

The Canadian Evangelist.

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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The Canadian Evangelist

Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

Disciple Co-operation.

ANNUAL MEETING, HILLSBURG, ONT.,
JUNE 7th to 11th, 1894.

One of the largest and most successful June meetings of the Ontario Co-operation of Disciples in the interest of missions and other Christian work, has just been held in Hillsburg.

During the four days it continued the weather was fortunately fine, and the attendance was good throughout. On Sunday an immense crowd filled the village. The perfect order and quietness in so large a gathering was very creditable to so large a community. All seemed to work harmoniously together to make the meeting go off nicely. About 175 delegates and visitors were present from other churches throughout the province. Many important matters were discussed and arranged; some points of special interest might be mentioned. The proposed closer affiliation of the Canadian and American Home Mission Boards was one—this union was postponed; the inauguration of a Bible school in Toronto for ministerial students, while in attendance at the University. This, after some discussion, was carried, and good contributions made for its support. The event was the amalgamation of the Christian Women's Board of Missions in their home mission work with the General Home Mission Board. Much interest was manifested in the discussion of Sunday-school work, which was largely represented by delegates from the many societies. A resolution urging the importance and desirability of a prohibition liquor law was unanimously carried.

A resolution was unanimously adopted by the convention expressing hearty thanks for the Christian courtesy shown by all the other churches of Hillsburg, also by the Methodist church of Erin circuit, in placing their houses of worship at the disposal of the church in convention, and in the assistance received in the singing, and in many other ways.

The members of the Erin Centre Church will not soon forget the kind assistance rendered them by so many in and around Hillsburg in

entertaining and in making it pleasant for the visitors.—*Hillsburg Beaver.*

Disciples of Christ.

CONVENTION FOR THE PROVINCE BEING HELD AT HILLSBURG—INTERESTING REPORTS PRESENTED—PROHIBITION FAVORED.

Hillsburg, June 9.—(Special.)—The Disciples of Christ in Ontario and the Ontario Christian Women's Board of Missions are at present in their annual convention at Hillsburg. About 150 delegates, representing a number of churches in Ontario, are already present.

They assembled on Thursday afternoon, and in the evening listened to a masterly and impressive address on the subject, "Beauty for Ashes," by W. J. Lhamon, pastor of the Church of Christ, Cecil street, Toronto. It described the condition of man and all his institutions without Christ, and contrasted that with what life is and shall be with Christ.

The business session opened on Friday morning. The address of the President, H. Black, was full of hope and encouragement. J. A. Aikin read a minute report of 40 Sunday-schools, representing 2,606 members, many of which are supporting this home mission work, and strongly recommending teachers to lead the pupils, without delay, to trust Christ—to become, in fact, disciples of Him.

There was a conference on "The Preacher and His Work," led by J. Lediard, of Owen Sound, urging that preachers among the Disciples should confer in Christian love with other preachers, and help to clear away the hindrances to Christian Union that exist in unwarranted tests of fellowship, that have been separating Christians. In discussing pastoral work, R. Moffett stated that the difference between a friendly and a pastoral visit by the preacher and his brethren was that the former made the people think a great deal of the preacher and not much of the Lord, while the latter made them think not so much of the preacher and a great deal more of the Lord.

P. Baker, pastor of the church at Everton, brought in a report of the Committee on Statistics, showing an increase in the past year in the number of preachers employed, congregations organized, conversions reported, and students preparing for the ministry, but a decrease in the receipts for home mission work (presumably on account of scarcity of money); but by the careful management of the board, and their generous personal support to the work, the Co-operation finances have not suffered to the same extent that other institutions have this year.

George Munro, of Hamilton, editor of the CANADIAN EVANGELIST, when giving the report of the Board of Managers of the Co-operation, read reports from six mission churches, supported by the Co-operation, showing that at these points a good number of people respond to the plain requirements of faith in and obedi-

ence to Christ as Saviour and Lord, without reference to long and involved declarations of faith and doctrine, not required of persons putting on Christ in any instances mentioned in the Scriptures. They admit persons to Christian baptism on the simple confession of faith in Christ, the Son of God, as Saviour and Lord.

John Munro, of Toronto University, read the report of the Committee on Education, recommending the immediate establishment of a Bible College in Toronto, to supplement instructions that may be received in Toronto University, by men preparing for the ministry.

W. W. Coulter, of St. Thomas, read a carefully prepared statement respecting young people's societies among the Disciples, declaring that it was a utilizing of forces that had hitherto been neglected. Geo. Fowler, of Guelph, spoke enthusiastically of the support it gave to the ministry. W. J. Lhamon stated that the Endeavor movement was "organization in order to edification, in order to salvation."

Dr. Macklin, of the Nankin Hospital, China, addressed the convention in the Presbyterian Church on the Character and Religion of the Chinese. He stated that the book, "Parliament of Religions," has whitewashed heathenism, and does not correctly describe heathenism in its loathsomeness, as known to him, which book he fears will tend to make people cold in regard to foreign missions. He also thought the China Inland Mission made a mistake in endeavoring to convert China with foreigners; that the better plan would be for the foreigners, as soon as possible, to train up native converts to evangelize their country.

The proceedings of the second day were closed with a clear and characteristic discourse by R. Moffett, of Cleveland, O., an early and ardent promoter of missionary projects.

The Disciples say they are calling special attention to the Scriptures and the supreme authority of Christ, and are urging Christians and others everywhere to look away from man-made creeds to the plain requirements and promises of the Gospel of Christ.

At to-day's session a resolution favoring prohibition legislation was adopted.—*Globe.*

Among the delegates at the Disciple Conference here we noticed many who are familiar to us. Among those from a distance we may mention Mr. Geo. Munro, formerly pastor of the church here; Mr. John Munro, Fellow of Toronto University; Mr. Lediard, who some years ago ministered to the Disciples in this section; Mr. Kilgour, of Guelph, who many years ago taught the public school in this village.

All the denominations in the village gave up their services last Sunday and loaned their churches to the Disciples. The crowd that flocked into the village that day was the largest ever known here. It is estimated that 3000 people attempted to get

into the hall and the different churches at the evening services, but the buildings, crowded to suffocation, would not hold half of them. An open air session was held on Dr. Skippen's lawn, Mr. Baker conducting the services. The jam of rigs in the neighborhood of the hall after service was a sight to behold. The day passed off without a single accident.—*The Beaver.*

Disciples' Conference.

HILLSBURG THE SCENE OF A LARGE FOUR-DAY CONVENTION.

HILLSBURG, June 11.—This place has been quiet active since Thursday last with the sessions of the conference of the Disciples of Christ, which lasted four days, including to-day. There were about 2,000 present, coming from all parts of Canada.

Yesterday there were services in the Town Hall, the Presbyterian, Baptist and Anglican churches, and even then an overflow open air meeting attended by 600 persons was held.

It is considered significant that the Anglicans opened their church.—*Toronto Star.*

If I Were You.

ANNA D. BRADLEY.

If I were you I should not do as you are doing. I would always check the unkind thought ere it found an utterance, and thus went forth upon its cruel mission to wound some loving heart.

But alas! I am not you! I am only I who, with thoughtless word and careless deed, so often bring pain to some one whom I love.

If I were you I would listen to no tale of gossip, the repeating of which would tarnish the reputation of another. This is what I would surely do if I were you; but being I, I so often forget.

If I were you my husband and children should find in me all that the sweet words "wife and mother" can imply.

Never exacting; always patient and loving, and enduring adversity so bravely that adversity would become transformed into a blessing. If I were you my children should always find in me such an example of consistent life that they could choose no other, because they would so love the beauty that they would see in mine.

But alas, alas! My own dear boy must often look to me in vain for that help and guidance which I could so easily give if I were you. If I were you the evening should find me with no duty left undone. But because I am only I, each rising sun is confronted by some unfinished task that belonged to yesterday, making my cares of to-day so much heavier than God ever intended that they should be.

If I were you I would find the path where God would have me walk, and entering it, would press on steadily, never swerving to the right nor left. I would—Ah, me! What is there that is grand or noble that I would not do if I were you! But—God pity me!—I am not you! I am only I, with my

weak, my yielding and my fickle nature. I am only I, and I find that there are temptations which are hard to resist. There are duties which are hard to perform; there are higher, purer grounds in the Christian life which are very hard to attain.

God, who knoweth all hearts, knows how well I would do if I were you. But being only I, He does not expect so much, and He is pitiful, loving and forgiving when He sees me so often stumble and fall.

And because He knows all this I am not so much afraid. So I struggle on in my weak, imperfect way, trusting to a Saviour's blood to blot from the recorded page all of my sins, whether of omission or of commission; because His divinely human heart, touched with a feeling for my infirmities, remembers with pity that I am not you. I am only I.

Dallas, Texas.

Principle Better Than Sentiment.

We received yesterday a bit of a flower in a letter from Rome. It was plucked less than ten days before upon the Palatine, and, as befitted the site of the palace of the Casars, it was a royal purple, deep as the finest tint of our own amorphia. As if some hand had touched a talisman, we were standing there upon the broken mosaics of Nero's Golden House, looking down upon the shattered pillars of the Forum, beyond the towering vaults of the Coliseum we could see the deep blue of the Alban Hills lying still in the sunshine of a cloudless afternoon. In the other direction, and beyond the Tiber, we seemed to behold the lantern, dome, and cross of great St. Peter's. The campagna was full of sunshine and of silence, as we have known it in days past. What other city in the wide world has such charm for the artist, the philosopher, the Christian? And now it is just at the close of Holy Week in Rome, an octave upon which the genius of the poet and musician has spent itself for centuries. It is doubtful if the world has ever exhibited such magnificent pageantry as one finds at Rome from Palm Sunday to Easter. In these grand functions one sees combined the pomp of an imperial triumph, the flash and glitter of a military review, and the music of an opera. As an exhibition, Holy Week in Rome is as nearly perfect as anything comes to be in this world; spiritually, we have found many a village prayer-meeting among the simple and the poor, its superior. Anything which tempts the soul to substitute an emotion for a principle, be it the solemn service of the Sistine Chapel on Good Friday, or the tumult and swing of a negro revival, is an anodyne rather than a remedy to the soul sick with sin. Our Puritan ancestors were rough surgeons, but there was a method in their madness. In the worship of the Almighty, better all nature than all art.—*The Evangelist.*

All true Christian life is Christ's own life lived in the believer's soul by faith.