

members have decided to enter the mission field. The report was heartily approved of by the meeting at large.

Rev. George Munro, Hamilton, the able editor of the DISCIPLE OF CHRIST AND CANADIAN EVANGELIST gave an address on the subject, "What doest thou here, Elijah?" The address took the form of an inquiry as to the position and prospect of the Disciples of Ontario, a statement of their distinctive position from their standpoint, and the necessity of maintaining it and advancing their work. The position of the Disciples was, he said, a plea for primitive Christianity, for union on the basis of the Bible alone, and opposition to all human creeds as tests of fellowship and conditions of church membership. The Disciples believe that this is the original basis of union. They hold that the conditions of membership in the Church of Christ, as ordained by Himself, and preached and practiced by His apostles, are that they should believe in Jesus Christ as the Son of God with all their hearts, repent of their sins, and confess before men Jesus as Lord, and who are baptized (immersed) in the name of the Father, Son and Holy Spirit. Also that they are entitled to membership in the Church of Christ so long as their walk and conversation becometh the Gospel of Christ. The address maintained that these principles should be energetically proclaimed and urgently preached, and the signs of the times indicated that they were propitious times for the advocacy of these principles.

The speaker also said that the Inter-denominational Union of Christian Endeavor has apparently served its purpose in the providence of God as a movement for Christian union, as they saw such leading denominations as the Methodists and Baptists establishing young people's unions of their own. In view of this it was now necessary that the original New Testament doctrinal basis of union should be faithfully and energetically preached.

Rev. C. Sinclair, Lobo, spoke on "The Demands of the Cause in Ontario." He urgently advocated placing an evangelist in the field.

Rev. Richard Bule, Hamilton, said up Chatham before the eyes of the conference as a field to go in and possess. There were Disciples there who were obliged to go to other churches because of the lack of one of their denomination. "With a ten hundred soap boxes, in a whole of Kent," said this enthusiastic

Stevens, Glencairn, one of the modest and most liberal laymen,

made a speech in regard to the demands of the work.

EVENING SESSION.

Rev. R. A. Burriss, of Bowmanville, preached the evening sermon, which was a very eloquent address on the subject of "The Forward Look." He chose for his text, "Forgetting the things which are behind and stretching forward to the things which are before." Philippians iii. 13.

The preacher began by dwelling on the fact that the past with its successes and failures, its joys and sorrows, was irreparable. The present was the only contribution which the past could give them. From the vantage ground of the present he asked them to glance at the prospect of the future. They had before them new opportunities for making their lives better, and new opportunities for obtaining knowledge. There was also before them new duties and new difficulties. To the preacher's mind, the future was as bright as the sure movement of the divine purpose could make it. There was before them the era of applied Christianity—less of visions and dreams and more regard for Christianity that goes into the world and fights for the oppressed, succors the weak and carries healing into hearts and homes. Sentimental religion whose sentiment effervesces in a sigh was at a discount; religious rapture does not rescue the "submerged tenth." A Christianity that offers to a hurrying world dogmas instead of bread, fine speculations instead of shelter, cannot find place very much longer in a world where the cries of the needy break through our comfortable studies and elegantly appointed churches, merging themselves in the rich tones of the organ and making them weep and wail.

The time was at hand when Christianity must justify its existence by an imitation of its founder. That they were approaching this era the signs of the times proclaimed. The effort was being made to realize more of the kingdom of God on earth, in work done in harmony with divine law, in better social habits, better business practices, better politics and better citizenship. The era of simple Christianity was before them, also an era of free and unfettered inquiry into the Christian truth. Simplesness of aim and effort ever had been and ever would be the secret of all noble human accomplishment.

NOTES.

Mrs. Candace Lhamon Smith, formerly a missionary in Japan, was present at the afternoon meeting and made

a few remarks with regard to the ineffectual effort to unite the Baptists and Disciples in Japan. The Baptists proposed union on the basis of the New Hampshire confession of faith, and closer communion, which the Disciples could not agree to.

At the meeting of the O. C. W. B. M. devotional exercises were conducted by Mrs. Brown, of Warton. The principal business transacted was the decision to affiliate with the Co-operation for another year for carrying on the Home Mission work. Extension of the work in Japan was also discussed.—*Advertiser*, June 1.

SATURDAY MORNING.

There was a very noticeable increase in the attendance when the conference began on Saturday morning. C. Sinclair, Collingwood, read the obituary report. Special reference was made to the loss sustained by the drowning of the son of President Hugh Black, of Rockwood, and also to the death of D. G. McKillop, West Lorne.

After the adoption of the report J. G. Scott, Toronto, sang a solo, and Rev. J. Lediard, Owen Sound, led in prayer.

Then the discussion on the report of the Committee on Education was continued. The remarks were confined altogether to the question of the continuance of the Bible School at Toronto. Mr. A. C. Gray, Lobo, an undergraduate of Toronto University, spoke strongly, favoring the continuance.

Rev. J. H. Hardin, co-responding secretary of the Home Missionary Society, Cincinnati, Ohio, a graduate of Lexington, Kentucky, Bible College, was also strongly in favor of the school. He said that the lack of proper educational facilities caused the young men of the denomination to go to the Bible colleges in the United States. After spending three or four years in the States, and marrying a Yankee girl, they were all inclined to stay there. He pointed out that perhaps fifty of the most talented Disciple preachers of the States came originally from the Provinces of Canada. The college would be a growth, he said, and if they had one in twenty-five years they should be proud.

Rev. P. Baker, Everton, threw cold water on the scheme of home education of Disciple ministers. They were \$150 in debt yet as a result of the first session of the Bible School in Toronto. He wanted to know where the funds were to come from.

Several delegates interrupted Mr. Baker by asking if he believed the money would not be paid.

Mr. Baker admitted that he thought

it would. He went on to say that one gentleman who intended leaving the Disciples several thousand dollars threatened to divert the amount for fear it would be used for educational purposes. Then Mr. Baker raised a storm by hinting that the Board had kept the Co-operation in the dark on the subject.

Rev. George Fowler and Rev. Geo. Munro got after Mr. Baker, who modified his statement by saying that the Co-operation had been kept in the dark as to the means of obtaining funds.

This Mr. Munro also denied. He said, with Mr. Hardin, that the college would have to be a growth. They might just as well bring out the self-binder the day after seeding and expect to reap the harvest as to expect to see immediate results.

The question of an entrance standard of education was touched on, and a great difference of opinion manifested. Some wanted a university education and others thought a second-class certificate was plenty. Others believed that the ability to read and write was all that was necessary.

"It is hardly necessary to have professors teaching elementary subjects," said Mr. R. McMillan, Guelph.

"We don't want university graduates," said Rev. Geo. Fowler. "You can't build up the cause in Canada by B. A.s. We have been trying for fifty years and failed."

Rev. F. M. Rains, Cincinnati, Ohio, was called on as a financier. He strongly urged the continuance of the school. If necessary they could get money not only in Canada, but in the States. "We want more faith than Greek," said Mr. Rains.

An amendment by T. Whitehead, seconded by James Tolton, was read. It recommended that the school be continued, if the Board of Managers have the funds at their disposal, or have reason to believe that the funds are available without having to draw on any other fund.

Rev. T. L. Fowler characterized the amendment as a policy of delay, and Mr. Tolton denied that with vehemence.

The discussion was prolonged until 1:15, an hour and a half after the time set for adjournment. The vote finally stood 23—23, but on a recount the original motion to continue the school, with Rev. T. L. Fowler as principal, was declared carried. The motion was then made unanimous.

The ladies of the Co-operation guaranteed \$100 of the expenses, the endowment fund \$150 more, and a delegate promised \$50. A high standard of admission was not insisted upon,