

THE paralyzing effect of Sectarianism is everywhere being seen and felt. Evangelists, such as Moody, Sankey, Sam Jones, and others of like type, realize that to be successful they must appear to the public, at least, indifferent to what is commonly called denominationalism. Men are now—and justly too—refusing to be tied down by human creeds, and these supposed advocates no longer insist upon them as being tests of fellowship. Only a short time ago, while in conversation with a gentleman, he remarked that he had been brought up in a given church, but after a while, circumstances being somewhat changed, he concluded to join a church of another order. Calling to see the preacher, he said:—Well, sir, I would like to associate myself with your people, but there is difficulty in my way—I cannot accept your ideas of election and foreordination as set forth in your *creed*. Oh, said the preacher, that need not trouble you—*That did very well forty years ago, but we never preach that stuff now*. The same evils are being felt in Japan as here. The *Japan Daily Mail* of Jan. 28th gives an account of the 13th annual meeting of the Evangelical Alliance; and represents the Rev. George Knox of Toyko as showing how completely the Alliance had failed.

“Now glance at our actual method. In Toyko are 14 missionary societies, and in Japan are 20. We are trying to establish fifteen distinct churches. There is neither co-operation, nor even mutual consultation. Were we laboring only for the saving of individual souls our policy might be intelligible; but if the establishment of the Church be our aim, our policy be fatuous. Only two missionary bodies in Toyko are adequately manned, the others representing various degrees of inefficiency. The cry is ever for more men—more men for evangelistic work, more men for schools, more men for all our varied activity. Each tiny contingent looks to its own needs, manages its own weak schools, and sends its own evangelists through its own little list of stations. Thirty men united would do more efficient service than forty-two missionaries scattered in our fourteen societies; and to-day it is only the Council of the United Presbyterian Missions with sixteen men that feels itself through union in some fair measure master of its situation. *This division of Protestantism is not only wasteful of force in Mission work—it is a positive hindrance to the accomplishment of our aim*. The organization of fifteen churches in Japan is needlessly to continue in the heart of heathendom our sectarian strife. Of necessity in some degree we work at cross purposes, and thwart each other's plans; nor will the warmest desire for unity wholly avert these difficulties until a re-organization at home overcomes the central cause.”

THE *Christian Register*, published in Boston, and oracle of Unitarian views, informs its readers that at the recent dedication services of the new building of the First Unitarian Church of that city there were present one Methodist, two Baptists, and two Episcopalian ministers; and that Dr. McVickar of Philadelphia (Episcopal giant of that city) has, by attending the meeting and in accepting an invitation to sit upon the platform, aroused the indignation of his people, and jeopardized his chances for the bishopric. As a matter of course, the editor is very indignant at McVickar's people, because they are not broad in their sympathies—a want of liberality! Of course we know not the motives that prompted these preachers to attend the above meeting. But still it does appear strange that men professing to accept and to set forth the Saviour as the Christ—the Son of God—could or would so lend their presence as to intimate, at least, a sympathy with a body of people that claim to have “no distinctive doctrine,” thus verifying the statement made by one of their eminent preachers, “Some of us believe a good deal, some

very little, and some nothing at all.” A society that repudiates Christ's divinity, that has very little, if any, faith in the Lamb of God that taketh away the sin of the world, that looks upon the Saviour as a mere man, conceding Him to be, however, the highest type that has appeared on earth. Take from us the Christ of the New Testament—where is the Gospel? What hope beyond the grave? Would we not be of all men the most miserable?

WE have received a pamphlet giving a sermon of Bro. B. B. Tyler, which he delivered before the church meeting on West Fifty-sixth Street, New York. In this discourse Bro. Tyler sets forth the origin, aim, methods, numbers, literature, educational enterprises, and mission work, of the Disciples of Christ in the United States. If space permitted we would gladly give in one issue the whole discourse. In the first part of the sermon is given some very interesting facts—a knowledge of which would be almost impossible for many of our readers to obtain. On another page will be found the first part of the sermon; and in our July number we purpose giving the remainder.

THAT prohibition sentiment is growing in favor with the people of the United States is everywhere apparent. Only last year in the State of Massachusetts SIXTY-THREE towns voted for license, this year only TWELVE out of the SIXTY-THREE.

ANY of our brethren proposing to attend the Annual Meeting of our P.E. Island brethren should keep in mind that it will be held with the church at East Point, commencing the Saturday before the second Lord's day in July.

THE House of Lords, by a vote of 149 to 127, has again rejected the bill to legalize marriages with a deceased wife's sister.

ORIGINAL CONTRIBUTIONS.

TOBACCO.

Now is the season for house-cleaning. Be sure that every one make thorough work of it, and not forget to clean their mouth. Let this season of changes be the time when we shall change this habit of the use of tobacco.

The physical, mental and moral evils resulting from the use of tobacco, and the rapid increase of this habit, calls upon parents and teachers and preachers and churches, to use their influence against it, both by precept and example.

There can be no question that tobacco is a deadly narcotic. A drop of the essential oil of tobacco upon the tongue of a cat or dog will produce death. Place a cigar in a teapot, pour half a pint of water on it, let it stand a little while, and you have a poison that would kill a man, if taken, in one minute. Don't you try it if you want to live.

A celebrated physician has enumerated near seventy diseases attributable to the use of tobacco. It impairs digestion, depresses the mind, and weakens the heart. The most eminent doctors tell us that none who use tobacco before the bodily powers are developed, ever make strong men; and what is still worse, the use of it shortens life. Some contend that this cannot be true because there are old persons who use it. There are cases where persons were bitten by a mad dog and yet escaped the hydrophobia; but does this prove that the bite of rabid animals is not poison and dangerous? When you find a healthy old man who uses tobacco you will find that he was well along in life when he commenced its use. It cannot be true that a poison can be taken into the system from youth without shortening life. This view of the evil makes it a violation of the sixth commandment: “Thou shalt not kill.”

The mortality chargeable to this evil can't be fully estimated, because so many die by the ordinary forms of disease. But the physicians know that many of their patients die of disease from which they might have recovered but for the previous exhaustion of vital powers by this narcotic drug.

If any doubt that tobacco is a rank poison let them consult the physicians. Be sure and have nothing more to do with it. Drop it because it injures your health. Because it squanders your money and injures your mind, and enfeebles your whole system. It is impure. It is an unsavory fluid that often runs down upon the beard and down to the skirts of the garments.

Think of it: wisdom and tobacco coming from the same mouth!! The use of tobacco is slavery. The victims of the habit confess their bondage. It is a selfish habit, and therefore an unreasonable self-indulgence. The use of it violates the laws of body, mind and soul.

Look for a moment at the fearful waste of money. I know a certain town where the people can hardly keep up their schools, and their school-houses are in a dilapidated condition for the want of money. The cry of “hard times” is heard daily; and yet that very town is spending two thousand dollars annually for tobacco. Don't tell this in Gath.

The annual amount spent by the nation on tobacco, including the cost of pipes and other knick-knacks, will amount to at least fourteen million pounds. A young man at fifteen years begins the custom of smoking. He smokes one cigar a day, this is 365 cigars a year, at five cents, \$18.25. Multiply this by 50, supposing he will live 50 years, and we see the fearful waste. Don't do so any more.

H. M.

THE UNION OF GOD'S PEOPLE.

NO. II.

But now another question presses itself upon us, “How can we attain this union?” In answer to this question let us give a little closer attention to 1 Cor. i. 10. These are plain, clear, strong statements from the Apostle Paul to the Corinthian brethren. “I beseech you by the name,” that is, by the authority of Jesus Christ. Could he have any higher authority than Jesus Christ Himself? “That ye all speak the same thing.” How can we do this? We read in 1 Peter iv. 11, “If any man speak, let him speak as the oracles of God.” How? As the oracles of God. How can this be done? When we talk of Bible things, use Bible language. If we are going to tell a poor lost soul how to be a son of God, an heir of heaven, let us use the language of Peter to the Pentecostians; of Paul to the Philippians; or of Ananias to Saul, as the case may be. If we are teaching of Christian life, let us teach what is in the letters to Christians. If we speak as the oracles of God, we will all speak as the apostles direct. If we all speak alike, a strong point is gained toward this union. The great trouble now is, we all speak differently, and while this is so, we cannot be one as Christ and His father are one.

The Apostle adds: “And that there be no divisions among you.” Sometimes when we talk of the evil of division, we are met with the statement that it is not about any vital matter that we are divided. But the Apostle tells us there must be *non-division*, it matters not about whether it is vital or not.

The occasion that drew these words from Paul was simply calling themselves after different men. To-day one is a Calvinist, another a Wesleyan, &c. This means division; for if you follow one man, and I follow another, we are going in different ways. Let there be no division, “But that ye be perfectly joined together in the same mind and in the same judgment.” In the same mind: Can