

upon which that faith is based. Before doing so let me call attention to the wonderful

GROWTH

of this religious body. In less than one hundred years it has grown to such proportions that it is now exceeded in numbers by only three Protestant bodies in America.

Notwithstanding the three and a half centuries of the Presbyterian and English churches, and three centuries of the Congregational church, we have in less than one century overtaken and surpassed them all. Statistics recently collected by the New York Independent show that our rate of growth is three times that of the Presbyterian church, three and a half times that of the Methodist church, and more than thirteen times that of the Baptist church.

Our nine thousand congregations, and more than a million communicants are building and dedicating three churches every two days of the year.

We have forty colleges and universities, ninety foreign and four hundred home missionaries. For missionary and church extension purposes we raise \$1,200,000 per year.

With nothing but the simple gospel, we have gone into India, China, Japan, Scandinavia, Turkey, Armenia, Jamaica and other lands, and the Lord has wonderfully blessed our efforts.

What is the secret of this wonderful success?

First, and above all, I would say, it is the simple gospel that we preach.

No book contains more of mystery than the book we call the Bible, and yet no book could claim to express man's duty in plainer terms. While man confines himself to plain commands, all goes well; but when he aspires to understand the methods by which God works, "confusion worse confounded" and discord worse distracted invariably result.

Another secret of our success is that we preach salvation through Christ, and then give an opportunity for believers to confess Him without waiting for revival services, communion season or annual confirmation. We do not preach "now is the day of salvation," and leave the impression that some other day will do as well. Another element of our strength is

OUR CREED.

This is not the Augsburg Confession of the Lutheran Church, nor the Westminster Confession of the Presbyterian Church, nor the Philadelphia Confession of the Baptist Church, nor the so-called 'Apostles' Creed' used by some other churches. These are not found

in Scripture nor enjoined on the Apostolic Church. Therefore, we reject them as divisional and unnecessary, believing that for purposes of doctrine, reproof, correction, instruction in righteousness and thorough furnishing unto all good works, "Scripture given by inspiration of God" is quite sufficient. Our Creed contains but one article of faith. It never needs revision, for it is the ever living, loving Christ.

There is no other name (or creed, or dogma, or system) by which we may be saved. (Acts iv. 12.)

While others make faith in Christ an essential thing, we make it *the* essential thing. We believe that if we get right about Christ, Christ will get us right about everything else. To be scriptural, our creed must be something that can be believed with the heart and expressed with the mouth, Rom. x, 10. This we have in Matt. xvi. 16, with Christ's strongest endorsement, "Thou art the Christ, the Son of the living God."

This confession we make without adding any such theological nonsense as "God of God, Very God of Very God," etc., etc.

Dr. Philip Schaff calls this the fundamental Christian confession and the rock upon which the church is built. We believe it will become the universal creed. All others are crumbling. Men do not preach them, and except in modified form, do not believe them. The popular cry for revision may well be interpreted to mean, "Back to Christ."

It is now needless to say that, together with all other evangelical bodies, we believe in God the Father, Christ the Son, and the Holy Spirit, faith in Christ, and salvation by his sacrifice, repentance, prayer and holy living.

We take the word of God to mean just what it says, and do not undertake to improve upon it. Accepting it without comment, we are freed from theological wranglings over any formulated statement of the Trinity, regeneration, transubstantiation, consubstantiation, or the barbarous and revolting doctrine of infant damnation. This explains why we are so free from heresy trials and church divisions. Where the Bible speaks we speak, and from that position we will not deviate, but where the Bible is silent, we allow the largest liberty of opinion.

We believe in the divine inspiration of both the Old and New Testament. We are not living under the Law of the Old Testament, for that would make Christ of no effect. (Gal. v. 4.) The Law was for the government of the Jews, but Christ "took it out of the way, nailing it to His cross" (Col.



Weak and Nervous

Whenever the body has been weakened by disease, it should be built up by Hood's Sarsaparilla. Read this:

"About two years ago I suffered with a very severe attack of inflammation of the bowels. When I began to recover I was in a very weak and nervous condition, and suffered intensely with neuralgia pains in my head, which caused loss of sleep, and having no appetite, I

Became Very Thin

and weak. Fortunately a friend who had used Hood's Sarsaparilla, with great benefit, kindly recommended me to try it. I did so and a perfect cure has been effected. I am now as well as I ever was, and I would not be without Hood's Sarsaparilla in my house for anything." Mrs. G. KERN, 245 Manning Ave., Toronto, Ont.

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ii. 14), and gave us the gospel, which is a "better covenant." (Heb. viii. 6.) This, we claim, is a faith that is faultless, and a creed beyond criticism.

True to our standard we demand

THE CONFESSION,

"Thou art the Christ, the Son of the living God," before baptism and church membership. This we do because the Scriptures demand it. (Acts viii. 37.) We establish no court of inquiry to establish the fitness of a candidate for baptism—because the Word does not. We demand no three months' probation—because the Word does not; but teaches to the contrary when it says, "And the same day there were added to them about three thousand souls." (Acts ii. 41.)

UNION.

It was not the purpose of the leaders of this "Restoration" to build up a separate denomination. Indeed, they regarded, as we do now, the various parties as being in direct opposition to Christ's prayer in John xvii., and therefore sinful. They strove rather to unite all by removing the causes of separation, and leading them back to Christ. It is pitiful to see how fondly men cling to their unholy differences.

When we began our work, it was not unusual for men to thank God for denominations and sects. It is different now. None but bigoted partisans, who love their clique better than they love Christ's cause, do that. The leading men of all the religious denominations are lamenting the fact of a divided church, and praying that the time may speedily come when we "all shall be one." The most popular sermons today are sermons on Christian union.

As a practical illustration of the criminal waste of effort and funds occasioned by sectarianism, let us notice the state of affairs in our own city. We have ten Protestant churches with an aggregate membership of 2,600. These ten congregations have houses of worship with an aggregate seating capacity of 6,000. Each congregation employs its own pastor. Three of the present buildings would accommodate the entire membership of all. Half the cost of the other seven would construct two houses to accommodate all who now attend. Five pastors could, without extra effort, do all that is now being done by ten. Thus the salaries of five ministers and the funds sufficient to build three or four houses could be used on home or foreign mission fields, and that without the sacrifice of a single penny, to say nothing of the time and talent that could then be spent in saving sinners which now are spent in keeping denominational fences in repair.

What is true of this city is also true of almost every other city on the continent. In the face of that, who dares, as I recently heard a minister of the gospel do, thank God for denominational differences? One might as consistently thank the devil for the Bible.

Dr. Francis E. Clark expressed surprise at the similarity between the principles of the Christian Church and those of the Christian Endeavor.

Evidently, the Lord is using this latter movement, together with the Y. M. C. A., the International S. S. Lessons and Union meetings "with nothing ruled out," to answer His own prayer for union. Therefore, we stand for all these, and deplore any tendency toward fencing off young people in denominational groups as the B. Y. P. U. and Epworth League.

It does look as if the ambition of young people is leading them to something a little higher than the perpetuation of denominational differences.

We believe that it is the voice of the Lord that says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division