

It will be seen by Bro. Ballah's report elsewhere, that Bro. Moffett's labors in Hillsburg have met with gratifying success. He is now in Orangeville, endeavoring to help the faithful little band that has been bravely struggling along for a few years there.

It is possible that some brethren may feel like criticising the action of the Board in its directing of Bro. Moffett's work. It would not be convenient nor prudent to publish the considerations *pro and con* which led the Board to a decision in a given case. The brotherhood may be assured that the Board will use its best judgment.

GEO. MUNRO, Cor. Sec.

**The Disciples of Christ.**

THEIR DISTINCTIVE VIEWS PRESENTED AND PARTING WORDS SPOKEN BY REV. T. B. KNOWLES.

Rev. T. B. Knowles, M. A., who has been pastor of the Church of Christ in this city for the past five years, occupied the pulpit for the last time in that capacity yesterday. In the morning he spoke to the members of the church, reviewing the work of his pastorate. In the evening, when there was a large attendance, he spoke by request on the distinctive views of the Disciples of Christ, taking as a foundation part of the 3rd verse of Jude, "That ye should earnestly contend for the faith which was once delivered to the saints," and Revelation xxii. 18, 19, "For I testify unto every man that heareth the words of the prophecy of this book, if any shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and from the things which are written in this book." The following is an outline of what he said, which was presented in a forcible manner: It was not a matter of fancy or of like, but of what God says in His word. In the year 1809 a minister of deep learning and piety in the Presbyterian church wrote out a plea for Christian union. It was not intended to set up a different organization. He and others sought a restoration to the state of the Apostolic church, in which there were no doctrinal differences. This was that from which the Disciples of Christ started. A few years passed when the first church was organized in Pennsylvania with eight souls. The growth of the body was without a parallel; it had now a million communicants, and increased 83 per cent. in the last decade. The distinctive views were: 1. This plea for Christian Union was not simply for friendliness, but for organization. Disciples held divisions to be wrong because not founded on the New Testament, it was a waste of means and condemned by the Head of the Church. 2. They held that religious names which were not scriptural, applied to churches, were sinful because dishonoring to Christ and no human name could be accepted by all the Christian world. There was no patent, however, on the terms Christian, disciple, saint, etc., found in the New Testament. 3. The Divine creed, the Bible alone, and no human creed, is accepted. 4. While they accepted the whole of the Bible as inspired, they made a distinction. The Old Testament was the authority binding on the Jew, the New, on the Christian. 5. They held that the only test of faith the New Testament required was that a man believe with all his heart that Jesus is the Son of God, and it was the only one put for baptism or church membership. 6. They held that the Holy Spirit was doing His work, but discarded all

theories regarding Him. They believed resisting the Word of God was resisting the spirit, but left the question of whether there was an absolute influence alone. They did not preach the Holy Ghost, but Christ and the gospel. 7. They held that repentance, faith and baptism were all, not one or a part of them, necessary to the remission of sins. 8. The qualification necessary for baptism is that there must be a change of heart. They do not ask a man if his sins are forgiven until he has complied with the conditions, to repent, believe and be baptized. 9. Evidence of pardon must be found in the Divine Word. 10. It was advocated that the Lord's supper should be held weekly on the first day of the week.

They held that close communion was not consistent, and they had no right to debar anyone who professed to be a lover of the Lord. They regarded it not as an act of fellowship one with another, but with Christ, and as commemorative of His sufferings. To the Book of God they invited all on common ground on which to unite.

At the conclusion of the sermon he said he was glad to see so many present. Five years ago he came to the city as a stranger and he could truly say they took him in. He had received nothing but kindness. He was in sympathy with the temperance people, especially in their efforts for prohibition. The pastors of the different churches had been very kind to him, and to them and the people of St. Thomas he was very grateful, and hoped they would yet accomplish more for morality.—*St. Thomas Times.*

**Obituaries.**

**BURT**—Died on Sunday morning, Nov. 5th, 1893, at 11 o'clock, Mrs. Wm. Burt, at her home, Erin Township, Ont. Our sister calmly and peacefully breathed her last. It was the hour of worship when she passed away, an hour in which if at all possible she was ever faithfully found present to remember her Lord, and worship with the children of God. Translated to a happier state, to a more glorious meeting of the redeemed of all ages, we cannot but feel that our loss, so great, is to her a great gain. She lived to see the age of 62 years, and was the mother of eight children, two sons and six daughters, all of whom survive her, together with her husband, our esteemed brother Wm. Burt, who was chosen recently by the Erin Centre Church to the office of an elder. Her family, with the exception of one daughter in Illinois, were with her at the last. One son, Wilson, had but recently returned from California. The other son, David, is preaching in Ohio, and finishing his studies at Hiram College.

Our sister will be greatly missed in the church and community, where her quiet Christian influence and her loving interest in all were ever felt for good. Especially will she be missed in the home by the children and bereaved husband. May the Lord comfort and keep them. R. W. B.

**Married.**

**MUIR-WHITEHEAD**—At the residence of the bride's parents, Maple Grove, Walkerton, on Thursday, Nov. 16th, by E. Sheppard, Walkerton, assisted by Geo. Munro, Hamilton, Robert Stewart Muir, druggist, to Leonora, daughter of Thomas Whitehead.

**BLACK-MITCHELL**—In Hamilton, Nov. 15th, 1893, by George Munro, John Black, of Eramosa, to Mrs. May Mitchell, of Milton.

**Literary Notes.**

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 85 Wellington Street North, Hamilton, Ont.

THE PULPIT for November is a rich treat to those who care for sermonic literature. Rev. Dr. Noble, of Chicago, leads with a remarkable discourse on "The Name Above Every Name," suggested by the recent parliament of religions. Rev. Dr. Mitchell, of Buffalo, contributes a sermon on "The Two-Fold Gospel," interded to awaken interest in good works and develop enthusiasm along the line of religious activity. Other sermons follow by Rev. Oswald Dykes, D. D., on "Rival Theories of Salvation;" Rev. W. L. Watkinson, on "The Simplicity of Life;" Rev. John McNeil, on "Praise and Thanksgiving;" Rev. Dr. Tinker, on "National Blessings," Rev. Alfred Earle, on "Helps and Hindrances to National Progress," and Theodore Cuyler, on "Glimpses of Heaven." Such a collection of thoughtful sermons ought to have a wide circulation, especially among Christian workers. Subscription price, \$1.50 a year; single copies, 15 cents. EDWIN ROSE, Publisher, Buffalo, N. Y.

CHRISTMAS 1893, a descriptive list of concert exercises, cantatas, anthems, solos and quartets, to which is added a descriptive list of books and music for general use. Fillmore Bros., 141 W. Sixth St., Cincinnati, Ohio., who will be glad to mail a copy of it to any address upon application.

THE CHRISTIAN INTERNATIONAL LESSON COMMENTARY for 1894, by B. W. Johnson, Christian Publishing Co., St. Louis, Mo., is to hand. This is a well gotten up book in every respect, and is cheap at one dollar. The volume for 1894 has all the good features of former volumes, and in addition "A Dictionary of Scripture Proper Names, with their Pronunciation and Meanings." This is a very valuable appendix. We have only to add that B. W. Johnson stands easily among the best Biblical scholars among the Disciples, that he has had large and long experience as an expositor, and that consequently superintendents, teachers and advanced scholars will make no mistake in purchasing one of his commentaries for 1894. And we take this opportunity of calling attention again to the Christian Publishing Co.'s series of Sunday School publications as advertised regularly on page 8 of the EVANGELIST. Their address is 1522 Lucas Place, St. Louis, Mo.

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**Christian Union.**

THE SUBJECT DISCUSSED FROM THE DISCIPLES' POINT OF VIEW.

Yesterday morning, in James street Baptist church, Rev. Geo. Munro, of the Church of the Disciples, preached the third sermon of the series which Rev. Mr. Boville has arranged on the subject of Christian Union. In beginning his address Rev. Mr. Munro said it would not be necessary for him to dwell upon the evils of sectarianism, as these are generally conceded now. He pointed out that the people known as Disciples of Christ hold a peculiar relation to the union question from the fact that they originated in a movement in behalf of union some eighty years ago; that then, and for many years after, they were almost alone in pleading for the union of all believers in Jesus Christ; and that their constant testimony has been that sectarianism is a curse and denominationalism a sin, being plainly contrary to the teaching of Jesus, and an obvious great hindrance to the conversion of the world.

The position of the Disciples on the union question was set forth as follows:

1. That the basis of church membership should first be settled, that other matters, e. g., ritual and church government, might wait a while.
  2. That the Lord alone can determine who has a right to membership in His church.
  3. That His law is found in the New Testament and nowhere else, that the guiding principle should be, "that nothing should be required as a test of fellowship, or a condition of membership in a church of Christ for which we have not a 'Thus saith the Lord,' in express precept or approved precedent;" that with one bound we should go to the New Testament, passing by creeds, confessions, decrees and councils, church fathers, etc., and take our stand with the apostles.
  4. That the essence of popery, whether among Catholics or Protestants, consists in men making laws that affect the standing of Christians in the church.
  5. That a sect is a body or society claiming to be a church of Christ which makes unscriptural conditions of membership.
  6. That matters of faith and matters of opinion should be sharply distinguished.
  7. That man-made creeds, when used as tests of fellowship, are necessarily divisive and sectarian: e. g., the Westminster confession of faith.
- The scriptural basis of membership in a church of Christ, it was maintained, would be found by studying the commission given by the Lord to His apostles, and by observing how the apostles carried it out as set forth in the Acts of the Apostles. The creed of the church was declared to be that contained in Matt. xvi. 16: "Thou (Jesus of Nazareth) art the Christ, the Son of the living God." It was shown that the commission and the practice of the apostles make it plain that "faith in Jesus as the Christ and obedience to Him as Lord" were the divinely appointed conditions of membership in Christ's church, or to put it more in detail, "That the person who believed in Jesus as the Christ with all the heart, who truly repented toward God, who confessed with the mouth: Jesus as Lord, and who was baptized (immersed) into the name of Jesus Christ in the name of the Father and of the Son and of the Holy Spirit, was counted by the apostles a Christian, was received into the fellowship of the church, and was retained there so long as his walk and conversation were as becometh the gospel of Christ."

The Disciples say, Why not go by this rule? Why add to the New Testament order, why take from it? Why lay a burden on the young Christian the Lord has not laid? Why neglect the Lord's ordinance of baptism—the immersion into water of a believer in the name of the Father and of the Son and of the Holy Spirit? Why practice what He has not required—the sprinkling of infants and dare to call it Christian baptism?

The Disciples maintain that if believers could agree with reference to the conditions of membership other matters would come right in due time. How much it would mean if all who profess and call themselves Christians would sit at the Lord's table together! And what a grand thing it would be if all believers could pass freely from the fellowship of one congregation to another the wide world over.

Reference was made to the quotation recently made in the James street Baptist church, by Rev. John Morton, from Dr. Clifford, a leading English Baptist, the purport of which was that there are many Baptist churches in England which receive unimmersed people into their fellowships, the implied suggestion being that so far as the subject of baptism is concerned union will be reached by a compromise on the part of those who now hold exclusively to the immersion of believers. Mr. Munro said that the history of the Disciples lends no countenance to that view, and that the Disciples, as against certain English Baptists, stand with the Baptists of the United States and Canada for the ordinance of baptism in its scriptural integrity, further investigation only confirming the conviction that what the Lord appointed was the immersion of believers and nothing else, and being well assured that truth never gains, but loses, by compromise.

Mr. Munro also indicated the point in which Disciples still differ from Baptists, and closed with the prayer that the Lord may speed the day when believers in Jesus shall be one to the full extent for which He Himself prayed (John xvii. 20, 21), and urged that all who hope for that day, who long for that day, not only pray for it earnestly, but labor for it faithfully.—*Hamilton Spectator.*

If you have catarrh, we call your attention to the "honest offer" of the Medical Inhalation Company, found on another column.

When Christians cease to find enjoyment and spiritual nourishment in reading the Bible, they are in danger of backsliding.—REV. E. C. SELL.

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