in denominational mission work, but there is also competition in educational work in which the missionaries are engaged as teachers of history, arithmetic, algebra, natural science, philosophy, etc. This educational part of missionary work is carried on in every country, but to too great an extent in Japan; for many students of the mission schools having studied science and philosophy are going into infidelity.

Then, what is the best way to preach the Gospel to the heathen? There is one way, namely. Show them the pure Gospel of the Holy Bible translated correctly into the native tongue and put it before the pagan people, and the responsibility of believing in Christ will depend upon the heathen people themselves, and our Christian duty will

be done. This is far better than teaching them so many human creeds and forms which came from historical events or the hereditary beliefs of some nation.

Shall I then say it is not necessary to send many missionaries to the heathen? No, I do not say so. I will simply say that unless you send the missionary who has the spirit of the ancient Apostles the fruit of the labor will not result as you have expected. The missionary is an example and a witness of Christianity which the people see daily before them. Unless the missionary shows to the heathen people what Christianity means by his daily Christian life, his personal influence can never give him a great advantage among the heathen people and bring them to Christ. The missionary's work is the most responsible in this world, because the truth of the Holy Bible should be spoken through his own lips. By his teaching the people of heathen lands understand and obey, and he should speak the truth, having first freed himself from his own creed and the custom of his own particular church. Heathen people do not want the missionary who propagates the opinions and the doctrines of parties, but they want him who speaks the truth through the authority which God gave the missionary. It is very difficult, however, to hope those things from that missionary who represents some denominational missionary society. Some time ago a native Christian asked a missionary: "Can you not give up the creed and doctrine of your denomination when you preach the Gospel to us? If so, it will make it very easy for us to understand the Gospel, because there would then be no conflict in the teaching of different denominations." The missionary answered him and said: "I know that it is the best way to teach only the simple and pure Gospel, but if I will not hold forth our own doctrine our Board will not support me any more, and I must stop the mission work in your country." It is, therefore, the best way to translate the Holy Bible correctly into the native language and spread it among the heathen. A person would never learn any sectarian doctrine or hereditary human forms of church government by reading the Word of God. There is also another very important thing which is more profitable than anything else, that is, helping the native young Christian who wants to do missionary work. Let him be educated in true Christian method, and then sent to his native land to work and assist in religious fields; the results would prove that this method would be much better than sending missionaries who do not know the native tongue of the country to which they are sent. This is the best method of mission work at the present age.

There is one difficult thing for the missionary, that is the study of the native tongue, which in any case must require at least three or four years. For instance, the study of Japanese requires four or five years for the Western nations. Of course, unless the missionary speaks fluently the native tongue it is impossible to bring their souls to Christ Jesus. Supposing you send little children; perhaps they can easily learn the foreign tongue, but you cannot hope them to preach the Gospel to the heathen people. If you will send men or women who have the proper education, they ought to be twenty-five or thirty years of age, as they could not complete the proper education to fit them for a missionary before that age. On the other hand, it is a fact that no missionary can succeed without the help of the natives in the heathen lands. In Japan, now,

the Congregationalist is strong and powerful among the missionary societies. Large numbers of native Christians belong to the Congregationalists, and we can easily find the most hopeful and well educated young native Christians in this body. This great and fruitful success almost wholly depends on the influence of the late Dr. Nishima, with whom the missionaries of A. B. C. F. co-operated, although the Board sends much money and many laborers to the Japanese mission. Dr. Nishima was a native of Japan, and when he was young he came to America, having violated the national law which prohibited the people from leaving Japan to study Christianity. After many hardships he arrived at Boston, and while in America for nine years he studied at Amherst and Andover by the assistance of Christian people of Boston. Upon returning to Japan he entered into Christian work and opened a small school, but now it is a great college where 900 students are studying. He was not only a good worker as a Congregationalist, but he was a really true Christian who had very broad views of Christianity. The progress of Christianity in Japan came very largely through his influence all over that country. There are many million pagan souls which are going down to the darkness without the light of Jesus Christ. We cannot measure God's mysterious plan upon the pagan souls, nor how far Divine mercy and compassion may be exercised in their behalf. But we know God commands us to carry the Gospel to all nations. If we do not obey His commandments it is the same as if we were to do what He commands us not to do. All Christians, however, cannot become active workers as we are to a great extent engaged in our daily occupations, and if we send the missionary or help any one who can give his life to missionary work, it will be the same as though we became the actual missionary. There is no difference in meaning between home and foreign missionary work; our duty is simply to do His will and to glorify Him in our Christian lives. We have a great responsibility before God. Let us, therefore, be true Christians, and do everything we can for Him through whom we can have eternal life for ever and ever.

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