

2. Bro. W. has not answered my query. I asked, "If Disciples are not scripturally baptized nor sufficiently regenerated to admit of a union of the two people, on what ground do the Baptists admit them individually into fellowship which they do? Is it consistent to so admit them and then raise the bar of non-regeneration when we speak of union?" His explanation of how Baptists enforce the commission, which by the way is open to criticism, is telling us how they convert sinners; he tells us in the same paragraph Disciples, Pede-baptists and others can be admitted the same way! Still the fact remains that Baptists will admit Disciples who come to them without rebaptism, and Dr. MacVicar advises that "Disciple Churches become Baptist Churches," that is there can be union by all Disciples becoming Baptists "unscripturally baptized" as they are. Is this cry of non-regeneration that of the Baptist people or only some of them?

3. Bro. W. is wrong in saying I invite Pede-baptists to the Lord's Table. "We have no such custom neither the 'Churches of Christ.'"

4. I wish the reader to note that Bro. W. persists in his letters in the attempt, first, to represent Mr. Campbell as not teaching regeneration; and, second, to hold up the Disciples as making, not the Word of God, but (Mr.) Campbell's interpretation of it their Creed; therefore, etc., etc. Such statements can safely be left to the criticism of the reader; he understands their meaning and intent. Whether Mr. W. means it or not he knows, and is responsible; but it is part of that old odium and offence cast so liberally upon the Disciples in the past in their work against human creeds and religious intolerance.

J. R. GAFF.

Our Young People's Society.

In April of 1858, the young people in connection with the Disciples' Church on Denison Ave., Toronto, organized a "Young People's Society of Christian Endeavor." We drafted a constitution from the model given us by the head of that society, omitting what is called the "Cast Iron Pledge," yet embodying the spirit of the constitution. The pledge reads thus—

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do. That I will pray and read the Bible every day. I further promise to be true to all my duties, to be present at, and take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master Jesus Christ."

It was thought by some that the pledge was too binding, by others that, as Christians, our obligations to Christ ought to be enough without subscribing to that written by Father Clark; while some went so far as to say that it was contrary to the spirit of Christianity. We went along in this way for some time until the Union Endeavor Society of this city found us out, and expressed a desire that we should become members of the Union, but refused to take us in on the ground that we had not signed the pledge, as that was the all important thing and what really made us a Society of Christian Endeavor. We discussed the matter several times at our meetings, and finally decided not to take the pledge, as some of our members could not do so conscientiously. We changed the name to the "Young People's Society of the Church of Christ." We drafted a new constitution, with the following for our motto: "To encourage Missionary effort; to promote the study of the word of God;

to cultivate an earnest and useful Christian life; and to develop the social, intellectual and spiritual powers of its members." We have been working under this banner ever since, and have every reason to be encouraged with the results. We hold a meeting every Sunday morning at 10 o'clock for prayer, and the discussion of Bible topics; a Literary and Social meeting every second and fourth Thursday evening in the month. We started with a membership of about twenty. We now number over forty. We are well organized with a good staff of officers and standing committees, and under the able leadership of our President, D. J. Sinclair, we hope for good results.

When we began holding our meetings none of us felt free to express ourselves in public, but now we have quite a number who not only take part in the Young People's meeting, but also in the Wednesday night prayer-meeting. We have both active and associate members; the active members are those who have professed faith in Christ, and are expected to take part in our meetings, while the associate members are those who have not made such profession but are interested in our work.

The Committees of the Society are a Prayer-meeting Committee, whose duty it is to provide a topic and assign a leader for each weekly meeting. A Look-out Committee, who are to welcome strangers, to decide as to the eligibility of candidates and to endeavour to reclaim any that may seem indifferent to their duties; an Entertainment Committee, who provide programmes for the Literary meetings.

The Young People's Society is a good training school in which we are prepared for church work. The young people of to-day are the church officers of the future, and just as they are taught now will they carry on the affairs of the church then. There ought to be a Young People's Society in every church; the cause needs more workers, and there is no medium by which young people can be better fitted for Christian duties; we develop from the Society into regular church workers. It is worthy of note that among those who united with the church during the special meetings held in the early part of the winter, were a number of associate members of the society.

I noticed in the April number of THE EVANGELIST, an article from Bro. Baughman, of Bowmanville, on young people's work; I wish more men like Bro. B. would take up the question for us and keep it before the readers of THE EVANGELIST until the importance of our work be impressed upon all.

C. O. CRAWFORD.

Toronto, April 11th, 1860.

To the Infant Class, Guelph Sunday School.

MY DEAR CHILDREN,—Your kind gift (\$3) to the Minnedosa Church is just received, and it is certainly the most acceptable contribution that has come in so far. It is the first from a Sunday School class. I hope lots of little folk all over Ontario will follow your example, and work with their own hands for the dear Jesus. We would then soon have plenty of money to build the meeting-house in that far-off country, and keep up a mission, too.

When Jesus was down here in this world, He took just such children as you in His arms and blessed them, and if you keep on working for Him as you have begun, when He comes again He will take you with Him to His own beautiful home.

Now, good-bye to every one of you. I would like very much to see you—maybe I shall, some day. Lovingly yours,

JENNIE FLEMING, Treas. O.C.W.B.M.

Selections.

My Brave Laddie.

Tap, tap, along the pavement, tap,
It came, a little crutch,
A pale-faced lad looked up at me:
"I do not mind it much,"
He answered to my pitying look,
"It might be worse, you know;
Some fellows have to stay in bed,
While I quite fast can go."

"Oh, yes, I used to run about,
Perhaps I may again;
The doctors say it's wonderful
I have so little pain;
It hurts me now and then, of course,
Well—ever since the fall,
But I'm so very glad, you see,
That I can walk at all."

Tap, tap, the little crutch went on,
I saw the golden hair,
The brown eyes wide and all aglow,
The noble, manly air,
And somehow tears a moment came,
And made my vision dim,
While still the laddie's cheerful words
Were sweet as sweetest hymn.

"I am so very glad, you see,
That I can walk at all."
Why, that's the way for us to feel
When troubles may befall.
There's always blue sky somewhere,
Friend,
Though clouds around you meet,
And patience will the Master send,
If sought at His dear feet.

—Mrs. M. B. Sangster.

A Reminiscence of Isaac Errett.

The Yearly Meeting of the Disciples of Christ, of Stark county, Ohio, was held in 1870, with the church in Minerva. For several months previous to this meeting R. C. Flower had been preaching in Alliance, in the same county, and had poisoned the minds of his hearers with the heresy of restorationism, greatly to the injury of the cause of Christ, not only in Alliance but in all the surrounding country.

On Lord's day morning, August 18, Isaac Errett preached a discourse on "Spiritual Life," from John iii. 15. He treated of the two births, the fleshly and the spiritual; of the two lives, the life according to the flesh and the life according to the spirit. He then spoke of the two destinies, and quoted Gal. v. 7, 8: "Be ye not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." After referring to the law of destiny as presented in this passage Isaac Errett alluded to the doctrine of restorationism or second probation, and made the following observation concerning it:

"There are some people who talk about a second harvest. If there is any such doctrine as that, it belongs to hell, and not here; and if any man has such a doctrine to preach let him go to hell and preach it. Our business is to keep people from going to hell, and not to tell them how to escape after they once get there."

The effect of this remark was wonderful. It was uttered in the pointed, pungent and powerful style characteristic of the speaker, and it thrilled the entire audience. The singular appropriateness of his remark was clearly apparent to his audience and they were strongly impressed with the force of the truth, if there be any truth in the doctrine of restorationism, it had no business in this world but should be relegated to Gehenna where it rightfully belongs, and where it doubtless originated.

Some of R. C. Flower's followers were present and heard Errett's remark, and they felt most keenly the home-thrust that had been given to their favourite doctrine. They were unable, however, to answer the attack made upon their "philosophy and vain deceit."—M. P. Hayden, in Oracle.

Lying for the truth is bad, and scolding for it is not much better.

Character in Preachers

The most vital point in a preacher is his character. I know a man who always preaches well, but somehow I always feel in hearing him that there is no strong, valorous, redeemed man behind it. It is the plea of a lawyer, and might be on the other side; not the wife's loyal and intense beseeching for her husband. Preaching is God's way of diffusing the truth, because by it he adds a man to the truth. A preacher needs to have a character, a self that will make a mark, and in our day this self that cuts is more than education, culture or skilled literary performance. Some men ought never to have been recognized as preachers, because they never had cutting power. The weak brethren are as much out of place in the country as in the city. Character in the preacher tells everywhere. I have known learning to be powerless, skilled sermonic art to be lifeless; but I have also seen character triumphant under the burdens of ignorance, and even of physical defect. I know a man who had a defective palate, who has preached into the depths of my convictions, and stirred me as with a tempest. The worst voices and the worst grammar have overcome me with a man clothed with the gospel behind them. If a preacher "is not much of a man," don't set him to preaching. A preacher must be a good deal of a man.—D. H. WHISKLER, in the Christian, Boston.

A Sad Sight.

There is hardly a sadder spectacle on earth than that furnished by a godless and graceless old man, who has lived in this Christian land perhaps three quarters of a century, and all of whose days have been spent without any effort to lay up for himself a treasure in Heaven. His childhood and youth were thus spent; his manhood and middle age were thus spent; and now there he is, in old age, with life on earth almost gone, on the very margin of the grave, with eternity just before him, and with not the first thing yet done in the way of preparing to meet God in judgment. Death frowns upon him. He finds no pleasure in thinking of the past, none in the present, and none in the future. Meditation brings him no joy. Memory and conscience afford him no comfort. He is without the blessing of Christian hope, when he most needs it. The disabilities and pains of his body make life a burden to him. The activities of business that once employed his thoughts he can no longer bear. He must from sheer necessity lay down the early tasks of life. In a short time he will be dead; and he knows it. The Book Divine is no source of comfort to him. He is not sufficiently familiar with it to be comforted by it, and not in a moral condition to receive its comforts or be entitled to them. Alas! for that man, there are no prospects before him that sweetly invite his thoughts to the spirit world. The simple truth is, he had laid up for himself no treasure in Heaven. This one thing he has not done. Many things he has done, but this, never. He may leave millions to his children, but there are no millions for him in the skies. His whole record on earth is wrong, fundamentally and awfully wrong. And now there is, at least, in his feebleness and decay—near the end of a wasted and mis-spent existence on earth—a sore affliction to himself and a solemn warning to every passer-by. Who will envy him his lot? Who should imitate his example? His life in this world, as to the great purpose for which it was given, is simply a prodigious failure. It ends without hope here, and in eternal darkness hereafter.—N. Y. Independent.

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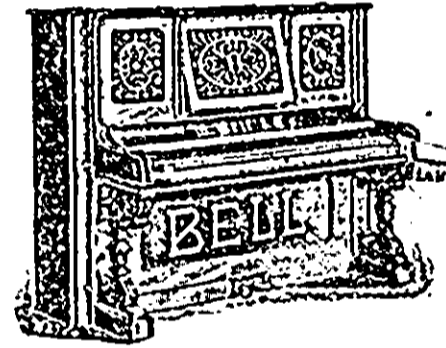
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