

Lord. All cast their honors and crowns at His feet. The preacher closed a sermon delivered with great fervor and fluency with an appeal to decide rightly the momentous question, "What think ye of Christ?"

Ms. Carpenter then offered the dedication prayer, and while the deacons, Mr. Charles McKinlay and Mr. Wm. Noble, took up the offering, the choir sang an anthem. The benediction was pronounced by the preacher and the dedication services were over.

WHAT THEY BELIEVE.

It is somewhat difficult to make a definite statement of the peculiar beliefs that distinguish the "Disciples of Christ" as a denomination from the other denominations represented in the town. This difficulty arises from the fact that one of the cardinal principles of the body is that they shall have no formulated statement of doctrine to which all are expected to subscribe. They claim to have no creed but the Bible, and hence it is perhaps unsafe for any but a theologian to undertake to state their distinctive doctrines. Without any authoritative statement to which we can refer as their standard of interpretation we are liable to have any doctrine that we might speak of as being characteristic of the body at once repudiated as incorrect. Notwithstanding this difficulty we venture to name a few of the tenets which we believe to be almost universally received by them as a body.

In church government they are congregationalists pure and simple, acknowledging no higher authority than the voice of the local church. In former years the greater part of the preaching was done by local talent, but of late they are getting more into the system of settled pastors.

In doctrine they are largely Arminian. They deny the doctrines of election, regeneration by the Spirit, and the final perseverance of the saints as held by Calvinistic churches in general. In reference to regeneration they hold that the Spirit is in the Word and that regeneration is the result of a mere reception of the truth. They deny the direct, personal and supernatural agency of the Holy Spirit in conversion.

They practise baptism by immersion and hold that nothing but the complete immersion of the believer in water will satisfy the divine command.

They do not hold, as is sometimes charged against them, that baptism alone possesses a saving efficacy, but that the scriptures represent salvation as contingent upon four voluntary acts, viz.: faith, repentance, confession and baptism. In this particular they hold a position directly antagonistic to the regular Baptists, with whom they are frequently confused by other denominations. The Baptists hold that no man is a fit subject for baptism until he is fully saved, while the Disciples hold that no man is fully saved until he has been baptized.

They strenuously object to the present division of the church of Christ into sects, and protest vigorously against being called a denomination.

They arrogate to themselves as their distinctive appellation the title, "Disciples of Christ" (which by right belongs to all believers), and profess to be striving to restore primitive Christianity.

And so the world wags. Next.—Georgetown Herald.

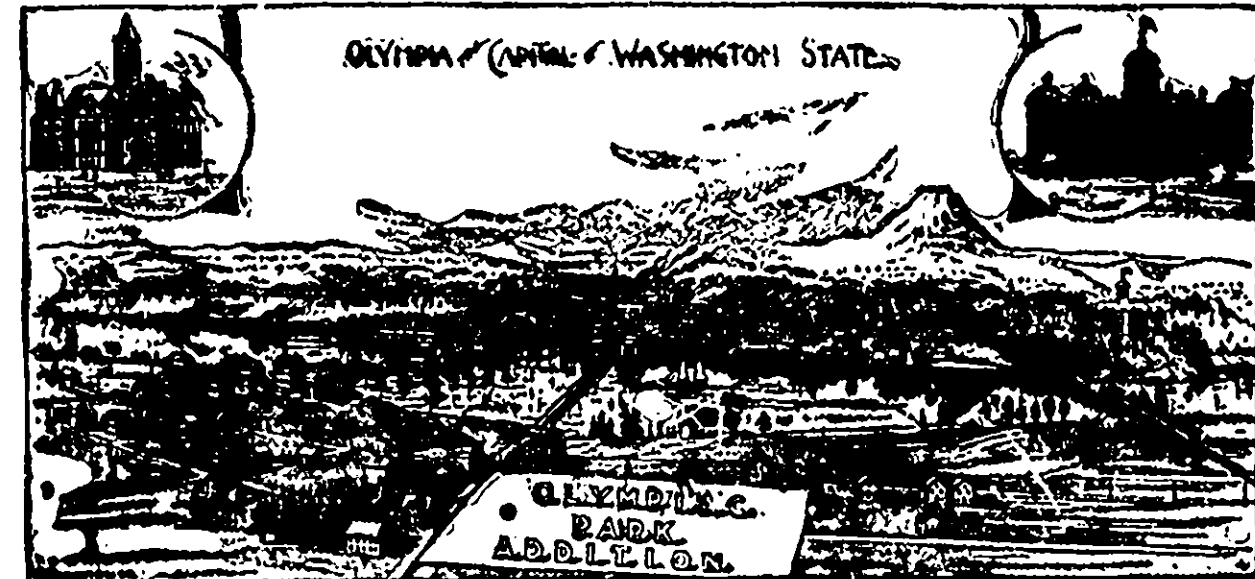
REMARKS.

A word or two will not be out of place with regard to what the Georgetown Herald says under the head, "What they believe." The editor of the Herald, we may inform our readers, is Bro. Warren, a leading member of the Georgetown Baptist Church, and a prominent man in his denomina-

tion. The difficulty the Herald finds in making a definite statement of the peculiar beliefs of the Disciples grows probably out of the failure to make a distinction which all intelligent Disciples make, viz., the distinction between matters of faith and matters of opinion, between those things which a church of Christ has a scriptural right to make tests of fellowship, and those which the Lord Jesus has given a church no authority to make tests of fellowship or conditions of membership. There is no difficulty at all in discovering what the Disciples demand as tests of fellowship. The Herald evidently is quite well posted on that, as we shall see later. But when the question is raised what the Disciples as a people believe in regard to this, that, or the other matter of New Testament teaching, beyond what the Lord has seen fit to make conditions of membership in His church, it would undoubtedly be impossible for one unacquainted with the prevailing views among the Disciples to say where they stand on the subject. At the same time there would be no great difficulty in learning from the literature of the body what the most widely accepted opinion on a given point might happen to be. And we may state as an interesting and suggestive fact, that there is among the Disciples, albeit they have no man-made creed, a general and most remarkable unanimity on most Biblical topics. This is a result, as we believe, of their freedom from the bias and tyranny of a creed of man's construction, and of their common sense methods of interpreting the Word of God. Their aim is to bring their views into harmony with the Scriptures, not to bring the Scriptures into harmony with some Confession of Faith made years ago by scholars who knew less about the Bible than scholars now know. When an intelligent Disciple repudiates a doctrine alleged to be characteristic of the body, the reason for the repudiation will be found to be that it is not a characteristic doctrine. With regard to what they as a people do believe, they are peculiarly bold to maintain and to produce the Scriptures that teach the doctrine. So much for this point.

That the Disciples are "congregationalists pure and simple" is quite correct, and that the number of preachers who devote their whole time to the work is increasing among them, is quite true. But they are not Arminian in doctrine as the Herald declares they largely are. Here the Herald has fallen into a quite common error—that of thinking that if one is not a Calvinist, he must be an Arminian. The Disciples as a people are neither Calvinists nor Arminians. The vast majority of them, we are certain, are neither, but they do not make the acceptance or rejection of one or the other of these systems tests of fellowship. They do not require trembling souls to remain outside of the church until they have arrived at certain conclusion, in regard to these matters. Moreover, to say that the Disciples deny the doctrine of "regeneration by the Spirit" is not a true statement; in fact, it is a gross misrepresentation of them. They accept without cavil the plain declaration of our Saviour to Nicodemus (John iii. 5), "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." They do as a people reject a certain theory of regeneration, which they believe is foreign to the Scriptures; but they do not make the rejection of that theory a condition of membership in their churches. As to the operation of the Holy Spirit in conversion, the most

OLYMPIA ON THE SOUND.



The above is a splendid and very true sketch of Olympia, the Capital of the wonderful State of Washington, showing the relative position of Olympia Park Addition. OLYMPIA is a growing, thriving young city of over 5,000 people, situated at the head of navigation on Puget Sound; possesses unrivaled transportation facilities, both rail and water, resources great and inexhaustible, such as Lumber, Coal, Iron, Tin, Gold, Silver, etc., etc. and abundance of natural advantages of the greatest value, powers west of the Mississippi River; a harbor second to none in the world, which hosts the largest vessels and is headquarters for a great many steamboats. Olympia's population has more than doubled during the past 18 months, and is growing faster and making more substantial improvements according to her population than any other city in America. OLYMPIA has four railroads, besides those the Great Northern and Union Pacific are now actively engaged in building, and will be running trains into Olympia in a few months. MANUFACTURING INDUSTRIES OF ALL KINDS ARE LOCATING AT OLYMPIA. The combination of unlimited resources and great natural advantages, capital and enterprise is pushing Olympia to the front and will keep her there. PUT Any bank or business man of Olympia, Washington, The Merchants National Bank of Seattle, Washington, The Boston National Bank of Seattle, Washington,

YOUR SAVINGS IN OLYMPIA PARK FOR A PROFITABLE INVESTMENT. Interest yourself in this great young city, the coming metropolis of the Pacific Coast. It will be safer and more profitable than depositing in a savings bank. Olympic Park is within one mile of the State Capitol building and Post Office. All lots are 25x100 feet. All lay well, not a bad lot in the whole addition. Inside lots are \$125 each; corner lots, \$150. Terms, \$10 cash, balance, \$5 per month; or one-third cash, balance in two equal payments running one and two years. Ten per cent. discount for all cash. Deferred payments draw six per cent. interest. Warranty deeds given, title guaranteed. By having lots reserved you will secure better location. Lots ordered by telegraph will be reserved a reasonable time for remittance to reach us by mail. Send us \$10 and we will select for you the best lot un-sold, we will send you a plat showing the lot selected. If you do not like the lot selected you can exchange for any lot un-sold. We will reserve lots 10 days upon payment of a small amount per lot, which amount will apply as part of first payment. Send money by express or P. O. order or Chicago draft, payable to order of Russell & Russell. As to our reliability we refer you to The Corn Exchange National Bank of Chicago, Ill., The Globe Loan & Trust Co. Savings Bank, Omaha, Neb., The Bank of Hope, Hope, North Dakota.

RUSSELL & RUSSELL, 1414 ASHLAND BLOCK, CHICAGO, ILL. (Eastern Office.) Send for pamphlet and instructive matter, mailed free. NOTE—We have sold over \$4,000,000 worth of Washington property during the past five years, any of which we can sell within thirty days netting for those who purchased the same from ten to two hundred per cent. on their investments. OUR GUARANTEE—To all who purchase lots in Olympia Park we will guarantee a profit of fifty per cent. on the money invested within two years from day of purchase.

commonly accepted view among the Disciples is, that the Holy Spirit always accompanies the Word, that the Word of God is never a dead letter, and they repudiate all theories that make the Word of God of none effect, and that tend to weaken the feeling of responsibility on the part of individuals promptly to heed the call of God and obey the truth.

With reference to the assertion that Disciples hold that "regeneration is the result of a mere reception of the truth," in the first place we would remark that the Disciples do not speak of a "mere reception of the truth." They do frequently speak of obeying the truth and obeying the Gospel, and in justification of such expressions they quote 1 Peter, i. 22, 23 (R. V.), "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently; having been begotten again not of corruptible seed, but of incorruptible, through the Word of God which liveth and abideth;" and 1 Thes. i. 8, which tells of the awful doom that awaits those "that obey not the gospel of our Lord Jesus Christ." In the second place we wish to declare with all possible emphasis that they do greatly err who allege or insinuate that the Disciples stand for a religion of the head and not of the heart, of form and not of reality, of mere conformity to outward ordinances and not of inward, spiritual power.

The Herald quite accurately states our position in regard to what is called the "mode" of baptism, and also as to the sinfulness of divisions among the followers of Jesus Christ.

It is pleasing to note that the editor of the Herald is intelligent enough to know, and honest enough to affirm, that "they do not hold, as is sometimes charged against them, that baptism alone possesses a saving efficacy." The statement that the Disciples hold "that the Scriptures represent salvation as contingent upon four voluntary acts, viz.: faith, repentance, confession and baptism," we do not care to criticise further than to point out that the word "salvation," in such usage, does not stand for the "eternal salvation," but for "the remission of sins." (See for example, Luke i. 77.)

The editor of the Herald is quite clear that the Baptists and Disciples are not one, and he is apparently anxious that his readers should be aware of the fact. We do not blame him for that. But we beg to point out to him that when "the Baptists hold that no man is a fit subject for baptism until he is fully saved," the Baptists not only take issue with the Disciples, which in itself is a small matter; but they take issue with the Lord Jesus Christ, which is a great matter, yea, a virtual repudiation of Him as a Divine Teacher. Let the reader open his New Testament at Mark xvi. 15, 16, and he will find our Saviour said "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The Baptists take it upon themselves to change the word of Him whom they call their Saviour, for they in effect say "He that believeth and is saved shall be baptized." On this point the Disciples are content to be on the side of the Lord Jesus, even though to be on His side is to be "directly antagonistic to the regular Baptists." "If God be for us, who can be against us?" With regard to our use of the name "Disciples of Christ," we should like to ask the editor of the Herald whether it ever occurred to him that there is somewhat of arrogance on the part of Baptists when they assume a name that all immersed believers have as much right to as they have. And finally, for the present, will Bro. Warren be good enough to give us the name of the "formulated statement of doctrine" of the Baptist denomination, and at the same time kindly inform us where we can procure a copy of that document?

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than 29th of each month, and mark "Competition"; also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on 1st Saturday in each month.

D. L. SINCLAIR, Barrister, Solicitor, Notary Public, Etc.

Offices—Canada Life Building, 46 King Street West, Toronto. Telephone 2391.

FREE!

A Life Size Crayon Portrait of yourself or friends, Free. In order to introduce our work in your section of the country, we will for a short period make, free of charge to any one sending in a photograph, a Life Size Crayon Portrait Free. Likeness guaranteed. Our crayons are made by a skillful artist, and are a work of art. This offer good for only a short time—if you want to take advantage of it, send in your photograph at once to

HIGH GRADE ART CO.

122 Quincy St., CHICAGO, ILL.

FREE!

If you wish to advertise anything anywhere at any time write to GEO. F. ROWELL & CO., No. 10 Spruce St., New York.

CINCINNATI BELL CO. SUCCESSORS IN BUSINESS TO THE OLYMPIA MANUFACTURING CO. CATALOGUE WITH 2500 ILLUSTRATIONS. No duty on Church Bells. Please mention this paper.

NO GOOD BLOOD Is Made by the Dyspeptic.



Make good blood by restoring the stomach to healthy action. SAMPLES MAILED FREE TO ANY ADDRESS. K. D. C. COMPANY, New Glasgow, N. S., Canada.

I CURE FITS!

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, ST. VITUS, ST. ALBERT'S TICK, and a thousand other things, I treated my remedy to cure the worst cases. Because others have failed to do so, I have not been receiving a cure. Send for my book, a free trial, and a free bottle of my medicine. Write to Geo. F. Rowell and Post Office, N. G. Root, M. O., 186 Adelaide St. West, Toronto, Ont.