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# 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.

### What the Scriptures say about the Old and New Covenants.

T. B. KNOWLES.

(1) A "New Covenant" was promised. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt."—Jer. xxxi. 31, 32. And quoted and applied by the Apostle, Heb. viii. 8, 9.

(2) The Old, was "upon tables of stone." The New, to be written upon the heart. "But this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My law in their inward parts, and in their hearts will I write it; and I will be their God, and they shall be My people."—Jer. xxxi. 33. (Heb. x. 16). "Feing made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in tables that are hearts of flesh."—2 Cor. iii. 3.

(3) The Old given at Sinai, the New at Jerusalem. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the free woman . . . which things contain an allegory; for these women are two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is; for she is in bondage with her children. But Jerusalem that is above is free, which is our mother."—Gal. iv. 21, 22, 24, 25, 26. "For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."—Isaiah l. 3. "For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; . . . but ye are come unto Mount Zion, and unto the city of the Living God, the heavenly Jerusalem, . . . And to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel."—Heb. xii. 18, 22, 24. "For the law was given by Moses;

grace and truth came by Jesus Christ."—John, i. 17.

(4) Moses was the mediator of the Old, Jesus is the Mediator of the New. "This is that Moses, which said unto the children of Israel, a prophet shall God raise up unto you from among your brethren, like unto me. This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers, who received living oracles to give unto us."—Acts vii. 37, 38. "What then is the law? . . . And it was ordained through angels by the hand of a mediator.—Gal. iii. 19. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken: but Christ as a son, over His house, whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end."—Heb. iii. 5, 6. "And for this cause He is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance."—Heb. ix. 15. "But now hath he obtained a ministry the more excellent, but how much also He is the mediator of a better covenant, which hath been enacted upon better promises."—Heb. viii. 6. "But ye are come unto Mount Zion, . . . And to Jesus the mediator of a new covenant."—Heb. xii. 22, 24.

(5) Necessity for a New Law. "For the priesthood being changed, there is made of necessity a change also of the law." "For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in therefore of a better hope, through which we draw nigh to God."—Heb. vii. 12, 18, 19. "For if that first covenant had been faultless, then would no place have been sought for a second."—Heb. viii. 7. "For the law having a shadow of the good things to come, not the very image of the things, they can never with the same sacrifices year by year, which they offered continually, make perfect them that draw nigh."—Heb. x. 1.

(6) The Old could neither take away sins nor give life. "And every priest indeed standeth day by day ministering and offering often times the same sacrifices, the which can never take away sins." For it is impossible that the blood of bulls and goats should take away sins."—Heb. x. 11, 1. "But in those sacrifices there is a remembrance made of sins year by year."—Heb. x. 3. "For if there had been a law given which could make alive, verily righteousness would have been of the law."—Gal. iii. 21.

(7) The New gives both pardon of sins, and life. "This is the covenant that I will make with them. After these days, saith the Lord, I will put My laws on their heart. And upon their mind also will I write them; And their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."—

Hob. x. 16, 18. "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the spirit of life in Christ Jesus made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh."—Rom. viii. 1, 2, 3. "Be it known unto you therefore, brethren, that through this Man is proclaimed unto you remission of sins; And by Him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses."—Acts. xiii. 38, 39. "Who also made us sufficient as ministers of a new covenant, not of the letter, but of the spirit; for the letter (law) killeth, but the spirit (the gospel) giveth life."—2 Cor. iii. 6.

(8) The term of the Old was limited. "What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made."—Gal. iii. 19. So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor."—Gal. iii. 24, 25. "For sin shall not have dominion over you: for ye are not under law, but under grace."—Rom. vi. 14.

(9) Christ put an end to the Old and established the New. "In that He saith, A new covenant, He hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away."—Heb. viii. 13. "He taketh away the first, that He may establish the second."—Heb. x. 9. "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances."—Eph. ii. 15. "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and He hath taken it out of the way, nailing it to the cross."—Col. ii. 14.

(10) The Old Covenant, to which the Jews were bound, is now dead, and they are free. "Or are ye ignorant, brethren (for I speak to them that know the law), how that the law hath dominion over a man for so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth: but if the husband die, she is discharged from the law of the husband. Wherefore, my brethren, ye also were made dead to the law (the law being dead) through the body of Christ; that ye should be joined to another, even to Him who was raised from the dead, that we might bring forth fruit unto God."—Rom. vii. 1, 2, 4. "For I through the law died unto the law, that I might live unto God."—Gal. ii. 19. "But now we have been discharged from the law, having died to that wherein we were holden: so that we serve in newness of the Spirit, and not in oldness of the letter."—Rom. vii. 6.

(11) The glory of the New more resplendent and lasting than that of the Old. "But if the ministration of death, written and engraved on stones, came with glory, so that the Children of Israel could not look steadfastly upon

the face of Moses for the glory of his face, which glory was passing away: How shall not rather the ministration of the Spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For if that which passeth away was with glory, much more that which remaineth is in glory."—2 Cor. iii. 7, 8, 9, 11.

(12) The decision of the Apostles and Elders at Jerusalem sets aside the authority of the law of Moses, the Old Covenant, and forever clears the Gentile Christians from any obligation to keep it. Acts xv. chapter:—"And certain men came down from Judea and taught the brethren, saying, 'Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension, and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question (xv. 1, 2). . . . But there rose up certain of the sect of the Pharisees who believed, saying, It is needfull to circumcise them, and to charge them to keep the law of Moses (v. 5). And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them (xv. 6, 7), . . . Now, therefore, why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? (v. 10). James answered, saying (v. 13), Wherefore my judgment is, that we trouble not them which from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood (xv. 19, 20). . . . Then it seemed good to the apostles and elders, with the whole church, to choose men out of their own company, and send them to Antioch with Paul and Barnabas (v. 22). . . . And they wrote thus by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls: to whom we gave no commandment (xv. 23, 24), . . . For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves it shall be well with you. Fare ye well."—xv. 28, 29.

(13) Jesus, and not Moses, our Law-giver and Ruler. "For He hath been counted of more glory than Moses, by so much as He that built the house hath more honor than the house."—Heb. iii. 3. "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me: to Him shall ye hearken in all things whatsoever He shall speak unto you."—Acts iii. 22. "See that ye refuse not Him that speaketh. For if they escaped not,

when they refused Him that warned them on earth, much more shall not we escape who turn away from Him that warneth from heaven."—Heb. xii. 25. "For neither doth the Father judge any man, but He hath given all judgment unto the Son: that all may honor the Son, even as they honor the Father."—John v. 22, 23. "And behold, there appeared unto them Moses and Elijah talking with Him. . . . While He was yet speaking, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased: hear ye Him."—Matt. xvii. 3, 6. "And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth."—Matt. xxviii. 18. "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I command you: an, lo, I am with you always, even unto the end of the world."—Matt. xxviii. 19, 20.

CONCLUSION. (14) To go back under the Old Covenant, the Law, is to reject Christ, and perish. "Ye are severed from Christ, ye who would be justified by the law: ye are fallen away from grace."—Gal. v. 4. "And it shall be, that every soul which shall not hearken to that Prophet (Jesus) shall be utterly destroyed from among the people."—Acts ii. 23. "Now, that no man is justified by the law in the sight of God, is evident: for the righteous shall live by faith; and the law is not of faith."—Gal. iii. 11, 12. . . . "Because by the works of the law shall no flesh be justified in His sight."—Rom. iii. 20. "For as many as are of the works of the law are under a curse."—Gal. iii. 10. "For freedom did Christ set us free: stand fast, therefore, and be not entangled again in a yoke of bondage."—Gal. v. 1.

Self-Control. It is a very meagre conception of self-control that would limit it to the simple restraint of outward expression. Yet this is frequently the only idea which the word calls up. The passionate man who puts back the angry word that rises to his lips, the inquisitive man who refrains from asking impertinent questions, the loquacious man who imposes a painful silence on himself, the vain man who conceals his self-admiration, the excited man who hides his perturbed emotions under a calm exterior are cited as illustrations of self-control, and no deeper or wider meaning is attached to it. Yet, in truth, these and similar efforts of repression, while belonging to self-control, partaking of its nature and hinting of its presence, no more comprehend it than the faint perfume of a blossom comprehends the entire plant which bore it; for they have to do only with the phenomena which self presents to the world, whereas self-control has to deal with the real self, its manifold faculties, complex characteristics, delicate variations.

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## Union of the Churches.

## A STATEMENT FURNISHED BY THE DISCIPLES OF CHRIST.

To the Editor of *The Globe*:

At the last Annual Convention of the co operation of the Disciples of Christ in Ontario, held in Owen Sound, June 6-10, 1890, the undersigned committee was appointed to prepare for publication a paper on Christian Union from the standpoint of the Disciples. The appointment of the committee is due directly to the fact that at the convention the possibility of a union between the Baptists and the Disciples and between the Christian Church and the Disciples engaged attention. It is needful, also, to state that the Disciples recognize no ecclesiastical authority over the conscience of Christians and the liberty of the churches in faith and discipline. They are not a church in the ecclesiastical sense. Their churches are churches of Christ and the convention is composed of delegates from churches and of life and annual members, and its object is simply co operation in mission, educational and benevolent work. This paper is, therefore, authoritative only in that we believe it represents the position of the Disciples as a people.

## I.—UNION TENDENCIES.

The Disciples hail with pleasure the growing tendencies toward union and the consequent inquiry for common union ground. Their work began in a union movement, and stands, as they believe, on the only practicable and possible union foundation. It had its origin in the firm conviction both of the inefficiency of denominational organizations for the enlightenment and salvation of the world, and of the sinfulness of sectarianism as testified in the Scriptures and in its experienced fruits. It was not intended to add another party to those in existence, but was a movement within the Presbyterian and Baptist Churches to get clear of the cause of the divisions; but so decided was the opposition that separation became necessary. Now after four score years, when the number of Disciples have increased to about a million and all religious bodies have felt their influence, they have increased reason for confidence in their position against creeds, and rejoice in every step towards a breaking down of the partition walls.

## ALLIANCES AND CONGRESSSES.

They watch with interest the movements of "alliances" and "congresses" to abate the evils of sect and to seek common ground for more effectual religious work. They rejoice in the growing conviction that a united church is needful for work in pagan lands, and that the maintaining of sectarian institutions for the mere propagation of theological distinctions involves a vast waste of strength that should be devoted to furthering the real Kingdom of Christ. But while Disciples are opposed to sectism they recognize the fact that modern denominationalism, though un-Scriptural and anti Scriptural, had its origin in reformatory movements in attempting to come out of Babylon. "Still they insist that the return from Babylon cannot be complete so long as rival and jarring sects are found in place of the one Catholic Apostolic Church of primitive times." (Our position.)

As to union between Disciples and Baptists the committee sees no reason to hope for a near union, though approaches have been made and the desire for union expressed by many. Disciples cannot entertain any conditions of fellowship more exclusive than those existing in the original constitution of the church as found in the New Testa-

ment. The prevailing Baptist position is that Disciples do not teach regeneration and that they are not a regenerate people. This is not because of the absence of the fruits of righteousness in their lives, but because they do not teach the Baptist theory of regeneration which is erected into a test of orthodoxy.

## BAPTIST THEORY OF CONVERSION.

Disciples understand the Baptist theory of conversion to rest fundamentally on the doctrine of total hereditary depravity. Logically this demands the doctrine of miraculous regeneration. Faith is the result of regeneration and is consequently miraculous. The knowledge of forgiveness is attested experimentally in the feelings of the individual. Baptism is "because of the remission of sins." As long as this theory, instead of faith in Jesus, is made a test of regeneration and of fitness for baptism, and as long as Baptists hold this theory between them and Disciples as a test of Disciple orthodoxy, there can be no union. Disciples reject all theories as non essential to salvation and as barriers to union. They would rather be right with the Word of God, though condemned by the creeds, than be orthodox with the creeds and condemned by the Word.

Disciples hold with the Scriptures that all men are sinners, that the Word of God is the instrument of regeneration—"Being born again, not of corruptible seed but of incorruptible by the Word of God which liveth and abideth forever"; that the Word must be heard and be believed in the heart; that quickened and convicted by the Word as the instrument of the Spirit they must turn and seek forgiveness; that forgiveness is the act of God in view of the sinner's turning; but that the change of heart and purpose wrought in the individual is not the evidence of forgiveness, and that he is not instructed in the Word of God to look for it within himself but in the definite promise of the Word of God—"He that believeth and is baptized shall be saved." Changed and repentant and trusting in the blood of cleansing, he appropriates in baptism the promised forgiveness, making the promise his evidence. The apostle Peter in opening the kingdom of heaven on the day of Pentecost, when multitudes were "pierced to the heart" by the preached word, said to those who were turning and seeking pardon for their sins: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin, and you shall receive the gift of the Holy Spirit," Acts ii. 38. Disciples do not teach baptismal regeneration as Baptists represent them, but that baptism is for remission, or is the seal of remission in the divine promise to Him in whom regeneration has already accomplished a change of heart and purpose. If the heart be not given up in faith and penitence baptism is a meaningless form. "He does not merit it (pardon), nor procure it, nor earn it, but appropriates what the mercy of God offers in the gospel." (Our position.) Being "born again of water and of the Spirit," Disciples expect to see the fruits of regeneration in the life. Baptism is nowhere said to be because of the remission of sins. When Baptists make faith in Christ, and repentance, a sufficient fitness for baptism, one of the barriers to union will be removed.

## UNION WITH THE CHRISTIAN CHURCH.

As to union with the Christian Church, Disciples hold with them the Scriptures as the only rule of faith and practice to the conclusion of creeds, but in accordance with that rule must reject the practice of admitting all to fellowship on the uncertain term of Christian character. It is liable to admit more than the Scriptures admit,

because it exacts less. The baptized and the unbaptized, or the immersed and the sprinkled, and he who rejects the water entirely may all be admitted to fellowship; and we see no reason why the Unitarian as well as he who bows before the deity of Jesus may not enter also. The sinner in coming to Christ is not supposed to have a Christian character. His test is faith in Jesus and obedience by the Gospel. Christian character belongs to those in Christ, and they are to be retained and received everywhere so long as they are loyal to Him. With, as we believe, an un-Scriptural basis of fellowship we do not see our way to union.

## II.—UNION GROUNDS.

We "believe" union of all is possible, but it cannot be secured by a federation of sects, as some want, nor on a theological basis, as others want. Neither of these would be Christian union but sectarian, preserving in its constitution the original cause of division. When the temple of God arises in her reconstructed beauty from the ruin of centuries it will be on a foundation eternal as the years of God and purged from the cause of her present shame. Sectarianism must not only be felt to have evils within it, but itself must be seen to be a sin to be repented of and put away before the church can be restored to her original place and power.

The Church of the New Testament was not denominational nor was it held together by ecclesiastical power, nor did it stand on a basis of theological doctrine; but it was a spiritual brotherhood in living union with Christ. The individuals were one among themselves because they were one with Christ. This was called "the unity of the spirit," consisting of "one body," animated by "one spirit," and looking to "one hope," unity, "one Lord," confessing "one faith," and acknowledging "one baptism" and over all was the "one Father," Eph. iv. Life flowing from the living head through the spirit, which dwelt within the body, to every member held them in a glorious fellowship. The prayer of Jesus was to this end: "That they all may be one as Thou Father art in Me and I in Thee, that they all may be one in us," John xvii. 21.

When the barriers of creed are removed and the spirit of party cast out by the spirit of Christ there will be oneness of fellowship.

## HOW UNITY CAN BE RESTORED.

(1) The Disciples insist that, as human creeds have destroyed unity, unity can be restored only by destroying human creeds and confessions as symbols of faith and tests of fellowship, and restoring to its rightful place the Word of God as an all-sufficient and alone-sufficient rule of faith and practice and revelation of the divine character and will. This sufficiency is affirmed by the Scriptures itself, and being the voice of God should be accepted. "They are able to make thee wise unto salvation through faith that is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work," II. Tim. iii. 15-17. This is the fundamental position of Protestantism. "The Bible, I say—the Bible only, is the religion of Protestants," says Chillingworth. "The Scriptures as the revealed will of God," is the first essential of unity as set forth in the declaration adopted by the House of Bishops of the Episcopal Church in 1887. To this they add the Nicene Creed and the historical episcopate, which destroys the value of the first essential. The Westminster Confession affirms the Scriptures as

"the whole counsel of God . . . unto which nothing is at any time to be added whether by new revelation of the Spirit or by tradition of men." The New Hampshire Confession, which contains the Baptist faith, declares the same sufficiency. Here then is catholic ground as regards a rule and standard of faith. Disciples insist that a creed, whether Nicene, Westminster, New Hampshire or other, as a symbol of faith and test of fellowship, becomes of equal, if not paramount, authority with the Word, and by becoming an exponent of the Word the right of private judgment is destroyed and the ability of the Scriptures to interpret themselves is practically denied. Disciples insist on going back of all creeds to Jesus and the Apostles "and taking up things as the Apostles left them, that we may stand with evidence on the same ground on which the Church stood at the beginning." Disciples do not affirm that ecclesiastical history and the developed theology of the schools have no value, but they insist that they have no authority in determining a basis of union.

## ORIGINAL CREED OF THE CHURCH.

(2) Guided by the clear authority of the Scriptures, we learn that the original creed of the church was not doctrinal but personal, and that it had but one article—that "Jesus was the Christ, the Son of the living God." That Jesus is the object of faith for salvation, He Himself declares: "Dost thou believe on the Son of God?" "Unless ye believe that I am He ye shall die in your sins." "I am the way and the truth and the life." "Come unto Me . . . and I will give you rest." "He that believeth on Me hath everlasting life." "If I be lifted up I will draw all men unto Me." "What think ye of Christ, whose Son is He?" was the question He pressed upon men, and affirmed that the Old Testament Scriptures testified of Him. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." When Peter confessed, in reply to the question of Jesus as to who He was, that he was the Christ, the Son of the living God, Jesus declared that He would build His church on this Rock of His divinity.

The Gospels were written to prove this fact of His divinity. "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."—John xx. 31. When the Apostles were sent to preach they went not with a system of doctrinal statements for men to believe, but they preached a personal Saviour, and asked faith in Him. "That is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God raised Him from the dead, thou shalt be saved."—Rom. x. 8-9.

Those who believed and confessed this faith in Jesus were without any questioning as to doctrinal fitness admitted to baptism, and they who rejected it were themselves rejected. If it be objected that this one article is not enough we answer: (a) that it was counted enough by the Apostles; (b) that no human creed ever constructed was sufficient to exclude error. If bad men wish to creep in they will do so under any creed. They crept in under the eyes of the Apostles. (c) It is the straightest and yet most comprehensive creed ever framed. Men may assent to theological opinions with degrees of allowance, but there is no room for doubt in confessing to the divine Sonship of Jesus. It is to believe in His divine personality as the Son of God, and in His redemptive work as the Christ, the only teacher in our ignorance, the only priest to atone for our

sins, and the only King to rule in our lives. This creed is thus not only a divine creed in its formula, but in character. We trust in and bring our sins to a divine Person. Faith in Him trusts Him for all that He is, all that He has done, and all that He promises to do. This is a creed that will never wear out or change—"The same yesterday, to-day and forever." On this all the sinful race can gather into a brotherhood of peace and love and grow up into perfect men. Says a distinguished writer: "Get men right about Christ, and Christ will get them right about everything else." It is true that the divinity of Jesus is held in all the evangelical creeds, but no one of them gives it the prominence it had in the primitive church, and which the Disciples give to it. This divine creed must be restored to its original place and power in order to union.

## CHURCH BAPTISM.

(3) In the New Testament church baptism was, along with the one Lord and one faith, an essential element of the unity of the spirit, and this must be restored to its New Testament place and meaning. That this was the immersion of a believer in water in the name of the Lord is evident (a) from the New Testament itself, which makes it a burial of the believer into the death of Christ. Now Testament baptism is an act of faith setting forth impressively the believer's "putting on of Christ," in whose death he seeks remission of sins. "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." "Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father so we also should walk in newness of life." Baptism testifies of a separation from the past life, of remission of sins in Christ's death, and is thus the seal of forgiveness in Christ's name; (b) from *baptizo*, the Greek word from which "baptizo" comes, which according to lexicographers means immerse; (c) from the testimony of the ablest writers and commentators, as Wesley, Luther, Calvin, Mogheim, Schaff, Meyer, Conybeare and Houston, Geike and others. Disciples, therefore, insist that any other teaching and practice than the believer's immersion is a departure from the original institution which in order to union must be restored to its original place in the gospel. As all concede the Scripturalness of this baptism, here is catholic ground which can be occupied by all without surrender of conscience by any.

## TEST OF FELLOWSHIP.

(4) The word of God, the divine creed and the believer's baptism restored to their rightful place and authority, continued loyalty to Jesus or Christian character should be the only test of fellowship within the body as it was in the beginning. Erroneous views and opinions may be held by some subject to correction and instruction as in the New Testament church, but they should not be made a test of remaining in the body. Liberty of opinion, as long as it is held subordinate to faith, may be allowed on the old maxim: "In faith, unity; in opinion, liberty; and in all things, charity." With respect to the Lord's Supper little need be said. In the primitive church it formed no essential in "the unity of the spirit," and no doctrinal standing was a test to its privilege. It was not a sacrament under restriction of the church, but was a loving feast open to all disciples who stood in fellowship with Christ, and was kept every Lord's day in memory of the absent Lord and looking for His return, I Cor. xi. The unity of the spirit being restored the

table will find its original place and meaning, and the question of open and close communion will find no more place.

IN A CONSUMMATED UNION.

(6) In a consummated union the Church of Christ will be given back in place of sects. Sectarian names will disappear along with the causes that gave them birth. Instead of Baptist, Methodist, Anglican, Presbyterian, etc., we will have Churches of Christ, Christians, Disciples of Christ, names indicative of Christ. As we walk by the Scripture rule we will learn to think by it and to express our thoughts in its own chosen words instead of the shibboleths of sect and "leaving the disputed fields of speculative strife, and walking in the fear of the Lord and in the comfort of the Holy Spirit, will be multiplied." The question of church government will be reduced to that of the simple oversight of the individual churches in harmony with the spirit of the New Testament.

CONSEQUENCES OF UNION.

There are things that do not enter the question of union, but result from union, and would be settled by the spirit of forbearance, the law of expediency and the common Christian sense; such as congregational needs, the organization of the Christian forces and resources into co-operation for the work of benevolence, education and evangelization. In these things there is liberty of methods recognizing the difference between the commandments and ordinances of the Gospel and methods and expedients for furthering the Gospel. Those who promote division rather than union by refusing to yield personal preferences and prejudices to the larger wisdom and desire must be responsible for divisions.

The committee in closing this statement do not claim for the Disciples that they alone are the children of God, or that they alone have attained unto Bible knowledge, but they believe that the principles here indicated are the sole authority of the Divine Word, and the restoration of the Divine creed in the person of Jesus, and the restoration of believers' baptism and of the simple teaching of the New Testament, and the giving up of sectarian things and names, alone will lead back into the simple unity and brotherhood of primitive times. We sincerely pray that God will increase more the desire for union, that He will hasten the falling of the walls of separation, and that He will reconstruct in its original beauty the temple of God and make it the rejoicing of all the earth.

JAMES KILGOUR, E. SHEPPARD, J. R. GAFF, GEO. MUNRO, HUGH BLACK.

Toronto, Oct. 2.

-Daily Globe.

Thoughts for All.

It is not enough that you publicly confess Christ at the beginning of your Christian lives. You should confess him daily.

By word of mouth. Never be ashamed to tell which side you are on. Dare to say that you are a Christian.

By silence. To pass taunts and injuries by without a word, is sometimes the noblest way to confess that you honor and are seeking to imitate Jesus.

A RASH KNIGHT.

Mr. Rouben Knight, of Morris, Man., states that he was troubled with a rash all over his body which was cured with less than one bottle of Burdock Blood Bitters. He highly recommends it as a blood purifier of the greatest efficacy.

Read our special offers on page 7.

Contributions.

What is the Best Way to Carry the Gospel to the Heathen?

BY TOZO OHNO.

Mark xvi. 15; Matt. xxviii. 19-20; John xv. 16.

It is our Christian duty to carry the Gospel to the homes and hearts of the heathen who do not believe in God, but must go to the darkness which is controlled by Satan. Our Christian duty is not only to believe in Christ, but also to work under the commandments of His holy will; because if we do not show our faith by our work it is dead. "Go ye into all the world and preach the Gospel to every creature." This means to bring the people of heathen lands into the way of believing in God and Jesus Christ. "Teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 20). This means to teach the heathen whatsoever God has commanded the Apostles; but He did not tell them to teach the heathen anything besides what He commanded.

Since the modern missionary work has started it has met with wonderful success. We must express our thanks to those who have sent many laborers, and to those who are working themselves among heathen people. At the same time there are many evils connected with modern missionary work in every heathen country at the present time. Japan is one of them. It is our Christian duty to carry the Gospel to heathen lands to teach them in the doctrine of God to save the souls of the pagan people, and if we follow the way of truth in teaching them the result will be beyond our expectation. If we do not, the effect of the mission work will be worse than useless. It is a fact that in every heathen country many corruptions have crept in after Christianity was brought in, resulting from the first teaching of Christianity to the heathen. There are many bad tendencies in missionary work, in the teaching of missionaries, that is, they are explaining the Bible to the heathen people from their own opinions which they studied at theological schools established on sectarian principles. Consequently there is great difference among missionaries in explaining the Bible to the heathen. In some sense their own opinions stand above the Scriptures, and their hereditary sectarian traditions come before the Word of God. This condition of things gives the people of heathen lands to understand that sectarianism is more important than Christianity itself. There are 520 missionaries from thirty-two different denominational boards among 32,000 native Christians in Japan; and the people of Japan think perhaps there are thirty-two religions among Christians, and being confused they are turned away from Christ to other simple pagan religions, which are very familiar and pure to them. Not only is there competition in denominational mission work, but there is also competition in educational work in which the missionaries are engaged as teachers of history, arithmetic, algebra, natural science, philosophy, etc. This educational part of missionary work is carried on in every country, but to too great an extent in Japan; for many students of the mission schools having studied science and philosophy are going into infidelity.

Then, what is the best way to preach the Gospel to the heathen? There is one way, namely. Show them the pure Gospel of the Holy Bible translated correctly into the native tongue and put it before the pagan people, and the responsibility of believing in Christ will depend upon the heathen people themselves, and our Christian duty will

be done. This is far better than teaching them so many human creeds and forms which came from historical events or the hereditary beliefs of some nation.

Shall I then say it is not necessary to send many missionaries to the heathen? No, I do not say so. I will simply say that unless you send the missionary who has the spirit of the ancient Apostles the fruit of the labor will not result as you have expected. The missionary is an example and a witness of Christianity which the people see daily before them. Unless the missionary shows to the heathen people what Christianity means by his daily Christian life, his personal influence can never give him a great advantage among the heathen people and bring them to Christ. The missionary's work is the most responsible in this world, because the truth of the Holy Bible should be spoken through his own lips. By his teaching the people of heathen lands understand and obey, and he should speak the truth, having first freed himself from his own creed and the custom of his own particular church. Heathen people do not want the missionary who propagates the opinions and the doctrines of parties, but they want him who speaks the truth through the authority which God gave the missionary. It is very difficult, however, to hope those things from that missionary who represents some denominational missionary society. Some time ago a native Christian asked a missionary: "Can you not give up the creed and doctrine of your denomination when you preach the Gospel to us? If so, it will make it very easy for us to understand the Gospel, because there would then be no conflict in the teaching of different denominations." The missionary answered him and said: "I know that it is the best way to teach only the simple and pure Gospel, but if I will not hold forth our own doctrine our Board will not support me any more, and I must stop the mission work in your country." It is, therefore, the best way to translate the Holy Bible correctly into the native language and spread it among the heathen. A person would never learn any sectarian doctrine or hereditary human forms of church government by reading the Word of God. There is also another very important thing which is more profitable than anything else, that is, helping the native young Christian who wants to do missionary work. Let him be educated in true Christian method, and then sent to his native land to work and assist in religious fields; the results would prove that this method would be much better than sending missionaries who do not know the native tongue of the country to which they are sent. This is the best method of mission work at the present age.

There is one difficult thing for the missionary, that is the study of the native tongue, which in any case must require at least three or four years. For instance, the study of Japanese requires four or five years for the Western nations. Of course, unless the missionary speaks fluently the native tongue it is impossible to bring their souls to Christ Jesus. Supposing you send little children; perhaps they can easily learn the foreign tongue, but you cannot hope them to preach the Gospel to the heathen people. If you will send men or women who have the proper education, they ought to be twenty-five or thirty years of age, as they could not complete the proper education to fit them for a missionary before that age. On the other hand, it is a fact that no missionary can succeed without the help of the natives in the heathen lands. In Japan, now,

the Congregationalist is strong and powerful among the missionary societies. Large numbers of native Christians belong to the Congregationalists, and we can easily find the most hopeful and well educated young native Christians in this body. This great and fruitful success almost wholly depends on the influence of the late Dr. Nishima, with whom the missionaries of A. B. C. F. co-operated, although the Board sends much money and many laborers to the Japanese mission. Dr. Nishima was a native of Japan, and when he was young he came to America, having violated the national law which prohibited the people from leaving Japan to study Christianity. After many hardships he arrived at Boston, and while in America for nine years he studied at Amherst and Andover by the assistance of Christian people of Boston. Upon returning to Japan he entered into Christian work and opened a small school, but now it is a great college where 900 students are studying. He was not only a good worker as a Congregationalist, but he was a really true Christian who had very broad views of Christianity. The progress of Christianity in Japan came very largely through his influence all over that country. There are many million pagan souls which are going down to the darkness without the light of Jesus Christ. We cannot measure God's mysterious plan upon the pagan souls, nor how far Divine mercy and compassion may be exercised in their behalf. But we know God commands us to carry the Gospel to all nations. If we do not obey His commandments it is the same as if we were to do what He commands us not to do. All Christians, however, cannot become active workers as we are to a great extent engaged in our daily occupations, and if we send the missionary or help any one who can give his life to missionary work, it will be the same as though we became the actual missionary. There is no difference in meaning between home and foreign missionary work; our duty is simply to do His will and to glorify Him in our Christian lives. We have a great responsibility before God. Let us, therefore, be true Christians, and do everything we can for Him through whom we can have eternal life for ever and ever.

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TORONTO, OCTOBER 15th, 1890.  
**What the Times Require.**

The student of the religious situation in Canada finds much to interest him and not a little to encourage him. It is encouraging to note the growing sentiment in favor of Christian union, and it is interesting to observe the suggestions made relative to the method of accomplishing that union. It is not long since when to advocate union was to incur the odium of all denominations. The Disciples were long accounted unreasonable because they urged the desirability and the possibility of all believers uniting in one fellowship. Now it is unpopular to be opposed to union. What has wrought so great a change in so short a time? What influences have been at work? What has been the most potent consideration? Let us answer the last question now: that which is changing the popular mind on this question more than anything else is the cost of denominationalism. When in a village or small town four or five, or, mayhap, six or seven or more churches are struggling for life, and the friends of each find themselves burdened with the effort to meet all the expenses of carrying on a church, the question presses upon the average man: "Wherefore this waste?" He asks himself whether after all he is in conscience bound to belong to one church rather than to another—whether there is any good reason why he should not unite and exhort all those of his denomination to unite with some other church? And when the average professor gets that far he will find that he has been attached to his church more by chance than by choice, more by prejudice than by principle. And, finding it to be so, he may conclude that the basis of his denominational fellowship is not worthy of a follower of Jesus Christ, and so may determine to investigate the whole matter for himself. Now this is what the times require: that all who profess to be Christians should study the question of Christian fellowship for themselves. It is not necessary to have a large library in order to be able to do this; one book will do—the New Testament. Not only is it true that this one book will do, but it is very important that no other book should be consulted on the subject until, at least the New Testament has been thoroughly studied "with all readiness of mind." Two questions should be kept before the mind while pursuing the investigation: first, on what conditions were people received into the Church of Christ by the Apostles, second, on what conditions were they to remain in it? These questions are clearly answered in the New Testament, as any one may satisfy himself by examining it. When one has found the New Testament answers, he understands the Scriptural doctrine of fellowship, and that doctrine he should

seek to carry out in practice and urge all others to do the same.

When any society claiming to be a Church of Christ demands more, or demands less, in order to fellowship with it, than the New Testament demands, it then and there forfeits its right to be called a Church of Christ. It is not a Church of Christ, it is a human institution. Here therefore we have a means of testing the claims of any society to be a Church of Christ. The members of any church can thus determine whether they are members of a Church of Christ or only of a society of man's devising. Reader, have you ever subjected the religious organization with which you are connected to this test? If not, you ought to do so without delay. What is needed in those days is that the Scriptures should be treated in an earnest, common sense way, and that their obvious teachings should be cheerfully accepted and faithfully applied. When this comes to be generally done then will the Gospel of Christ win such victories as never before. May the Lord hasten the day!

We extend our hearty congratulations to Dr. Dewart upon his reelection by the General Conference of the Methodist Church to the position of editor of the *Christian Guardian*.

We are pleased to hear of the continued and increasing success of the Northern Business College. The attendance is now twenty in advance of what it was this time last year. Any of our friends who think of taking a course in a business college should correspond with O. A. Fleming, Principal, Owen Sound.

The general conventions of the Disciples in the States will be held in Des Moines, Iowa, October 20-25. Any from Canada intending to go, we presume, can get reduced rates from Detroit by procuring a certificate from every agent from whom they buy tickets. There will be, no doubt, a great gathering. Any one who can spare the time and the money may be safely advised to go. We shall endeavor to give a good report of the proceedings in this paper. We hope that next year the convention will not be so far west.

On page two will be found the statement prepared by the Committee on Union appointed by the annual meeting. It has already been published in the daily *Globe* and the daily *Empire* and it is expected that it will appear in the daily *Mail*. By those means it will be laid before a large number of Canadians, and we doubt not but that it will accomplish not a little towards reversing wrong impressions concerning the Disciples. We have not used the press heretofore as much, we think, as the Apostle Paul would were he living in these days. There is no good reason why we should not when our great Toronto dailies so generously furnish space.

Quoth our sterling namesake, THE CANADIAN EVANGELIST:—

"The disciples were called Christians first at Antioch; evidently 'disciples' and 'Christians' are equivalent here. If not, why not? The effort to exalt the name 'Christian' above the name 'disciple' should cease, being devoid of a Scriptural basis. Not only are Bro. Frazier and the *Peace* wrong, but the *Christian-Evangelist* as well."

"Evidently," to us, the fact that the designation "disciples" was not deemed sufficiently distinctive in the Jewish-Gentile Church at Antioch, and that the new name "Christian" was given to indicate whose "disciples" they were, shows that there is a significance about the latter which does

not inhere in the former. If our Canadian neighbor means, simply, that the two names are applied to the same people, that could not be denied; but it is a very different thing to affirm that the name Christian, in itself, carries no higher meaning than the term disciple. The phrase, disciples of Christ, is nearer the equivalent of the name Christian; but our esteemed contemporary would hardly agree that all the disciples of Christ, during His earthly ministry, were Christians. And yet we like the name, disciples, especially disciples of Christ. It is modest, significant, Scriptural. But the early martyrs all went to the flame and to the jaws of wild beasts, under the name of "Christians." And even now, "if any man suffer as a Christian let him not be ashamed."—*Christian-Evangelist*.

We mean not only that the two names are applied to the same people, but also "that the name Christian in itself carries no higher meaning than the term disciple," as both are used in the Acts of the Apostles, in which book alone both are used. In order to support the reasoning of our big brother in St. Louis, Acts xi. 26 should close with these words: "And the disciples became Christians first in Antioch." It is not, moreover, necessary in New Testament style to add the phrase "of Christ" in order that the name disciple may denote a member of the body of Christ. We invite the *Christian-Evangelist* and all who sympathize with its views on this subject to consider the article written by Bro. W. O. Moore, which we intend shall be in another column of this issue. If it does not convince them that they are somewhat astray we shall try to assist them a little ourselves hereafter. And we ask them to bear in mind that what started us on this question was the saying: "I am a disciple of Jesus, but I am more, I am a Christian." As Bro. Moore says: "If a Christian is more than what the Lord says His disciple should be, then we would like to see a Christian."

**Co-operation Notes.**

CONTRIBUTIONS.	
Mrs. G. Wells.....	\$2 00
D. H. Stewart.....	5 00
Mrs. D. McGill.....	5 00
Mrs. Geo. Munro.....	5 00
The following returns from Children's Day have already been received.	
S. S. Erin Centre.....	\$0 33
" Erin Village.....	3 88
" Acton.....	3 00
" Owen Sound.....	3 12

This is a good start. The Acton School did not contribute last year; the other three did; but their combined contribution this year is nearly twice what it was last year. The children will give, if they have a chance. Give them a chance, friends, to help the Lord's work.

Don't fail to read Bro. Kilgour's communication in this issue. It relieves the Cor. Sec. of the necessity of referring to certain matters. You will notice that the work is growing on our hands. For that let us be thankful, and grow with it. We are able for all that is undertaken. The Lord has made us able. Let us all do our duty.

As elsewhere noted the first Lord's day in November is the day on which the churches in the province are asked to make up a special collection for Home Missions. If you hear anybody say that the Board or the Annual Meeting orders the collection, be so kind as to enlighten his darkness. He is mistaken, the Annual Meeting instructed the Board to request the churches to take up the collection.

If the collection can't be taken up on the first Lord's day in November, that is no reason why it should not be

taken up at all; another day will do. The Board feels it to be its duty to urge the brethren to give liberally. Not much has been received thus far this year. There are payments that should be made, but which cannot be made until the money is paid into the treasury. It is not needful to enlarge upon the necessity of prompt and liberal contributions. The friends of the work understand the situation. Let them act in accordance therewith and everything will go on pleasantly.

It is gratifying to know that the majority of the elders and preachers are in sympathy with the work carried on by the Co-operation, and do themselves give of their means towards its support. Now, what the Board would ask of them is that they get up rousing sermons on Home Missions and the duty of supporting them, and deliver the sermons before the collection is taken up. There is material for a stirring discourse in connection with our mission work in Ontario. Study up the situation, brethren, and give the congregations the benefit of your thoughts. It will do them good, and you good, and the work good.

**A WORD TO WEAK CHURCHES.**

Some of you always contribute, and as a matter of course will do so this year. But, perhaps, you feel a little bit weary in well-doing. You are thinking you need help just about as much as some churches that are receiving it. Well, now, that may be. But you know that all cannot receive aid at once. Some points have to be singled out, or else nothing would be done. Your turn will come after a while, perhaps soon, unless, indeed, you should, without outside help, reach a position where you would not need aid. And then you would not be sorry that you had helped others. As our worthy President is in the habit of saying, the Board is trying to do the very best thing possible in the circumstances, so be patient and hopeful, brethren. Some of you have not hitherto been contributing and perhaps you won't this time. Well, that is for yourselves to decide. It is not for any person, or any body of persons, to dictate to you. And the Board of Managers of the Co-operation has no desire to do anything of the kind. But there is no harm in enquiring why you do not help this mission work. Is it because you can't afford to? Well, if you can't, you can't. But are you sure you can't? How do you spend your money anyhow? Do you keep a detailed account of your expenditure? If you do, look over last year's and see if you don't feel ashamed to see how you spent some money. If you had given that same money to support the Gospel you would not be ashamed. But perhaps your reason for not giving is that you don't believe in the way in which the work is done. If that is the case, kindly point out the wrong in the method, that we may change and be able to work together.

**A WORD TO ISOLATED BRETHREN.**

You miss very much the fellowship with brethren you once enjoyed. When the Lord's day comes, it makes you sad to think that you cannot break bread in memory of your Saviour. You feel like moving to some place where there is a congregation of Disciples meeting and observing the ordinances as the Lord appointed. We deeply sympathize with you, and trust that you may yet on earth have the great pleasure of Christian worship and fellowship. If your attention has never been called to the fact before we ask you to observe that the Co-operation is doing all it can to meet the case of such as you. Just as rapidly

as possible it is desired to establish churches at central points so as to reach the greatest possible number of Disciples, and provide church homes for brethren and sisters moving to cities and towns. Are you not interested in such a work? Will you not assist it?

**A WORD TO OUR WEALTHY BRETHREN.**

Have you read and considered 1 Timothy vi. 17-19? Is it not well put? Is it not good doctrine? Certainly, you say. Well, then, apply it to the present appeal, brother. One brother gave \$100 to Home Missions last year, another promises \$100 for this year. There ought to be a number of \$100 gifts this year. We could stand a \$500 contribution this year. Shall we have it? Let some brother whom the Lord has largely prospered say Amen.

Send all contributions to the undersigned, and address Erin, Ontario.  
Geo. Munro,  
Cor. Sec.

**Church News.**

MINONA.—The meeting house will be reopened on Lord's day, Oct. 19th. Bro. James Lediard is to be present on that occasion. It is expected that Bro. Brennstuhl will conduct a series of meetings thereafter.

WIARTON.—A friend in Wiarton writes and tells us how much they miss Sister Brown; that was to be expected. But the further information is given that they mean, with the Lord's help, to do their best to get along without her; that was to be expected, too. Bro. Amos Tovell and Bro. Arch. Trout from Owen Sound were with the church Sept. 28. Bro. Tovell spoke morning and evening. Sister E. J. Trout has returned to Toronto.

OWEN SOUND.—We are informed that Bro. James Lediard has been employed to preach for the church in Owen Sound. We trust the blessing of the Master may rest upon him and upon the church, and that their labors together may turn out unto the furtherance of the Gospel.

One excellent young man made the good confession last night and was baptized the same hour.  
Oct. 13, 1890. M. PUTMAN.

ACTON.—Bro. R. W. Ballah, who is attending Toronto University, spoke for the congregation at this place on Lord's day, 12th. We hope the brethren here use him often, and only wish there were more young men attending the University this year who could go out to fill appointments near the city. The work is growing and shows that there will soon be a great demand and a large supply. The greatest need at the present day is for laborers. So encourage the young men to go into the work. "The harvest truly is great, but the laborers are few."

HAMILTON.—Bro. J. A. McMillan, who is attending Toronto University, spoke for this church on 12th.

It is gratifying to know that we have young men who can supply vacancies or churches who are without regular preachers, and, as present indications show, there is going to be a greater demand than supply of students at Toronto this year. We tried to get one for last Lord's day and was too late, as the young men were already engaged for the day. We are likely to be supplied by a student until we succeed in securing a regular minister.

GRAND VALLEY.—Bro. Sheppard began a meeting here on the 18th Sept. and continued it till the 30th. During

the course of the meeting four-ten made the good confession. Also another, who had been previously baptized, united with the church. The circumstances attending the meeting were all that could be desired, there not being a single evening of bad weather. Bro. Sheppard, by his untiring zeal in the presentation of the truth, not only induced many to forsake their sins, but also succeeded in creating an interest which will not soon be forgotten. And had it not been that Bro. S. had promised to open another series of meetings on Oct. 1st, he would have remained longer. H. J. M.

TORONTO — Denison Avenue.—Our young people have entered upon their work for the coming year. It looks as though we are going to have lots of work to do and a recruited force of young people to work with. This year there is a larger number of young men studying in the city than during any previous year. The churches throughout the province can judge whether our young people are doing good work by comparing their young people's zeal for work before and after they came to Toronto.

Last Lord's day, Bro. Gaff spoke at the West Toronto Junction Church opening at 3 p.m. and remained for the evening service. Bro. R. W. Ballah, who is attending the University here, spoke in the evening.

The roof is being put on our new building, and in another week we expect it will be all closed in. We have heard of people in different places who are interested in this building and said they were going to give towards it when it was needed. It is needed at the present time, and now is your opportunity to show your interest by forwarding what your finances and sympathy with the work leads you to give. We know of no place where you can make as good use of your money as by helping forward this work.

**Opening of the Disciples Church at West Toronto Junction.**

Sunday, Oct. 5, was a day of great rejoicing among the members and friends of the church at West Toronto Junction. The weather was not such as might have been desired, but the audiences at all three services filled the church to its utmost capacity. If all the churches in the province showed as much activity and zeal as this congregation, and looked as happy in their work as every member did on the day of their opening, we would expect to hear of great things being accomplished and many souls being brought to the knowledge of the Truth.

The building is undoubtedly the neatest and most comfortable structure among our people in this country, and what is more it is built on the most prominent corner in the town, and not on some out of the way street where no person can find it. For this they are to be commended. Also they have made provision for future needs in that they have sufficient ground on which to build a large structure when they outgrow their present building. We wish our readers had been present at the meeting on Monday evening to hear the tributes paid by the Mayor, the Local Member and resident ministers, regarding the work of this young congregation and their beautiful building. Each testified that it was the most comfortable and beautiful structure in the town.

We copy the following from the Toronto daily Mail:—

**WEST TORONTO JUNCTION.**

The new church of the Disciples of Christ was opened on Sunday for Divine worship. Rev. Mr. Hart, of

Ohio, occupied the pulpit at the morning and evening services, and Rev. Mr. Gaff, of Denison Avenue, at three o'clock p.m. The other churches were well represented among the large congregations which thronged the building at each service, and the speakers were listened to with rapt attention. The services were exceedingly interesting, and of a very impressive character. Rev. John Munro, the pastor, administered the sacrament at the morning service. Large collections were taken up in aid of the building fund. The new church adds one more to the beautiful and substantial structures which are being erected in every part of the town. It is built of red brick on stone foundation, and has a seating capacity of about 250. The inside is finished with a view to please the eye, and is as cosy and comfortable as the most fastidious worshipper could desire. The floor, which gradually slopes from the entrance to the altar, is a great improvement, and adds materially to the comfort of the congregation. The baptistry, which is immediately behind the pulpit, is separated from the church proper by curtains. The floor of the church is covered with a rich carpet. The windows are of stained glass. The church is heated by a furnace in the basement, and is lighted by gas. The general finish of the building both within and without has a very pleasing effect and is a credit alike to the builders and the town. A series of special meetings were announced to follow the platform meeting of to-night. This young branch of the church, although only about a year old, and as yet consequently small, is making very good progress, and bids fair to make a satisfactory showing in the near future, as they are very earnest and zealous in pushing forward the work of redeeming fallen humanity.

The daily Tribune, of West Toronto, says:—

The attendance was good at all three services in the Disciples church yesterday—the opening Sunday—and everybody agreed that the architect and building committee were to be congratulated upon having constructed the neatest and cosiest little church to be found anywhere about Toronto. The building has been already described in these columns, and as a result of the observations of yesterday we can now add to the previously published sketch that the acoustic properties and the ventilation are perfect, and that the congregation can desire no change in their beautiful church until the worshippers in it shall have become so numerous as to necessitate an enlargement.

**THE MORNING SERVICE.**

In the morning the sermon was preached by Rev. E. J. Hart, of Hiram, Ohio, who is a typical American in every respect except that he realizes the greatness of the British nation, and can make a graceful reference to Britain's "honored and Christian Queen." His theme in the morning was "God's Building," founded on portions of the 2nd chapter of 1st Peter and the 16th chapter of Matthew: "Upon this rock I will build my church." It was pointed out that the only firm foundation for the church was Jesus Christ, God's living Son, for a chief corner-stone, and the apostles and the prophets. At the close of the sermon the sacrament of the Lord's Supper was administered by the pastor.

**THE AFTERNOON.**

The Rev. J. R. Gaff, of Denison Avenue church, Toronto, preached in the afternoon. There was a good attendance. The preacher took his text from John, 20th chapter and the 31st verse. Mr. Gaff is an able and eloquent preacher, and was attentively listened to by all throughout his discourse. The

Rev. Jas. A. Grant closed the service with the benediction.

**THE EVENING SERVICE.**

An interesting feature of the evening service was a solo, sung by Miss Hart, "The Songs my Mother Sang." Miss Hart possesses a voice of great power and sweetness, with perfect enunciation. It would be a hard heart that would not be touched by the words of the above-named song as rendered last evening. The subject of Rev. Mr. Hart's discourse last evening was "The Beginning," the remarks being founded on the 1st chapter of Genesis and the 1st chapter of John.

**CONTINUATION OF THE SERVICES.**

This evening there will be a platform meeting in the church, at which Mayor St. Leger will preside, with addresses by ex-Mayor Clendenan, Dr. Gilmour, M.P.P., Rev. J. R. Gaff, and resident ministers. Miss Hart will sing. Commencing on Tuesday evening a series of special services will be conducted by Rev. Mr. Hart.

As for writing a long history of this church it would be impossible, as its work only dates from August, 1889, when a few brethren decided to engage a minister, and commenced work in a hall which they occupied until the opening of their own house. When once the work was started, they immediately set about looking for a suitable site upon which to build a permanent structure. They are not content with doing a little but are attempting and accomplishing great things. We would here suggest that there are some towns in this province where there are more Disciples than there were a year ago at West Toronto Junction where the disciples neither meet nor think about meeting. It is a fact to be lamented and we sincerely hope that the zeal manifested here may spread throughout the province so that it will not be long before we shall all have provoked one another to good works. Perhaps the reason for this state of things is because we "despise the day of small things." If we all do a little our united efforts will accomplish great things for the Master.

One thing which pleased me very much and commends itself to the good people of the town was that they did no begging for money from outsiders. They simply announced that the collections for the day would be given towards the church building fund. There is a custom of raising money at church openings which we believe to be legitimate but unless there is absolute need we would recommend the plan followed by this church.

When they spoke of starting the work a year ago, of course some of the Toronto people thought it would injure the city work, as it would take away a few of their members, and some financial support; but the person who has given most largely to the Junction work is the one who has given most liberally to the building in the city. We all think we should occupy new fields, but with many the time never comes for them to push out into new territory. It is always in the future when this should be done. They always see a great deal of work to do but think it is impossible for them to do it and consequently they never try to do anything.

Another reason why some churches are not doing the work they could and should do is because they always talk of doing and never commence to do.

The reason there is a house at the Junction so soon is because they needed it, they talked about it, and they set about building it.

There are people who think it would be a glorious thing if all Disciples in Toronto met in one place. This has been tried too long, and while we deplore contention we sometimes see that

nothing but persecution will scatter us so that we may go everywhere preaching. It is universally true that where Christians do not work outside of themselves they are at strife with themselves. Not until the Christian world awoke to missions did the sects cease to magnify their differences, and try to come nearer together, so that they could present a united body of living, active Christians who would go out to fight against sin and vice and preach Christ.

Taking this view of Christian work, we are led to believe that the sooner other points are opened up, in and near Toronto, the better for the congregations that now exist.

Some have been saying that the day is past when we can accomplish anything. Is this true? We believe we have a work to do, and as yet we have accomplished very little in this province; for after all that has been done there are many towns and cities where we were never known and few where we are known. Consequently, there is more to do in the future, in that little was done in the past. The Lord needs the work done, and is willing we should do it, if we are willing to do it. Talk of the States being the place for work; it cannot begin to compare with Canada. There is far more to do here; and if work is the first consideration in the minds of Christian workers—if it is not, they should make it first—then, where the most work is to be done is the place to attract the workers. Will not our province soon be full of earnest workers, whose sole object is the preaching of the pure, simple Gospel, and the conversion of the world to Christ? Of course, if ministers are actuated by the same motives as most Christian men in other walks of life—viz, to go where they get the most money—then, perhaps, the States is the best place.

Brethren, this is a new work, in a new town, with a new preacher and a new congregation, in a new church, self-supporting from the commencement, and already placed along with our older churches in every good work. Are there not other towns where there are sufficient brethren to start a work that could be similarly successful? We know of some; so why not start? We can never do without trying, and with the attempt the Lord gives us strength to accomplish. May the Lord continue to bless this and all His work throughout our land, and to Him be all the honor and glory and praise is our prayer. D. M.

**The November Collection.**

As the time draws near when a general collection for Home Missions is expected from the Disciples of Christ in this Province, a few words with reference thereto to the brethren may not be amiss.

The work intrusted by the churches to the brethren, who for convenience are called the "Board," is one which, when rightly understood, enlists the sympathy and support of every true disciple of Christ. To proclaim the word of God in its primitive simplicity and purity so that the perishing may be rescued, saints established in the faith, and Christ's Kingdom extended, is the sole aim and desire of the Board. Through your offerings several laborers are now at work in various parts of our province holding forth the Word of life, and still the "Macedonian cry" comes from other needy places which the Board would like to assist. Among these the following are mentioned:—

The brethren in Hamilton, who have struggled long and faithfully, have now secured a neat and convenient house of worship, and to human appearances a grand opportunity presents itself for doing a good work. They are looking

to the Board for help to secure an Evangelist who will remain with them, and it has been agreed to assist them. Bro. Crewson, who has been laboring for years in Muskoka, appeals for additional help to aid him in his extended work. The church near Bracedridge entreats that Bro. Gray, who, with his companions, did acceptable work there last summer, be sent to labor in that vicinity this fall and winter. Brethren, shall we supply these wants? Can we do it? Yes, and more, if we all do our best and work unitedly. If you don't approve of our plan of work kindly show us a better, and it will be gladly adopted. We are not wedded to a plan, but to Christ and His work. "Till this better plan is shown shall we not all rally round the work and help it on? Let us all give to the Lord's work as He has prospered us, not the grudging tithe, but the freewill offering of an honest and loving heart.

The Lord has been good to us during the year. The harvest has been secured, and now is the season for thanksgiving. Can we celebrate it in a manner more pleasing to the Lord than by giving, on the day appointed, or at some other time more convenient, a liberal contribution to His work, so that the Board may be able to send the required help to needy places? Every contribution, however small, received by Bro. Geo. Munro, Cor. Sec., Erie, will be acknowledged, and expended in this work.

J. W. KILGOUR.  
Guelph, Oct. 6, 1890.

**Literary Notes.**

**The Best Cyclopaedia.**

The twenty-third volume of Alden's *Manifold Cyclopaedia* includes the titles from *McCook* to *Memorial*. Among the articles we notice the biographies of many eminent men and women of early times, as well as those of the present day, also excellent descriptions of many large cities and towns. The volume treats very satisfactorily three states: Maine, Maryland and Massachusetts, and of foreign countries there are Madagascar, Madeira, Malta and Manitoba. Interesting subjects in other lines are: Machine Gun; Magic; Magna Charta; Magnetism, nineteen pages; Mammalia, ten pages; Mau, six pages; Mangel-Wurzel; Manure, four pages; Marble; Marriage, six pages, and Masons (Free), about five pages. These are named only as samples of what the volume contains. The articles are brought down very nearly to date, many of them are illustrated, the style and arrangement are excellent, and the printing and binding are entirely satisfactory. The one thing about it which is difficult to comprehend is how so valuable a work can be supplied for so low a price. For farmers, mechanics, teachers, students, and the great mass of general readers, the *Manifold* is far superior to any other Cyclopaedia. Specimen pages will be sent free on application to the publishers. A specimen volume in cloth binding will be mailed for 50 cents, or in half Morocco for 75 cents, and the money refunded if the volume is returned within ten days. Agents are wanted in all unoccupied territory. Garretson, Cox and Co., Publishers, New York, Chicago, and Atlanta.

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The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. E. SHEPARD, Walkerton P. O., Bruce Co.

Hebrews v. 8.

Bro. S.—Will the original justify the rendering, "not taught the obedience by the things which He suffered?" if so, then I can understand the passage better than as it stands in R. J. Version. J. B.

No, the original word and its family connections signify to learn—learner or disciple, etc.

It does seem strange to us that the Son of God with all the attributes of Divinity either could or would need to learn anything, but we must bear in mind that the human side of Christ's person is frequently presented to us not only as being essential work of redeeming grace, but also to make His offices and their relation to God and man practically plain to us.

Compliance with a request, or obedience to a command, which involves no self-denial or suffering, is not a test of an obedient spirit. If Adam's test had been to love his wife when God presented her to him in all her virgin beauty and innocent charms, the command would have been very easily observed, but to abstain from the fruit that was "good for food, pleasant to the eyes, and to be desired to make one wise" and given to him by the wife he loved, required a self-denial and courage which were wanting.

Obedience to any mandate through suffering strengthens and prepares us for obedience requiring still greater courage and submission.

Thus it was that Jesus "in the days of His flesh" learned obedience by the things which He suffered. In obeying the will of the Father who sent Him, He passed through the world "a man of sorrows and acquainted with grief," and so far learned obedience by the things He had suffered that, in Gethsemane, when His Soul was "exceedingly sorrowful, even unto death," when, being in agony, His sweat was as it were great drops of blood falling down to the ground and though He prayed "C, My Father, if it be possible, let this cup pass from Me," yet even then he added; "Nevertheless not as I will, but as Thou wilt!" Oh the wonders of redeeming love! The perfection of obedience to all requirements, culminating in the death of the cross, in order to secure our salvation!

"Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross." E. S.

Brant.

Hebrews vi. 18.

"That by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us."

To make us sure of the fulfilment of all His promises, God has graciously condescended to "interpose Himself by an oath," which not only gives to the "heirs of promise," the fullest assurance of faith but also exhibits, in a most remarkable degree, the tender love of our Heavenly Father in thus removing every doubt in order that our joy may be full. The "two

immutable things," God's promise and God's oath (verse 18)—this gives in perfection one essential element of the hope we have laid hold upon; for our expectation cannot be based upon anything so absolutely certain as God's promise and even this is confirmed by an oath!

The other element of hope—desire—has been educed by the revelation of those blessed privileges and boundless joys which eye has not seen, nor ear heard, nor heart conceived, which God has in reservation for those that love Him.

We thank Thee, oh God, for this stable "anchor of the soul," which safely secures us from the surging waves of sin and doubt; for who will drift from Thee who art the fountain of bliss and the centre of all perfection; who can drift from Thee when Christ "within the veil," holds us by the cable of His love and the strong chain of His Divine power! E. S.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie R. Agnew. Everything intended for this column should be sent to Mrs. S. M. Brown, Ridgeway, Ont.

A letter from Bro. Darroch announces the safe arrival of Bro. J. B. Lister in Minnedosa. Bro. L. had preached twice on the Sunday following his arrival. Bro. D. says: "We are very much pleased with him, and think he will be very suitable for this place. We feel that in the Master's hands success must follow His work."

Bro. D. enclosed financial statement of their church building. I find that I was not quite correct in the statement I made some weeks ago that their church was free of debt. I had been told that the debt was provided for, but it appears from the statement that the building cost considerably more than the first estimate, which is not at all surprising, so they are looking for the balance of amount first asked from Ontario, viz., \$500, \$280 of which has been paid. We trust that the brethren and sisters of Ontario will continue to aid the handful of brethren who have made such earnest and persevering efforts to establish the Master's cause in that far-off town.

There are many who have not yet contributed who may do so now that the work is in such encouraging form. I note that Bro. J. B. L. promises more news from Minnedosa. We feel like claiming it for our "Woman's Work" column, as that is our special mission field.

Sister J. R. A. notices my removal from my old home in Warton to Ridgeway. It is just eighteen years ago this very month since we settled in Warton, then a very small village with but one church building—the Episcopalian. Shortly afterwards the Congregationalists built a house, and with them I worshipped for a few years, forming some precious friendships that will continue when time shall be no longer. In the fall of 1877, Bro. O. G. Hertzog came to hold a meeting for us, which continued for five weeks. At its close a church of seventeen was organized, which continues to the present. Over 100 names have been upon the church roll, but the congregation has lost many by removals, and a few by death and other causes. I formed one of the congregation from its infancy to the present, and had "taken root" there, hoping never to leave it till the Master called me to the home beyond the river. The beloved brethren and sisters I have left have given me many proofs of their love and esteem. Their regard for me was not expressed in words alone at parting, but in a most liberal and substantial manner far beyond anything I had ever

experienced at their hands. I love them. They are in my heart to live and to die with them. "God be with them, till we meet again."

And now a word about Ridgeway. I do not feel myself to be quite a stranger among the brethren here. This is the old home of Bro. H. McDiarmid and his wife. The relatives of both are here. Their friends will surely be my friends too; for I have no truer, more esteemed friends either here or "across the tide" than H. McDiarmid and his wife. It was also the early home of Bro. "G. M." and his wife—friends of later years, but "tried and true." Indeed all whom I have met, both in Ridgeway and Blenheim, have given me a welcome that I would be glad to be worthy of. I have not yet met with the sisters as a Mission Band, for their monthly meeting was just past when I came, but I trust and pray that we may be helpful to each other in this line of the Master's work, as well as in all other that our hands find to do.

Have the sisters forgotten the request for items of news from the Mission Bands, or suggestions concerning methods of work, or anything that would be interesting and helpful in the line of work we have taken up? I wish I knew how to put the request in such a form as to induce our sisters to respond. There are so many who are abundantly able to send us words of advice and encouragement that I feel like constraining them by the love of Christ to use the talents He has given them. If we really believe that this is the Lord's work we have undertaken, that His approval and blessing is upon us, then let us be faithful and do everything we can to encourage and stimulate each other, so shall our sympathies be broadened and our souls be watered in living for others, and "For the good that we may do." S. M. B.

Children's Work.

Mrs. Jas. Ledgard, Supt., Poplar Hill, Ont.; to whom communications for this department should be addressed.

Hear the pennies dropping, Listen while they fall, Every one for Jesus, He will get them all.

Chorus—Dropping, dropping, dropping, dropping,

Hear the pennies fall; Every one for Jesus, He will get them all.

Dropping, dropping ever, From each little hand, 'Tis our gift to Jesus From His little hand.

Now, while we are little, Pennies are our store, But, when we grow older, Lord, we'll give Thee more.

Though we have no money, We can give Him love, He will own our offering Smiling from above.

The above verses, set to a bright cheerful tune, were published in the Northern Messenger for March 7, 1890. I should like all the bands to know it, and would give it in the Children's Column if I could. You may perhaps be able to get it for yourselves.

DEAR Mrs. LEDGARD,—We have at present twenty-seven members. During the last quarter we lost three members by removal. To-night ends our missionary year. We have something more than six dollars to send to Miss Flemming as our second half year's remittance. Our band gave one entertainment during the year at which a collection was taken. Our meetings are fortnightly, and our officers elected

every quarter. We find "Little Builders at Work" a great help.

Yours in the work, I. E. CRAWFORD.

Warton, Sept. 25.

It is quite encouraging to receive reports from our bands, especially when they are in earnest in the work, and let us know it at the right time.

DEAR Mrs. LEDGARD,—Our band, which we have named "Little Helpers," have raised nine dollars and fifty cents since last report. Eight dollars of it is the collection of a concert which we held August 29th.

ESTHER SWAYZE, Treasurer.

Winger, Sept. 29.

Well done, Little Helpers, you are proving yourselves worthy of your name. Will the officers of our bands please remember that our treasurer for this year is Miss Jennie Flemming, Kileyth, and forward all money to her?

We were greatly interested and pleased with a visit from Mr. Ohno to Lobo. Japan seems to become a very interesting country while listening to him. The manners, customs, education, etc., are so different from what we thought, that it seems as though we were hearing of some new country. He has kindly promised a letter on "Child-life in Japan" for our column at some early date, so we may expect something very interesting. J. E. L.

Read our liberal offers on page 7.

A woman's head is always influenced by her heart, but a man's heart is always influenced by his head.

A MOSSIDE STORY.

I have used your Burdock Blood Bitters and Pills and find them everything to me. I had dyspepsia with bad breath and bad appetite, but after a few days use of B.B.R. I felt stronger, could eat a good meal and felt myself a different man.

W. H. STORY, Mosside, Ont.

CATARRH.

CATARRHAL DEAFNESS—HAY FEVER. A NEW HOME TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. DIXON & SON, 303 West King Street, Toronto, Canada.—Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

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Read the following testimonial: MANSOUR, B.C., July 17, 1890. C. C. POMEROY, Toronto. DEAR SIR,—For several years I have been troubled with heart disease, attended with terrible headache. I have consulted the best doctors I could hear of, all stated that there was no cure for me. I have used Dr. Hall's remedy for three months, the headache has left me, also the attacks of heart disease, I am better in health than I have been for years, and have gained in weight several pounds. My acquaintances say that I look fifteen years younger, and I certainly feel so. Yours faithfully, MRS. TRETHERWEY, P.M.

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BETHANY COLLEGE BETHANY, W. Va. Fiftieth Session opens September 22, 1890.

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Foreign Missions.

Contributions.

Nova Scotia.
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Ontario.
J. R. Gaff...\$10 00
S. S. Everton... 6 80

Official News from the Foreign Society.

The Executive Committee met in regular session in Room 55, Johnston building, Sept. 27, 1890. H. McDiarmid conducted the devotional exercises.

FINANCERS.—The receipts for the month amount to \$4,205.92; the disbursements to \$3,278.88.

CONVERSIONS.—The following were reported: 4 in Liverpool, 3 in Birkenhead, 1 in Shanghai, and 5 in Bilaspur.

NOTES OF GENERAL INTEREST.—Scandinavia.—A Holck writes: "As to our chapel, we are now so far along that we hope to have the use of it in October. It is a good house, and I hope and pray that the Lord will bless our labor and increase our membership. I have had many difficulties, as the building commissioner compelled me to tear the old house down and build a new one. We got a better building, but a more expensive one."

India.—M. D. Adams says: "Mrs. Adams is still poorly. I fear that she will not be well soon. She and the children are in Musorie. If she is able she will return in October. One of the orphans died last week. She was a remarkably sweet-spirited child, and we very much wished to see her live, but the Lord's will was different." G. W. Jackson adds: "My request for men is no mere whim. A Methodist missionary is now reporting encouraging work in the villages near Hurda. As we have 1,500,000 in this district, and only two missionaries at work, any society is perfectly justified in looking upon this as a needy field and attempting to supply its needs. And with the extra inducement of English work at the Bilaspur Junction, in which no one is engaged at present, such an occurrence need occasion no surprise."

China.—James Ware, of Shanghai, reports: "Our first convert was brought to the Lord Jesus about two weeks ago while attending one of our week-night evangelistic services. He is a native of Ningpo. Since his conversion he has been very happy and has been bringing several friends to the services. I baptized him last week. Another who has been hearing the Gospel has decided for Christ, but I had to postpone his baptism on account of the violent opposition and persecution on the part of his wife. You will be glad to hear that the boys' school of twenty-five scholars with which I have been connected for some years has been made over to me by the foreign church in Shanghai. I have secured suitable premises and for the present a graduate of the Presbyterian mission will act as teacher. Music has a great attraction for the Chinese, and as I play I would like to get a good strong concertina or melodeon to take with me on my country journeys. Such an instrument would be of far more service than a small organ, as I could easily pack it in my box. A magic lantern, and slides illustrating religious, scientific and historical subjects would be most acceptable to us in our work. In fact, any kind of scientific instrument, such as a microscope, telescope, etc., is of inestimable value in helping the Chinese mind to grasp the truth of a Creator, at once beneficent, all-wise and all-powerful. So if any of our brethren in the home-lands have such things lying uselessly by, I trust they will send them along and let us use them for the glory of God. While

we ask for such things, we do not, of course, forget that it is the plain, simple Gospel alone which is the power of God unto salvation to every one that believes"

E. T. Williams, speaking of James Ware and his work, says: "I was greatly delighted with the appearance of things in Shanghai. Bro. Ware has a chapel (too small, however, by half) on a good thoroughfare, and it is crowded at every service. I spoke there as I came through. Shanghai is a splendid place for work. There is none of the prejudice that exists inland, and none of the little petty persecution and the insatiable curiosity which we meet with in Nankin and elsewhere. The people are gathered there from every province of the Empire; they are somewhat acquainted with Christianity; they are enterprising and independent; so they listen respectfully to the preaching and are open to conviction. I look for a rapid growth there. Bro. Ware has also opened an out-station at Tsung Ming, on the island at the mouth of the Yung teze. There is no other mission on the island. On the main land north of the Yung teze is another city of considerable size where he has been offered a house rent free if he will open a station, but his hands are full and so he had to decline. One of the new missionaries will perhaps be asked to join him, unless I decide to go to Shanghai myself, for a new man ought to spend a year or two at Nankin in any case, to learn Mandarin, the Shanghai colloquial being of no use among the thousands gathered there from other parts of the empire."

W. E. Macklin writes: "I have built a dispensary and a small cottage building, but the one is not sufficient. One hundred and fifty dollars in round figures have been taken from the patients, which sum has been used in purchasing bottles, ointments, and the many small items in connection with the hospital. These would have needed to be paid for by us if the patients had not paid the money. I am very anxious that the money promised us be sent us at once, and more if you can send it."

C. E. Molland has been trying to buy a parcel of ground in Wuhu. He says: "Land is hard to get—that is, suitable land—and I feel the difficulty is just at hand, but hope to get over it by patient continuance. It would make you feel grateful for the rest of your days if you could come to China for a term and transact a little business, such as buying land, building—grateful that for the remainder of your natural life so many leagues intervened between yourself and the Celestial Empire."

Japan.—G. T. Smith pleads for more workers at once. "Every day seems to intensify our need of men. Some of our number feel hurt, but I remind them that in proportion to population Japan is as well supplied as any country to which our missionaries are sent. However, the need seems to increase because a crisis is coming. When that is passed our cries will grow feeble."

England.—J. J. Haley reports progress at Birkenhead. "The work here is moving on finely. July and August are the worst months in England for Christian work, owing to the fact that so many people go off holidaying at this season; and yet, notwithstanding this, the hall has been full all summer. It is the general expectation that we shall be crowded out on Sunday evenings when the long nights come on."

THE OCTOBER CONVENTION.—The date is not far distant. What is done this year must be done soon. The treasury is nearly empty. It will never do to close the year in debt. Thus far the receipts are not as great as they were for the same period last year. There are thousands of churches and Sunday schools yet to be heard from. We ought to raise a hundred thousand dollars this year for foreign missions. We are well able to do this.

A. McLEAN, Cor. Sec. Cincinnati, O., P. O. Box 750.

Business Notes.

LIBERAL OFFER TO NEW SUBSCRIBERS.

Judging from the territory we have canvassed, we know there are many people who are only waiting to be asked to subscribe for THE EVANGELIST. On account of two months' illness we have not been able to canvass the province personally, and the present being the season when people make their choice of papers for the coming year, we ask our friends in every church to see that every family is canvassed for the paper. As an inducement to new subscribers we offer THE EVANGELIST from now until January, 1892, for \$1, thus giving them the balance of this year free. It is your paper. You will be doing good by extending its circulation, and all religious papers depend upon their friends to work for them.

CHRISTMAS PRESENTS.

Having already received an order from one subscriber for six books of our own Literature, to be given as Christmas presents, has led us to suggest that all our friends throughout the country follow this good example, and instead of buying cheap, trashy books or other articles that are of no value, invest in some of the books found advertised in our columns, or any published by the Disciples.

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Doubtless many Sunday schools had their supplies ordered for the year, which will account for the fact that more of them as yet have not ordered through us. These, we will expect to give us their orders for the coming year.

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Read our liberal terms on page 7.

Unfermented Wine.

The first recipe given below is one strongly recommended by Calvary Congregational Church in this city (Montreal). Wine made according to this has been used at its communion services ever since its organization. The second is one given by Miss Willard. The principle is the same in both.

UNFERMENTED WINE No. 1.—Bring to the boiling point 25 pounds of grapes, one pound granulated sugar and one quart water, and when cool squeeze through a jolly bag. Return juice to kettle with four pounds sugar, boil fifteen minutes, skim well and bottle while hot in bottles taken out of boiling water. Cork tightly and seal at once with beeswax and resin.

No. 2.—Crush 20 lbs of Concord grapes, add two quarts water and bring to a boil in a porcelain kettle, then strain through a sieve or colander to separate the juice from the pulp and skins, using, in doing so, a little more water as required. Now add to the juice six pounds granulated sugar, and after the sugar is all dissolved strain through a thick cloth. Heat it again just to the boiling point, then pour it into bottles and seal while hot.—Witness.

A sister in Montreal sent us the above clipping from the Witness. Our attention was also called to Miss Willard's recipe by a sister in Blenheim. Now is the time to prepare a supply of communion wine that will last until next season. There really is no excuse for using the vile stuff that has too often been used on the Lord's table.

We ask all our friends to read our special offers on page 7.

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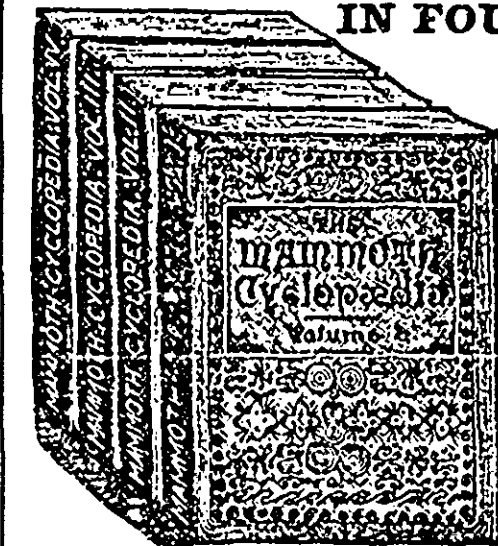
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