

TO THE CHURCHES AND BIBLE SCHOOLS.

A circular, prepared by the building committee, will soon be sent out to the churches, asking aid to pay for our new meeting house, or Christian synagogue at Owen Sound. The Gothic frames are set, and the stone walls and their buttresses are reaching upward every day. It promises not to be at the "foot of the class" in appearance. Located on one of the corners of Hill and Division Streets. On the other three corners we have St. George's Church, the U. P. Church, and the Baptist Church. Two of these are fine stone edifices. Size of ours. 35 x 55. The lot is paid for; also the furnace and piping, for heating. And we have subscribed all we are able, to the building fund. I heard a representative property holder, say last night, that the population of Owen Sound is not far from 9,000. But the Disciples are few. In 1887, the number meeting upon the 1st day seldom reached 20. Now the number is seldom under 40. But we are not among the rich, in this world. Most of us have enough to do to "make ends meet." And we think it not wrong to ask for help. Then we are only asking others to do, for us, what we would willingly do for them, in like circumstances. We will thankfully receive from any Bible School or Scholar, a 5 cent donation. This is written under the conviction that the *Index* and *Evangelist*, will reach Schools, Churches, and isolated Disciples, that would not see the aforesaid circular. All sums received, will be duly acknowledged, in one, or both of our papers.

In raising this building, dear reader, give us a lift, and may Heaven's blessing rest upon you, Owen Sound, April, 1889. C. J. L.

A WORD TO THE SISTERS CONCERNING OUR ANNUAL MEETING.

When I saw our Treasurer's report for this month, I felt like saying "Praise God from whom all blessings flow." All motives and actions that are good come from Him. The desire to aid in spreading the "glad tidings," and the ability to perform, are His blessings to us, and as we use them for Him, so will He increase them more and more. God's favors to us are like a harvest that "grows the more by reaping."

And now, dear sisters, I need not urge you to come to the meeting in June. The proof is before us that your hearts are in the work, and all who can come, will come. But to those who cannot come, or send a delegate, I would say, give us the hand of fellowship by letter, saying to what extent you can assist in the work for the coming year.

It is proposed, if the way opens, to begin a new mission that shall be all our own, at some point in the North-west, and concentrate our efforts on that till a self-supporting church shall be established. We are collecting all possible information concerning that region, and will be prepared to lay it before you at the meeting; and we ask all our sisters to give the subject of future work their consideration, and be prepared to give us their judgment on it when we meet.

With the auxiliaries that have been added during the year, and the tangible proof our sisters have given of their zeal and deep interest in the work, we feel strong and hopeful for the coming year. 'Tis ours to plant and water, and God will give the increase.

"Do thou thy work, it shall succeed
In thine, or in another's day,
And if denied the victor's meed,
Thou shalt not miss the toiler's pay."
S. M. BROWN.

ONTARIO CHRISTIAN WOMAN'S BOARD OF MISSIONS.

TREASURER'S REPORT.

The following sums have been received and paid for Mission Work by the O. C. W. B. M. since last report:

RECEIPTS.	
Aux. at Collingwood	\$3 25
" Guelph	6 00
" Erin Village	9 00
" Walkerton	9 50
" Lobo	13 00
" Wainfleet	7 00
" Erin Centre	6 00
" Owen Sound	7 00
Church at Kilsyth	8 00
PAYMENTS.	
W. M. Crewson, Mission work in Muskoka	\$25 00
Church in Collingwood, Miss. work	25 00
Church in Toronto, Dennis Ave., Building Fund	50 00
C. A. Fleming, acc. for Envelopes	2 22
JENNIE FLEMING, Treas., Kilsyth, Ont.	

Selections.

THE PLEA OF THE DISCIPLES.

The plea of the Disciples is for a restoration of pure, New Testament Christianity. Their watch-word is "What saith the Scriptures?" "Where the Bible speaks we speak; and where the Bible is silent we are silent." Nothing less than the doctrine, promulgated by Jesus Christ and preached by his apostles, will answer as their creed. We do not mean that all are thus broad and inclusive in their aims; but that the leaders, from the beginning until now, have earnestly and ably advocated the plea we have mentioned must be admitted by all who have had sufficient observation and discernment to judge. The distinction between a restoration and reformation has been justly made. The Disciples went not out from other religious bodies because there were a few things in the doctrine and practice of those bodies which they could not endorse, and upon which they wanted to improve. They are not a branch of "a branch of the Church of Christ," to use language common with those who advocate denominationalism. They threw away all creeds and confessions of faith as bonds of union because a union formed by means of these was not the union which existed among congregations of believers planted and confirmed under the preaching and ministry of the apostles, and because the Lord himself, the Head of the church, had never given or sanctioned a creed outside of his own word.

The disunion, rivalry and sectarianism among the religious bodies called churches, so hostile to the evangelization of the world, was not "the unity of the Spirit," not the unity for which Jesus prayed as he was about to leave the world.

They saw no safe and firm building-place between Babylon and Jerusalem, and hence their watchword became, "Back to Jerusalem;" "Our feet shall stand within thy gates, Oh, Jerusalem."

Having decided to build on the foundation of apostles and prophets, Jesus Christ himself the chief corner-stone, they were earnest, diligent and successful in calling men and women back to the "old paths," and building on the one only foundation.

To-day they have no creed but the Word of God "that liveth and abideth forever." There is no other authority in discipline, no other guide to salvation. It is a full and sufficient revelation of God and his will to his creatures. No ecclesiasticism can excommunicate *ex-cathedra*. The Lord Jesus is Master, and where he directly, or through his apostles, has spoken to condemn, the church, his *affianced*, must condemn also. Where he has not spoken, where his will may not be known, liberty is left to one's own enlightened and sensitive conscience.

Some have misconceived or misapplied the original motto: "Where the Scriptures speak we speak; and where they are silent we are silent," and have strangely interpreted it to mean, "Where the Scriptures are silent in regard to expedients we must *prohibit* them." Thus they have essayed to speak where God hath not spoken.

It is not surprising that the same human nature which wrested the Scriptures in the days of the apostles should wrest them now. It is not strange that men should "tempt God" to-day as they tempted him in the days of the early church when they sought "to put a yoke upon the neck of the disciples," which they were not able to bear.

While there are a few who say that "Missionary Societies," "Educational boards," "Ministerial Associations," "Sunday School Helps," "Colleges," etc., etc., as expedients may not be allowed because we have no "Thus saith the Lord" for them, yet this is not by any means the representative teaching of the Disciples. It is an incidental and side-issue, which by being advocated, becomes a fertile seed of faction a hindrance and a reproach reflecting upon the intelligence and loyalty of the whole body of Disciples.

Another observation worthy of attention, in order to warn brethren of a danger now imminent, is that we, as a brotherhood, may be too eager to win adherents to our plea. How often have great numbers been only a great hindrance! If the Disciples have a great and peculiar plea which they should advocate there is danger that the thousands of converts reported every week through the religious papers and the whole churches which are occasionally received into their ranks, there is danger we say, lest these shall not fully grasp and assimilate that plea, and hence may remain only smatterers in the school of Christ. There is also danger lest preachers, who know scarcely more than children out of the common school, shall misrepresent the truth.

Colleges should be sustained where young men may be well and thoroughly educated for the

ministry; colleges in which they may be taught to think for themselves according to the wisdom of God.

We believe that the hope of our future, as a people endeavoring to restore the pure doctrine of Christ, lies in the prosperity and success of such colleges more than in anything beside.

It may be well to suggest, in closing this article, that our plea is not the thing we must preach. Our plea is that men shall preach the gospel. Our plea is not the centre of the circle. Jesus Christ our Saviour and King and Teacher and Head of the Church, is the centre, and his gospel lies all within that charmed circle and around that divine and glorious centre our plea is that men should come within the circle, even to Christ, and abide in his truth.

Back, then, beloved souls, to Jesus Christ as teacher! Back to the utterances of his word as life-giving and authoritative decrees!

Moreover, we are not to rest on the surface of things, on the easiest and on the laziest interpretation of God's thought, but we must dig down into its real and full meaning. We must know not simply what to ignorant, carnal and superficial men God *seemeth* to say, but by diligent study and prayerful research we must seek to ascertain unmistakably what God hath really and truly said.

Our plea is that all men shall stand where the apostles and first faithful disciples stood with reference to our Lord—to his word and to his church. It is that Jesus Christ only shall be our Master and our Lord. Let us make it known for Christ's sake like men who are born to a high purpose, avoiding trifles, traditions and all bitter discussions about expedients. These only stir up carnal strife, hinder the progress of the gospel and shipwreck unstable souls on the way to heaven.

Missionary Weekly.

YOUR WIFE.

If thy wife be small, bend down to her; do nothing without her advice. Everything in life can be replaced; the wife of early days is irreplaceable. An honorable man honors his wife; a contemptible one despiseth her. The loss of a first wife is like the loss of a man's sanctuary in his lifetime. Man and wife well-matched have heaven's glory as their companion; man and woman ill-matched are encircled by a devouring fire. Rather any ache than headache; rather any evil than an evil wife.—*The Talmud.*



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NEW BOOKS.

- 1.—Report of the Missionary Conference, London 1888. 2 vols., \$1.50.
 - 2.—Vale Lectures on the Sunday School. By H. C. Thibault, \$1.50.
 - 3.—The Gospel according to St. Paul. By J. Oswald Dykes, D. D., \$2.00.
 - 4.—Landmarks of New Testament Morality. By George Mathieson, D. D., \$2.00.
 - 5.—Gospel Sermons. By James McCosh, D. D., \$1.50.
 - 6.—The Training of the Twelve. By A. B. Bruce, D. D. 4th edition revised, \$2.50.
 - 7.—Jesus Christ, the Divine man. By J. F. Vallings, N. A., \$1.00.
 - 8.—Abraham; or The Obedience of Faith. By F. B. Meyer, B. A., 50 cents.
 - 9.—Sure of Success. By J. Thain Davidson, D. D., \$1.50.
 - 10.—The Centenary of the Spanish Armada, 1588-1888. By Rev. J. Little, M. A., 75c.
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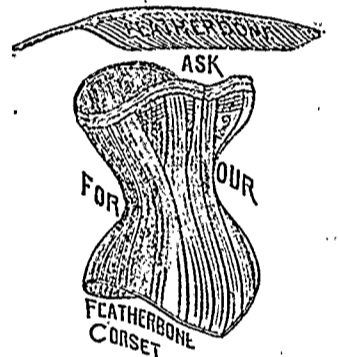
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