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The Canadian Evangelist

AND DISCIPLE OF CHRIST.

"If ye abide in my word, then are ye truly my disciples."—Jesus the Christ.

VOL. XI., No. 4.

HAMILTON, JUNE 15, 1896.

\$1 PER YEAR IN ADVANCE.

The Canadian Evangelist

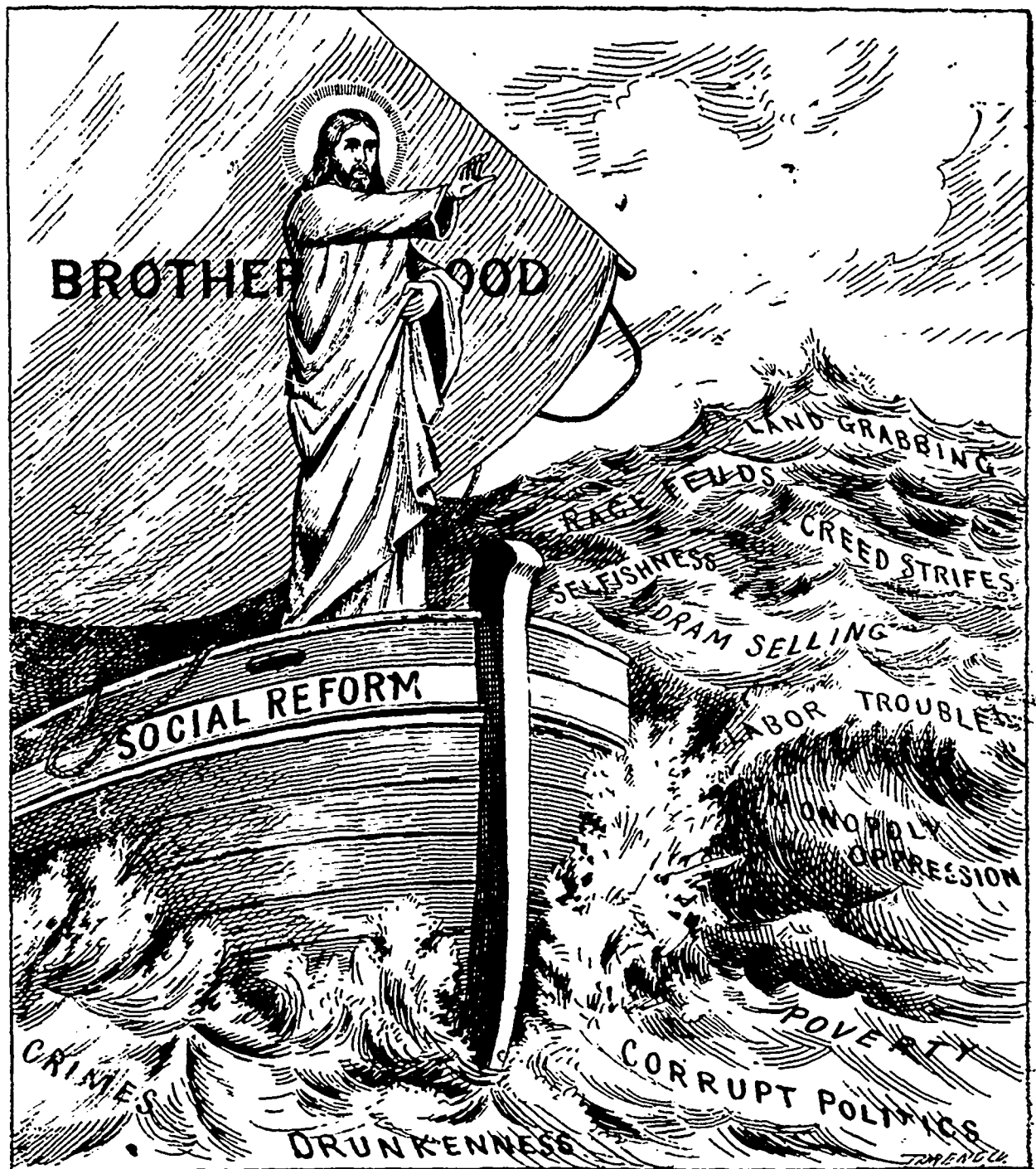
Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, 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.

Since the issue of this paper for June 1st, 1896, was published, circumstances have transpired which render it inappropriate to say that THE CANADIAN EVANGELIST "may be taken as fairly representing the people known as Disciples of Christ in this country." Such statement is, therefore, for the present at least, withdrawn.

THE CANADIAN EVANGELIST maintains that the commission given by Jesus Christ to His apostles should be rigidly adhered to, in theory and in practice, by all who acknowledge Him as their Lord. The commission reads thus: "All authority hath been given unto me in heaven and on earth. 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 Ghost, teaching them to observe all things whatsoever I commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. xxviii. 18-20, R. V.) This paper will constantly affirm that only those who teach and practice according to that commission have a right to call Jesus their Saviour, and to wear the name of Christ.

The phrase "DISCIPLE OF CHRIST," as a sub head to this paper, is intended to make clear the meaning of the name "EVANGELIST," which signifies a publisher of good news or glad tidings. This "newspaper Evangelist" claims to receive its inspiration from Christ, and finds in His life and in His Word the means to revolutionize the world, socially, morally and spiritually. This paper holds to the New Testament as containing an accurate record of the life and teaching of Jesus Christ and of His Apostles. It proposes, therefore, believing in Jesus of Nazareth as the Christ, the Son of the living God, to look upon this world of men in all their manifold, ever-varying relations and circumstances, through the medium of Christ's life and word, with the assurance that therein will be found the golden truth which will solve all problems, however difficult, and tend increasingly to the complete realization of "peace on earth and good will among men."

THE CANADIAN EVANGELIST maintains that there is no practicable *via media* between the rejection of the New Testament as an authoritative record, and the denial of Jesus of Nazareth as a Divine Lord. This Journal will therefore persistently insist that the New Testament must be accepted by all who profess to be Christians as an infallible rule of faith and practice, not as a mere ethical guide, in so far as we can see the truthness and fitness of its teaching. And that with regard to ordinances which have in themselves no necessary connection with moral and spiritual culture, as well as in reference to those matters which at present are entirely beyond our ken, it is ours reverently to believe, devoutly to obey.



THE CANADIAN EVANGELIST appeals to all who love the Lord Jesus Christ in sincerity, and who accept the Bible as a Divine revelation, and the New Testament especially as the end of all controversy in matters pertaining to the Gospel of Christ. It will plead for an all-round, full-orbed Gospel, and urge the application of the ethics of Christ to all the relations of life. It will aim to keep an eye on religious affairs, especially in Canada, and where it thinks the cause of Christ demands, will criticise with a free but kindly hand. The times are ripe for bold, aggressive assertion of the teachings of Jesus. To those who think such aims and purposes good and laudable, we extend the invitation to become subscribers, and to use our columns to place their views before the people of Canada.

Proud Flesh.

ANNA D. BRADLEY.

Proud flesh! We all know what it is, and we also know its danger. There it is, clustering about the wound; and before healing can commence it must come out. The wise physician will never scruple to use his sharpest knife, even though, to the sufferer, he appears to be only inflicting a greater injury. Should he flim over the sore and leave the poison still within? No; he will cut and cut until the corrupt flesh is entirely gone, for only so can the perfect work of healing be wrought.

In this I can see a likeness to the Great Physician in dealing with the soul. When we first awake to the need of a Saviour and ask for pardoning love, we oft are surprised to find that instead of immediately basking in the glad sunlight of peace and joy, we sink more heavily under a sense of wrath divine.

We cannot comprehend it. We had cried, "Wash me and I shall be clean." And lo, we seem to have been plunged into a deeper gulf of filth, and from our own selves we turn with horror and with loathing. We had cried, "Clothe me oh, Lord;" but we suddenly find ourselves naked, and even bereft of the few self-made garments which before had covered us.

Why is this? It must surely be because the self-righteous soul can never find a Saviour. The robe of righteousness which Jesus fashioned to wrap about us would never fit above those of our own making. And, perhaps, even God Himself could never cleanse us until he had shown us some glimpse of our defilement. The Holy Spirit, like the wind, must pass over our legal and carnal life, causing it to wither as a fading flower, ere the seed of eternal life can find congenial soil on which to grow. Always the old must go before the new can come. The old reign of nature must be destroyed before the mighty cities could rise to bless the world. The first heaven on earth must pass away before the new can take their place.

It is to be feared that a few of our teachers, in trying to escape the dangers of Antinomianism, have gone into the other extreme and, in a great degree, ignore the necessary work of the Spirit in the souls' new birth. It is well for us ever to remember that corruption cannot inherit incorruption. The carnal mind is enmity against God. The old nature can never be improved. We must be born again.

But ever after we have tasted that he Lord is precious, often do we find

that the surgeon's knife must still be used on us. Old habits, old desires, old aspirations will often wake to life again and try to make us do their bidding. Old temptations come to us in some new guise; and when we are not watching, inject their deadly poison in our new-born souls. Thank God for the kindly hand that, refusing to listen to our cry of pain, will firmly hold the knife until all that could destroy is cut away. The sooner this work is done the better for us.

Often a pupil will apply to a teacher for instruction who, upon examination, is found to be far worse than a beginner. Sometimes one dislikes to say plainly, "Your whole instruction has been faulty. You must commence at the very beginning; unlearn all that you have learned and learn correct methods." So we try to patch up here and improve here; change this, and suggest that; yet all the while knowing that our work can never result satisfactorily. "Ah," we sigh, "if I had only made her commence at the very commencement, she would now at least have had a foundation; but my attempt to patch up a false system has been labor lost."

Christ never works like this. We never find Him mending the old garment with new cloth. He knows how soon the rent would be made worse. Into old bottles He would never pour new wine. All that is old must be put away. In the new and better structure which He frames it would only prove a hindrance. We shrink from the process. It is painful; it is humiliating. We cry aloud that it need not be. Yet still the firm hand does not slack its work, for it is only from the stepping stones of our *dead* selves that we can rise to better things. It is only by being nothing that we can rise into instruments fit for the Master's use. It is only by yielding to the Surgeon's knife the deadly poison of sin can be removed. It is only by dropping our self-made garments that our spirits can don the robe of righteousness which Christ's own hand has wrought. It is only by saying continually, "Thy will, not mine, be done," that we can mount from earth to heaven.

The Scriptural Authority and Appropriateness of the name "Christian."

Upon this subject so much has been said and written that it would seem as if there was nothing new to be brought to light, and a repetition would be unpalatable. However, as to the Scriptural authority of the name "Christian,"

we refer your minds to that oft quoted text, "The disciples were called Christians first in Antioch" (Acts xi. 26). To my mind, at least, it is not a matter of serious concern as to whether this *new name* given the disciples of the Christ, was the appellation of friends or the derision of enemies. By whatever lips spoken, pure or impure, the truth remains the same, for the disciples were Christians. So whether this was the appellation of the Divine Being, of His angels, of righteous men, or wicked men, or of the devil, they simply called the disciples what they were as a matter of fact in the mind of God (viz, Christians).

While personally I incline to the opinion that it was a Divine designation, I shall give in brief a few reasons: In the very nature of the case there seems to have been a need of some *new name* that would sink the distinction of Jew and Gentile, and embrace in its broad and significant and definite meaning, all of every nation, race, color and condition, who were and should become converts to the faith of Christ, and is it not probable that this was the very name alluded to and foretold by the prophet (Isaiah lxii. 2) when speaking of God's people under the *new dispensation*? He says, "they shall be called by a new name, which the mouth of the Lord shall name." And given as it was so soon after the death of Christ, and at Antioch, where inspired men were so long ministering to the Church, and acknowledged as it was by Peter at so early a date, the coincidence is remarkable.

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter iv. 16). Is it not more than probable that it was by special Divine direction that believers in Christ were given this "new name" which so soon became the mark of discipleship, and which everywhere, and to the end of the world, was to designate the disciples of the Saviour?

If the opposite position be taken, and that in the extreme, *i. e.*, that this "new name" was given in ridicule by wicked men, we have only this to say, that in our judgment it was a true appellation, and let me ask further, is it not possible and probable that in such a case that even God so overruled these men as to cause them to speak the truth whatever may have been the underlying motive? Have we not this statement, that God "causes the wrath of man to praise Him"?

2. As to the authority and appropriateness of this name. The church of God is often spoken of as the body, and Christ the head of that body (or

church). The church is frequently spoken of as the bride and Christ as the bridegroom. To my mind the relationship is not unlike that of the matrimonial state in many particulars. Christ, the Bridegroom, proposes the conditions of relationship. His word and obedience thereto on our part constitutes the marriage vow. Upon the acceptance of these conditions we are virtually married to Christ, take upon ourselves, at His request, His name, and share in His love and His griefs. It is Christ's to propose this new relationship, and ours at will to accept or decline the proposition, but not without most blessed or most serious consequences all hinging upon our acceptance or rejection. After having taken upon ourselves the name of Christ or Christian (which means a follower of Christ), we have no more right to take upon ourselves any other name, than has any woman to take the name of another man aside from the one to whom she is married. What would we think of our wives professing to love us and at the same time refusing to take our name and persisting in calling themselves by some other name, no matter how great and good that name might appear to them? So I frequently wonder what the great Bridegroom, Christ, thinks of His bride who refuses to be called by His name. In the matrimonial state, our love and relationship is pledged for this life; but in our marriage to Christ our love and relationship endures without limit and forever. If a divorce is ever effected, the fault is all our own.

No more appropriate name could be given the followers of Christ than Christians, for the simple reason that Christ is in the individual who is a Christian, and the individual in Christ. "Hence if any man be in Christ Jesus, he is a new creature." He takes on new life in Christ and should take the new name of Christian, of which name Christ forms the greater part. Again, all followers of Christ acknowledge themselves and are acknowledged as Christians. Why change our name of so much meaning and worth for one that has no Scriptural authority or Divine recognition in itself? As the followers of Christ, we have not taken upon ourselves the name Christian, concluding thereby that we are the only Christians in the world; far from it, for if such were the case we would have proved ourselves unchristian and therefore unworthy of the name we

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profess. Nor have we taken the name Christian as a means of separation, but as the very basis of unity; all we wish to know is that a man is a Christian (as our principles declare); on that condition we hold out the hand of Christian fellowship

We present to the world, as the principles of the Christian Church:

1. The Scriptures of the Old and New Testaments a sufficient rule of faith and practice.

2. The name Christian, for we recognize the Lord Jesus Christ as the only head of the church.

3. Christian character or vital piety the only test of fellowship or church membership.

In a word, this platform is as broad as the love of Christ and the need of man. Surely this platform and the name Christian offer a condition of fellowship and unity upon which all Christians (or followers of Christ) may agree, and thus answer the prayer of our Divine Master who prayed that "we may all be one."

Brethren, may we live worthy of the name and principles we profess.—W. H. CHIDLEY, in *Ontario Christian Magazine*, June, 1896.

Newmarket, May 28, 1896.

The Ontario Christian Church Conference.

REPORT ON CHURCH UNION.

Whereas, the two bodies known respectively as the Ontario Christian Church and the Church of Christ (Disciple) have exchanged greetings, and, whereas, by reason of mutual overtures made by correspondence, delegates were appointed by the Ontario Co operation of the Church of Christ at its annual meeting in London, Ont., June, 1895, said delegates being James Lediard, of Owen Sound, and W. J. Lhamon, of Toronto, whose duty was to attend the annual Conference of the Ontario Christian Church, held at Altona, June, 1895, to confer with that body upon the subject of Union.

And, whereas, said delegates have been received in a fraternal way by the said conference, and have been privileged to meet in joint committee, a committee duly appointed by the said Conference:

Therefore, be it resolved by said joint committee:

1st—That the two peoples above named are now one in their faith in Jesus as being the Christ, the Son of the Living God, the only Mediator between God and man, and that they are now one in practice in the rejection of humanly formulated creeds as tests of fellowship, and in requiring of appli-

cants for membership simply a confession of Christ as He is set forth in the New Testament.

2nd—That they are now one in teaching and practice as regards confession of faith in Christ, repentance and baptism, defining the latter as being the immersion of the confessor of Christ in water in the name of the Father, Son and Holy Spirit; excepting, however, that some of the pastors and congregations of the Ontario Christian Church do not make baptism an absolute condition of church membership.

3. That they are now one in the conviction that denominationalism, together with the sectarian spirit engendered by it, are as judged by the apostolic church and spirit of the New Testament, abnormal, and therefore unscriptural, and that we are one in seeking a return of all Christ's people to their original, normal, New Testament unity in the spirit of Christ, the love of Christ and the name of Christ.

4. That we are now one in congregational church polity, there being minor differences of detail, which, we believe, might be overcome in a prayerful effort for the union of the two bodies.

5. We recommend the cultivation of a closer fraternal relationship between the two bodies. 1st. By an exchange of pulpits, when possible. 2nd. By each body recommending to isolated members in various communities to take membership as they may have opportunity with the churches of the other body. 3rd. That there be an annual interchange of fellowship between the two bodies by the appointment of one or more delegates from each to the other, it being understood that said delegates be received by the respective bodies as corresponding members in their conventions assembled, and that the respective convention programmes of the two bodies be made to include an address upon the subject of union by one of the said corresponding members, said address to be followed by a response at the time and place of its delivery, according to the discretion of the convention.

Committee of Ontario Christian Church—

J. WILLOUGHBY,
T. GARBUTT,
W. PERCY FLETCHER.

Committee of Church of Christ—
JAS. LEDIARD, W. J. LHAMON.

Union at the Christian Church Conference.

The report on Church Union, which we clip from the *Ontario Christian Magazine*, will be perused with atten-



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tion by the Disciples who read this paper. The people known as Disciples of Christ always take an extraordinary interest in the subject of union among believers in Christ, and they are always ready to confer with any other people who wish for a better acquaintance, and especially with a body which feels that a better acquaintance might lead to closer fellowship. They accordingly note with hearty interest the little courting expedition on which Bros. Lediard and Lhamon went, in response to overtures from brethren of the Christian Church of Ontario. The joint report will be carefully scanned, and whatever in it indicates that the two peoples are drawing together on Scriptural grounds will be the occasion of pleasure and satisfaction.

We have a few remarks to make, which we think will help to a good understanding of the situation.

1. We regret to find in the report the curious and disagreeable combination, "Church of Christ (Disciple)" to designate our brethren. It makes us shiver whenever we see it. That certainly is not scriptural style. The New Testament will be searched in vain for anything of the sort.

2 Bros. Lhamon and Lediard are declared in the report to have been sent by "The Ontario Co-operation of the Church of Christ." We cannot see how that was allowed to slip in, when the name of the body that sent them is, "The Co-operation of Disciples of Christ in Ontario."

3. It is important to remember that "The Ontario Christian Church" is an organized incorporated denomination, while the Disciples, as a people, are not. The "Co-operation" which sent delegates to the Christian Conference is merely a voluntary association for missionary work, has no jurisdiction over the churches, desires none, and can only speak for them in a general way. We presume the action of the Ontario Christian Church Conference would bind the Christian Churches in Ontario; we know the action of the Annual Meeting of the Co-operation of Disciples of Christ in Ontario would not bind a single congregation of Disciples.

4. There is no present prospect that the Disciples will become an organized incorporated denomination in Ontario. So far as we can judge, the prevailing impression is that such organization would be unscriptural, and we are inclined to the opinion that wherever individual Disciples exhibit a tendency in that direction, such tendency would be removed by a consideration of fundamentals.

5. We feel sure that the Disciples would not even agree to an arrangement whereby a Conference would have to be consulted before a church could buy a lot or build a meeting-house.

6. The Disciples would not recognize as a true Church of Christ a body that would receive unimmersed people into its fellowship.

Further reflections are deferred to a later issue.—Re-published from issue of Sept. 16, 1895.



THE TWIN BAR SELLS FOR 6c ALL GROCERS

ANNUAL CONVENTION
OF THE
Co-operation of Disciples of
Christ in Ontario

AT CECIL STREET CHURCH,
TORONTO.

The religious body, called Disciples of Christ, while strictly congregational in their government, have a yearly convention, at which its representatives confer with regard to their progress and plans. This year the Disciples have opened the convention season in Toronto, the organization known as the Co-operation of Disciples of Christ in Ontario, having convened on Tuesday afternoon last in the Cecil Street Church of Christ. The chair was occupied by the President, Mr. Hugh Black, of Rockwood, Mr. J. W. Kilgour, of Guelph, being Secretary. Delegates and visitors from most of the sixty churches of the Province were present, making a fair representation.

The strength of this body is given as over 9,000 in Ontario. Though not numerically great in Canada, their position is somewhat unique as a people. They have cast out all distinctively man-made creeds and require and preach what they believe are but the simple essential truths of Christianity, viz., personal belief in and acceptance of Christ as a Divine Saviour, leaving the individual conscience and belief free with regard to non-essentials and insisting only on loyalty to Christ. All believers in Christ on a profession of their faith may be immersed and received into fellowship, and church membership is thus on the simplest basis. The movement at its inception by Alexander Campbell, in Virginia, early in the century, was a protest against creeds and dogmas as disloyal and dishonoring to Christ, and consequently their plea is for a union of all Christians and a return to the primitive Gospel as preached by the Apostles and for apostolic practices; in fact, for the adoption of nothing for which there cannot be found in the Bible a "thus saith the Lord" or approved precedent. They are a Bible-reading, Bible-preaching people, evangelical first and last.

Their cause is being planted at a number of points in the Province and is meeting with favor. The Co-operation supervises and raises funds for this work. Besides the home mission enterprise of this people they have interests in the foreign field through their affiliation with the Foreign Christian Missionary Society, whose headquarters are at Cincinnati, O.;

they have a creditable publication in the CANADIAN EVANGELIST (bi-monthly), of Hamilton, edited by Mr. George Munro, and have begun an educational work in the interests of their young preachers, the school being located at St. Thomas, under the care of Principal T. L. Fowler.

TUESDAY AND WEDNESDAY.

The first meeting on Tuesday was devotional, social and for business. In the evening a large audience was present and listened to a practical address by Rev. W. D. Cunningham, of St. Thomas, on the relation of the church to missions, which was followed by discussion. The President read a very thoughtful address on the cause in the Province, which must have been full of encouragement to the workers present. He was followed by Mr. F. M. Rains, Financial Secretary of the Foreign Christian Missionary Society, who delivered a powerful address on the subject of missions and the cultivating of the mission spirit. His remarks were highly humorous and forceful at times, and made a splendid impression. He announced that the society was on the lookout for a couple of first-class, brainy men of iron and granite for the foreign field in Africa and Japan. Rev. O. G. Hertzog, of Hiram College, was also present and spoke.

The Wednesday meeting began at 9 o'clock with devotional services by Rev. J. B. Yager, of Guelph. The board then made its report, followed by an enthusiastic report on statistics. At 11.25 the Convention listened to an able discourse by Rev. R. A. Burriss, of Bowmanville, on "Our Needs in the Province and How to meet Them." In the afternoon Mr. E. S. Kilgour, of Toronto, read the report of the Educational Committee, followed by a statement from Mr. Geo. Munro, of Hamilton, as to the work done by the St. Thomas Bible College during the past season.

Mr. W. W. Coulter, of St. Thomas, presented a report of the Endeavor Societies, which showed that this branch of Christian activity is much in favor amongst Disciples. Rev. James Lediard, of Owen Sound, then contributed an able address on "A Model Sunday-school." In the evening another public meeting was held, presided over by the pastor of the church, Rev. W. J. Lhamon, of whom it was said during one session, that he is one of the foremost, if not the greatest, missionary writer on this continent. A scholarly paper by Mr. George Munro, of Hamilton, was presented, dealing with the life and principles of Alexander Campbell. The paper was somewhat hard on the

confession of faith. Next followed an eloquent address by Rev. O. G. Hertzog, of Hiram College, dealing with some characteristics of the Disciples.

Associated with the Co-operation, is the Christian Women's Board of Mission, which is holding its annual meeting in Wardell's Hall, Spadina avenue.

YESTERDAY'S SESSIONS.

Yesterday morning the convention was opened by devotional exercises, led by Rev. R. W. Ballah, of Aylmer, the President, Mr. H. Black, being in the chair. It was decided to hold the convention next year at St. Thomas, commencing on June 2. Rev. O. G. Hertzog, of Hiram, Ohio, addressed the meeting. The afternoon meeting was presided over by Mr. John Campbell, of St. Thomas, the Vice-President. There was a discussion on the advisability of employing evangelists to travel through Ontario, and it was finally decided to employ one man, at the discretion of the Committee of Management. The report of the Treasurer showed the finances of the Disciples to be in a very flourishing condition, for, while there was a deficit last year, a substantial balance stands to the credit of the Disciples at the present time. An interesting address was delivered by Mr. C. Sinclair, of Collingwood, on "Our Position on the Question of Christian Union." The election of officers was then proceeded with, and resulted as follows:

President—Mr. Hugh Black, Rockwood.

Vice-President—John Campbell, St. Thomas.

Recording Secretary—J. W. Kilgour, Guelph.

Corresponding Secretary—Rev. P. Baker, Everton.

Treasurer—Jno. McKinnon, Guelph.

Members of Committee—Messrs. Thos. Whitehead, Walkerton; John Black, Rockwood; M. McKinnon, Hillsburg; E. S. Kilgour, Toronto; S. Woolner, Marsville; E. Graham, London.

The Committee on Missions passed the usual appropriations to those churches in need of financial assistance.

Last night the services were conducted by ladies, Mrs. W. J. Lhamon and Mrs. S. M. Brown reading the Scriptures and leading in prayer. Prof. Charles T. Paul, Principal of the Toronto School of Languages, delivered a lecture on "Thibet and the Thibetans," which was much appreciated. The business of the convention will probably be concluded this morning.

DELEGATES PRESENT.

The delegates and visitors present are:—Mrs. Orr, Acton; Miss Mary

Wells, Aurora; R. W. Ballah, Aylmer; D. Currie, Belwood; R. A. Burriss, Mrs. J. Butchart, Miss Morshead, Bowmanville; F. M. Rains, Cincinnati; Mrs. W. T. House, Miss Ruby House, Mrs. F. Foise, Bridgeburg; Miss R. Page, Concord; Colin Sinclair, Miss A. M. Frame, Collingwood; P. Baker, Josiah Royce, Hugh Black, John Black, Mrs. G. Wells, Everton; Miss B. ssie A. Parkinson, Mrs. L. Parkinson, Eramosa; Mrs. G. Carrins, Miss Martha M. Smith, D. S. McMillan, A. H. Hope, Mrs. A. Thomson, Erinville; A. J. Currie, J. Thomson, Miss Lizzie Thomson, Erin Centre; J. D. Stephens, Georgetown; N. McCallum, Glencoe; M. N. Stephens, Glencairn; A. H. Finch, Mrs. Finch, Miss Minnie E. Orr, Grand Valley; J. W. Kilgour, R. McMillan, J. B. Yager, Miss H. E. McDougall, John McKinnon, Mrs. McKinnon, Garfield McKinnon, Miss Annie Mitchell, J. P. Reed, Guelph; George Munro, Mrs. Munro, R. N. Wheeler, Mrs. Wheeler, Miss Jane Wheeler, Miss Prudence Wheeler, Miss Annie and Miss Ethel Tolton, Mrs. E. and Miss Lizzie Riach, Miss Glass, Hamilton; Malcolm and Mrs. McKinnon, Hillsburg; O. G. Hertzog, Hiram, Ohio; George Fowler, Miss Steele, D. Munro, F. Macdonald, London; S. Woolner, J. Watson, Marsville; Miss Maggie D. Mitchell, Milton; Mrs. Leach, Mrs. Kempfill, Oakville; J. A. Aiken, Henry King, Orangeville; Miss J. Fleming, James and Mrs. Lediard, Miss May Stephens, C. A. Fleming, Mrs. Pearce, Mrs. Layton, Owen Sound; Mrs. A. Putnam, T. L. Fowler, Miss Belle Brown, Miss Jean Miller, W. D. Cunningham, Miss Brown, W. W. and Mrs. Coulter, John Campbell, St. Thomas; Miss Beamer, Dr. J. McCullough, J. D. Higgins, W. B. Malcolm, W. J. Lhamon, E. S. Kilgour, R. Butchart, Mrs. E. J. Trout, Mrs. W. B. Malcolm, Mrs. J. E. Hambly, Miss Edith Bright, Miss Cordelia Forrester, Toronto; Mrs. Marritt, Mrs. McWilliams, Mrs. J. Smith, Miss Thomson, Toronto Junction; S. L. and Mrs. Klinck, Victoria Square; Mrs. C. McDonald, West Lake; Mrs. S. M. Brown, Warton; Thomas and Mrs. Whitehead, Walkerton; Miss Bella McKillop West Lorne.

—Daily Globe, June 5th.

THIRD DAY.

The Convention of the Disciples of Christ was brought to a close yesterday afternoon after a session of three days. The President, Mr. H. Black, again occupied the chair yesterday, and the attendance was exceedingly good. The meeting was opened at 9 o'clock with religious exercises, which continued for nearly an hour. Business was then

proceeded with and reports of committees read and considered. The report of the Committee on Resolutions, which was adopted, contained motions of thanks to individuals and bodies who had extended courtesy or aid to the Convention during its sitting. Greetings were also extended to brethren in the United States. An earnest desire was expressed that there might be an early introduction and enforcement of a prohibitory liquor law in the land. A motion on the Manitoba school question, deprecating the invasion of the rights of that Province, was expunged, as this stand had been taken last year, and it was therefore unnecessary to reaffirm it. A discussion of some length took place after the disposal of the report as to the true basis on which Christians should unite, the ground taken being that they could do so only by discarding the ordinary long confessions of faith and accepting the Bible as the only rule of faith and practice. The standing committees for the year were then appointed and the Conference adjourned.—*Globe*, June 6th.

Annual Meeting Notes.

Perfect weather! Ah! but is not all weather perfect? So we think. But it was perfect weather for a convention. It was fine. It was neither too hot nor too cold. It was lovely.

Toronto is quite a place still, notwithstanding the collapsed boom. Friends, do not put yourselves about to have a boom in your town or city, or business or church. Booms have a habit of developing into boomerangs.

Toronto covers an extensive territory. One of our boys spent a few days at his uncle's in the west end of Toronto a couple of years ago. Upon returning home he was asked by a friend how he liked Toronto. He replied, "I don't like it, there are two many big fields in it." How is that, ye economic philosophers? A big field is a fine thing when used according to its nature. But when unoccupied and waste, what is it good for, even if it should have asphalt pavements, and sidewalks, and sewers, and water-mains, and gas-pipes, and electric lights, and electric railways alongside of it? No wonder Toronto is hard up.

The Annual Meeting of the Co-operation of Disciples of Christ in Ontario convened at Cecil St. Church, Toronto, at the appointed time, three o'clock in the afternoon of Tuesday, June 2nd. There was a good attendance for the first session; President Black was in

the chair, Rec. Sec. Kilgour was at the table. After the devotional exercises and reading of minutes of last session of London Convention, there was enjoyed a good, social, "free-and-easy meeting." E. S. Kilgour and W. J. Lhamon extended greetings in the name of the Cecil St. Church, and if any did not feel at home before, it would be their own fault, if, when those brethren had spoken, they did not feel inclined to settle down permanently in Toronto. Bro. Kilgour's speech was neat, elegant, gracious, humorous. Bro. Lhamon set the tune for a discussion of the great fundamental principles of our movement. All the following speakers took up the strain, particularly Bro. Rains and Bro. Geo. Fowler. These brethren went on to such a length, even to the extent of eulogizing Alexander Campbell and his writings, that this poor editor, who was "billed" to give an address on that great man on Wednesday night became decidedly panicky, fearing lest they would "steal all his thunder," and compel him to leave for Hamilton by the first train on Wednesday morning.

On the Mandement.

DEAR BROTHER MUNRO: Your political leading article in your last issue, I, for one, do not approve of. While I am opposed to the principle of separate schools, I would respectfully call your attention to the following:

(1) By the highest judicial authority, as well as by the law of right and justice, Manitoba Catholics have the same right to separate schools as *Ontario Catholics*.

(2) Why attack Sir Charles Tupper so violently? He is no worse than the rest of the Government, as far as the Remedial Bill is concerned; and your estimable friend Laurier says it does not go far enough. Tupper certainly did not originate it, neither had he anything to do with taking \$1,100,000 from the Province of Quebec for election purposes. That was the work of Laurier's pet friend, Mercier.

(3) This mandement is no better and no worse than Bishop Cleary's manifesto to the Catholic electors of Ontario. Yet in the one case you maintained a discreet silence, and in the other you make use of language altogether unbecoming to a religious journal in condemning it.

(4) Your reference to Tupper's father is unnecessary. I have no doubt he was a very worthy man, and his son has been no discredit to him, but has been, on the contrary, as great an honor to his family as Sir Oliver Mowat has been to his.

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Doubtless you will criticize the foregoing as being arguments of the "tu quoque" character, and such they are intended to be. The point I wish made plain is this: that, without entering into the merits of the present case at all, if you, as the editor of a religious paper, could stand off in a neutral position and view without adverse comment the acts of Mercier, Mowat and Bishop Cleary, then you will have no right to complain if Conservatives expect you to maintain in the present election the same position of "dignified neutrality" which you formerly occupied.

Sincerely yours,
JNO. A. MCKILLOP.

West Lorne, June 1, 1896.

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HAMILTON, JUNE 15, 1896.

"Go... speak... to the people *ALL* the words of this life."

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"The Parting of the Ways."

It may be in the recollection of the readers of the EVANGELIST that in our issue for Sept. 16, 1895, we published a "Report on Church Union" adopted at the Conference of the Ontario Christian Church, held at Altona, June, 1895. That report was prepared by a joint committee, composed of three members of that Conference and two delegates sent by the Annual Meeting of the Co-operation of Disciples of Christ in Ontario. The report was signed by all the members of the Committee, both Christians and Disciples. It therefore expresses the mind of all the members of the Committee on the points dealt with, and fully commits them to the recommendations made.

At the same time that we published the said report we inserted an editorial making some comments and criticisms on it. As many of our old subscribers may not have by them the Sept. 16th EVANGELIST, and as all subscribers enrolled since that date never saw it, we think it will conduce to an intelligent understanding of an interesting, not to say serious, situation, that has arisen in connection with the Co-operation of Disciples of Christ in Ontario, for us to republish the report entire, together with our article aforementioned. And we would suggest that at this point it would be well for the reader to turn to the report, and peruse it carefully, as well as the criticisms immediately following.

As we have said, the report in question was adopted by the Ontario Chris-

tian Conference, with the understanding that Bros. Lediard and Lhamon would present it to the Annual Meeting of the Co-operation of Disciples of Christ in Ontario, to be held in Toronto, June, 1896. This they did on Thursday morning, June 4th, and by resolution recommended the Convention to follow the example of the Conference of the Ontario Christian Church, and adopt the report entire, including, of course, the recommendations of section five.

How many of the Disciples present would have accepted the report and recommendations at once without objection or discussion, we cannot say; but a goodly number of them certainly would have done so, and have felt happy over it, thinking they were doing God service, and helping on the cause of union.

There were those of us, however, who could not accept the report, and felt it our duty to offer our criticisms, state our objections, and express our determination to oppose, in every lawful way, the adoption of the report, and very especially the recommendations, notably the second one. There immediately arose an earnest and spirited discussion, which was continued for some time. As there was other important business then on the programme, it was decided to defer further discussion until a later session of the Convention.

The matter came up again at the Friday morning session, and there then ensued a discussion, the most protracted, the most excited, the most important, the most far-reaching in its present effects and future influence, of any discussion ever carried on at an Annual Meeting of the Co-operation.

Strange as it may seem to some of our readers, and as it certainly did to some of us who were present, the greater part of the Convention supported Bros. Lhamon and Lediard in their proposal to adopt the report without qualification or amendment. The major portion of the preachers present, old and young, and the older delegates, were on that side.

The plain and solemn fact is this, and let the Disciples in Ontario mark it well, that a large majority at the Annual Meeting of the Co-operation of Disciples of Christ, in convention assembled in the city of Toronto, June, 1896, in Cecil Street Church, and under the conspicuous and determined leadership of the pastor of that church, after prolonged discussion, actually, with presumed deliberation, and, as it seemed to some of us, lightly, cheerfully, triumphantly, were ready to

recommend Disciples of Christ to take membership with Churches which receive unimmersed people into their fellowship, and even those who have never in infancy or maturity had a few drops of water sprinkled on their faces, or a damp hand placed upon their brows, as an acknowledgement of the indisputable fact that Jesus Christ, the Lord of Glory, did in His Divine wisdom for our good ordain the holy institution of baptism, to which He Himself also submitted at the hand of John the Baptist. The editor of the CANADIAN EVANGELIST cherishes still the hope that not many of the Disciples in Ontario, in their sober moments, when the noble sentiment of loyalty to the Lord Jesus and His Word thrills their hearts, will fail to re-echo his exclamation when he sorrowfully saw that no reasoning, no persuasion, no appeal, no entreaty, no remonstrance, no protest, would have the slightest influence in inclining the majority to stay their hand, and let the matter lie on the table for a year, and so give us all time to reflect and to consider the gravity of the situation, and the dangerous, if not fatal, course the Co-operation might be entering upon. What this Editor cried out was, "Brethren, Where are we at?"

And not only so, but as even a hasty reading of the report will show, it recommended congregations of Disciples of Christ to receive into their fellowship persons who have never been immersed. If any one should feel like questioning this, let him read with care section two of the report, noting specially the words beginning "Excepting, however," to the end of the section, and then let him observe the second recommendation in section five, and he will see that by no manner of means known to the laws of language or of logic can the conclusions be avoided which we have now clearly pointed out.

The minority maintained that to pass any such recommendations was wrong in principle, entirely outside the proper competence of the Co-operation, the entering of the thin end of the wedge of ecclesiasticism, and a most dangerous, uncalled for, and unjustifiable procedure. On that ground, we (the minority) moved to strike out recommendation two in article five. That was voted down, and the discussion went on, but apparently without producing any effect, unless it might be to make the majority more determined to carry their point.

The minority made another attempt to save the Co-operation from committing itself to a gross violation of

that most important fundamental principle, that a missionary Co-operation of Disciples should scrupulously and religiously keep within its own sphere, and not venture, even in the slightest degree, to meddle with the constitution of the church of Christ, as given by the Lord Himself in the great commission. With so great and good an end in view, and not, as the other side said, for mere obstinacy's sake, the minority moved that the report be laid on the table until next Annual Meeting. But it was no use; that fair, proper, reasonable proposition was promptly and jubilantly voted down. And still the discussion went on.

About that time the majority seemed disposed to make some concession to the minority, and Bro. Lhamon was seen drafting an amendment to the obnoxious second recommendation of article five of the report, which let the reader refresh his recollection of before proceeding further. Up to the time of this writing we have not procured a copy of the amendment which Bro. Lhamon read, and which he thought would satisfy all; it was, however, nearly, if not quite, to this effect: "That each body recommend to isolated members in various communities to take membership as they may have opportunity with the churches of the other body, provided they agree as to baptism as expressed above—that is, in section two of the report."

The minority promptly and definitely declared that they could not accept the amendment; that while the original clause was clear, the new one was not, but would require careful scrutiny to judge its scope and probable effects. So we said right on the spot, and the more we consider the point, the more convinced are we that not even the writer of the amendment understood it himself. As a matter of fact, Bro. Lhamon waived his right to discuss and explain the amendment, and made a demagogic appeal to the *intelligence* of the Convention. We have a shrewd suspicion that some of those who so jauntily responded to that appeal, before this time will be beginning to wonder whether they were not temporarily under the spell of a hypnotist.

In process of time it was agreed to put the question to vote. The minority called for the "yeas and nays." They were asked if it would not satisfy them to have their names recorded against it. They replied that they wished the "yeas" recorded too, which was accordingly done, and the announcement made, "Yeas, 32; nays, 6." The majority looked happy, their leader tri-

unpleasant. The minority were pained, but not dismayed, knowing that neither a Papal Council nor any other assembly can dominate or control those who rejoice in the appellation, 'the Lord's freemen.'

It is no expression of vanity on the part of the editor of the CANADIAN EVANGELIST to say that, for ten years at least, he has been looked upon as one of the warmest advocates of the Co-operation of Disciples of Christ in Ontario. He knows that on that account he has lost influence with those brethren who feared, or felt sure, that the Co-operation was an unscriptural, unauthorized, and therefore dangerous association. He has been in the habit of replying, in private and in public, by word and by pen, that so long as the Co-operation kept strictly within its own sphere as a *voluntary* association of churches and individual Disciples, having before them a clear and definite object—namely, the preaching of the unadulterated Gospel of Christ and the establishment of churches of Christ pure and simple, according to the New Testament, such association was permissible, if not obligatory. He may have gone even further and declared that should the Co-operation at any time in any way determine to pass beyond its own legitimate sphere, he would withdraw from it. In harmony with such purpose, whether ever before publicly avowed or not, after the Convention of the Co-operation had taken the stand described above, he, in the presence of the Convention, withdrew from the Co-operation, and announced that he could not consistently or conscientiously receive support from a fund to which he could not conscientiously contribute, and that he would take an early opportunity of laying the case before the church in Hamilton, that they might take such action as would seem good to them in the premises.

What the outcome of all this may be, we know not. That the ultimate results will be good, we doubt not, for "great is the truth and mighty, and it will prevail."

We need not ask the Disciples who read this paper to carefully, patiently study the situation. Their interest in the cause of a pure Gospel will lead them to do that. Against those who are responsible for this dangerous, deplorable departure, we institute no unbrotherly, partisan propaganda. We beg them to look well to their goings. We wish them a speedy and a happy deliverance from the tyranny of priestcraft and the bondage of sectarianism. And we trust that "the ways," which are for the present parted, may shortly be re-united and lead on together to

greater triumphs "for the truth and for the honor of our Lord and Saviour Jesus Christ."

F. M. Rains.

Bro. F. M. Rains represented the Foreign Christian Missionary Society at the Annual Meeting in Toronto. He gave a stirring address on Foreign Missions on Tuesday evening. He sails into the wealthy churches, which give a mere pittance to help to preach the Gospel to the world. He simply flays the "clerics" who know nothing, and seem to care nothing, about the great demands the heathen world makes upon the followers of Christ. Some people think Bro. Rains is too severe, and sometimes not quite elegant enough. But when we notice how, like Bro. McLean, he is growing thin, as we presume through labor and anxiety for the foreign work, we feel it would be almost a sin to criticise him. And when, at the close of his address, his speech grew more and more solemn and tender, the thought in our heart was, there is a man who loves God and loves his fellow-men. If we knew the way in which he is tried by unreasonable and stingy preachers and people, we might wonder that he can ever find himself in a mood to speak in other words than those of fire and indignation. Let us think kindly of, speak gently of, pray earnestly for, those brethren who are brought into daily immediate contact with the crying needs of the foreign field, and rarely without occasion for "weariness of the flesh and spirit" because we and others sinfully neglect to do our part.

Bro. Rains made a stirring speech on Tuesday afternoon at the opening social meeting. He knows what the Disciples stand for, and has a supreme contempt for what he called "the little two by four sprouts of preachers," who in effect belittle the grand plea of the Disciples, and boast that they do not read the writings of Alexander Campbell. If any of that sort were around that day, they must have had a rather uncomfortable fifteen minutes. For our part we enjoyed it hugely, and felt like saying, "Them's our sentiments."

"Faithful are the Wounds of a Friend."

Elsewhere in this paper will be found a letter from Bro. John A. McKillop, of West Lorne, severely criticising our article on "the Mandement," in June 1st EVANGELIST. We have long tried to get our old friend to write for us, but have almost entirely failed hitherto.

We trust he will not be forgetful to exercise his gift of writing hereafter.

From Bro. McKillop's standpoint we might say his criticism is just. It would be manifestly unfair for a religious journal to fulminate against the sins of one political party, and quietly pass by those of all other parties. It is not our policy so to do. We mean to hit all parties when they deserve it. If we have shown partiality in the past, we do not intend to do so in the future. We have no brief to cover up the sins of Mowat or Laurier; as a matter of fact, we might say to Bro. McKillop that we are not supporting in this campaign in Hamilton the candidates of either of the old political parties. We are interested in the Independent candidates, and we wish all our friends, be they Conservatives or be they Liberals, to be of a like mind with ourselves.

If Mr Laurier defends, or apologizes for, the boodling of Mercier, for our part we say, not unmindful either of the words of praise we gave him not long since on one position he took, that we have no use for Mr. Laurier, and would not have if he were the silver-tongued orator ten thousand times over. We would not vote for a man who would defend Mercier's rascality, nor do we think that such a man is fit to be Premier of Canada. This to show that no partisan animus dictated what we wrote concerning the present Premier in last paper.

It is one of the pitiful things—one of the marvels, too, that high-toned men, spiritually-minded men, too, will fall down and worship the god of party-ism, and trail through the dirt at the heels of party leaders, shouting themselves hoarse, virtually, for political knavery. This has been done, is done, by both parties in Canada; against it we protest, and shall protest.

Notice.

Up to the time of going to press, we have not received from the officers of the Co-operation or of the Woman's Board the reports presented at the Annual Meetings for publication, as in former years. What the Boards will think well to do we know not, but for our part we would say, if they wish to use the EVANGELIST to keep their work before those who have contributed, and those whom they expect to contribute to their funds, they are welcome to do so.

Pure blood is the safeguard of health. Keep the blood pure with Hood's Sarsaparilla if you would always be well.

Omnibus.

We are indebted to the *Templar* for the fine picture on page one. Consider it attentively.

Read carefully the extended "platform" on page one. If you can conscientiously stand upon it, we ask your hearty support in its advocacy.

This lovely country in June makes one think of the man who said, "This world is very beautiful. O, my God, I thank Thee that I live."

New name for "old maids," by one of themselves, given here as a token of respect for them, and as a hint to disconsolate bachelors: "UNAPPROPRIATED BLESSINGS."

The "selected" piece, "China and Christianity," we found in a conspicuous place in the *Hamilton Spectator*. It is pleasing to find a secular disposed to show the good sides of the missionaries' work.

Again we are impressed and oppressed by the limitations of our space. It will be seen that the "Annual Meeting Notes" are barely started. What we copy from the *Globe* will give a fair outline of the work of the Convention.

St. Thomas, Ont., June 8, '96.—Bro. Munro:—Will you please say in next issue that any one wishing copies of "What and Why," can have them at \$1.50 per hundred, which covers cost of printing and postage?
Yours,
W. D. CUNNINGHAM.

Take notice, that Mr. Morrow, the photographer, has removed to Lyonde's old stand, opposite the Post Office, in Hamilton. Give him a call and leave an order. Mr. Morrow and his staff will receive you courteously, treat you well, and give you a picture several degrees better looking than yourself.

Two copies of the June 1st EVANGELIST have been returned to us from the Post Office because the address had slipped off. We have no means of knowing whose papers they are. Any subscriber who does not get his paper regularly and promptly should write to us at once. We publish the paper for those who pay for it, not to be lost in the mails.

Some of the Disciples seem very anxious to be considered "evangelical." They appear dreadfully afraid that somebody will think they are not "evangelical." If that word in its current acceptation were synonymous with "the Gospel of Christ according

to the New Testament." we would covet the distinction of wearing the name: as things have themselves, the word "evangelical" is a badge of a rank, unscriptural religiosity.

We have not space to comment on the article on the name "Christian," copied from the *Ontario Christian Magazine*. We give it in full, inasmuch as it will help the Disciples to understand the position of the Ontario Christian Church. One remark we cannot refrain from making with reference to what Mr. Chidley says about "Christ" forming the greater part of the name "Christian." If that is logic, why not call the followers of Christ "Christmas," or "Christen." Also let the reader note the three "principles" of the Christian Church. A well-instructed Disciple can readily see what is the matter with that "platform." It is not according to the commission.

For a change, we attended one of the sessions of the Woman's Board of Missions in Toronto. While there, we were led to reflect that women and men, after all that may be said, are very much alike. One proposal made, but not carried we believe, was to allow all contributors to say how much they would give to Foreign Missions and how much to Home Missions, instead of, as suggested at London, to have one common fund from which the foreign missionary would be first paid, and the balance go to the Home Missions and Education. When that change was being advocated, "the bad spirit" of the Editor of the *EVANGELIST* began to cry for utterance, and he felt like asking leave to say one word, and then fleeing from further temptation or provocation, which word would have been after this fashion, "I would not send a decent dog to Japan on such conditions, very, VERY, VERY much less a devoted Christian young lady, who left a good position in Hamilton public schools to give her life to evangelizing those in heathen darkness." It was not said then. It is written now, and sent forth without apology.

Boy's Clothing.

If the boys were to choose what to wear, they would wear the best, and it is so easy to gratify the little fellows' neat ideas at Oak Hall. We commence to sell two-piece suits for \$1.50 and three-piece suits for \$2.50. Immense stocks of clothing to select from. Oak Hall, 10 James Street North, Hamilton

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J. Farewell, Whitby.....	25 00
Church, Walkerton.....	17 41
" Toronto Junction..	7 00
S. S., Guelph.....	1 50
J. A. Aikin, Orangeville....	10 00
C. E. Society, ".....	1 65
Collection, Annual Meeting..	12 95
Church, Toronto.....	32 00
S. S., ".....	91
C. E. Society, Toronto.....	10 00
S. E. McKee, Erin.....	5 00
S. S., Guelph.....	5 00
S. S., Toronto.....	14 30
Mrs. Rachel Wood.....	5 00
W. M. S.	89 15
Mrs. C. A. Fleming.....	10 00
Church, Erin.....	1 00
J. D. Higgins, Toronto.....	1 00
Mrs. Robt. Leary, Toronto....	1 00
Mrs. T. W. Klinck.....	5 00
J. D. Stephens.....	5 00
Enos Campbell, Toronto Jct..	5 00
Mrs. Leach, Oakville.....	1 00
J. H. H. Jury, Bowmanville	5 00

In last report the church at Glencairn was credited with \$5. This should have been credited to M. N. Stephens.

T. L. FOWLER.

Literary Notes.

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

STEPHEN, a Soldier of the Cross, by Florence M. Kingsley—paper cover—369 pages—price 50 cents. Also by the same author a \$1000. prize story, entitled: TITUS, a Comrade of the Cross, 500,000 copies of this book have already been issued, and the demand is still growing. Special Canadian Edition, bound in extra English cloth, freely illustrated, price 90 cents. A fuller notice of these books

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will appear later Send to Wm. Briggs, 29-33 Richmond St. West, Toronto.

BEAUTIFUL JOE:—Autobiography by Marshall Saunders (author of "My Spanish Sailor") with introductory note by the Countess of Aberdeen and an introduction by Ezekiah Butterworth (editor of "Youth's Companion"), third edition, Toronto: Standard Publishing Co., 9 Richmond St. W., 1895. In two years 50,000 copies of this book have been sold in Canada, United States and England. It has been translated into German and Swedish. Price in cloth, 75 cents. A paper covered edition is shortly to be issued at 25 cents. We have submitted this book to our Juvenile book reviewer, and asked him for a written notice. He has read the book and is delighted with it, but all we can get him to say is, "It is a nice book," with a heavy emphasis upon "nice."

"Beautiful Joe" is a dog that had his tail and ears chopped off when he was young by a snarly man. The dog is made to tell his story in a most fascinating way. A reading of "Beautiful Joe" will make children kinder to animals, to children and to big folks. Grown-up people will find in it much wisdom regarding human life, and will be made to reflect upon their duties to animals, to their fellows and to God.

"Thrilling moments" in sport, travel, and adventure are described for the readers of THE OUTLOOK in its annual Recreation Number by the Rev. Dr. Henry van Dyke, the Rev. Dr. C. H. Parkhurst, General A. W. Greeley, Charles F. Lummis, Thomas W. Knox, Ernest Ingersoll, Walter Camp, Kirk Munroe, Charles Ledyard Norton, Poultney Bigelow and J. H. Sears. These personal experiences relate to fishing, hunting, canoeing, mountain climbing, war, Indian-scouting, etc., and are genuine incidents told by men who are peculiarly identified with various phases of sport and outdoor life, and are at the same time writers of recognized ability. Dan Beard has illustrated these true stories admirably in his characteristic manner. (10 cents. The Outlook Company, 13 Astor Place, New York.)

Church News.

Items of Church News should be pointed and brief. What can be clearly written on a post card will be usually ample. To ensure prompt insertion all items for this department should be in the editor's hands at least five (5) days before the date of publication.

SELKIRK.—Bro. W. D. Campbell, of Detroit, commenced his labors with the Church of Christ in Selkirk on the eve of May 25th, and closed on June 5th. Immediate result: 33 were added to the body. When all the circumstances are taken into consideration we regard this the most successful meeting ever held by the Disciples in this place. Bro. Campbell has the faculty of exposing religious counterfeit coin in such a manner that it does not require an adept to discover the difference. Hence, of the thirty-three, fourteen returned to their first love.

J. FRY, M. D.

MUSKOKA.—A private note from W. M. Crewson speaks of a good

meeting held by Bro. A. C. Gray, near Bracebridge. Bro. Gray preached in Brunel, June 7th. The people were delighted with him.

HAMILTON, June 15th.—One addition by letter here yesterday. The brethren throughout the province will be glad to know that Bro. A. Anderson is real well. He presided at the Lord's table yesterday.

ERINVILLE.—Bro. A. H. Hope began special services here June 7th. Bro. Yager, of Guelph, will assist him.

To our old friends, and to new friends who think favorably of a paper conducted according to the principles laid down upon page one, we would say that any assistance they can render in placing the *EVANGELIST* before an enlarged constituency will be gratefully appreciated.

We have still copies of the "Pioneer Picture" left, and shall be glad to send them anywhere for ten cents.

The book "Immersion" should be widely circulated these days.

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College Notes.

CONTRIBUTIONS.

V. P. S., Portage la Prairie.....	\$ 2 00
Y. P. S., Grand Valley.....	1 00
C. A. Fleming, Owen Sound.....	14 50
Daniel McKillop, Eagle.....	5 00
John Ferguson, Eagle.....	5 00
C. E. Society, St. Thomas.....	10 00
Miss McDougall, Guelph.....	1 00
Mrs. P. C. Leach, Oakville.....	1 00
C. E., Glencoe.....	4 50
Dorchester Church.....	2 52
W. M. S.	6 80

The churches, particularly those in the west, are enthusiastic for the College. The work of last session certainly justifies it. Last Lord's day one of the students preached at Ridgetown, another at Glencoe, and a third at London.

The prospects for students next October are good. The principal has received names of students from various parts of the province for enrollment next session.

The generosity of Bro. Fleming in donating to the college printed matter worth \$14.50 is here gratefully acknowledged by the Board. Bro. Fleming has, by patience and industry, intelligence and enterprise, made a success of his Northern Business College, Owen Sound. He knows how to sympathize with the initial efforts at St. Thomas. The College of the Disciples has no warmer, no more steadfast friend, than C. A. Fleming.

The report of the College prepared by the secretary, Bro. John McKillop, is in this paper. It is a business-like document, and gives our people the means of estimating the work of the past session and of forming an intelligent opinion as to the future of the College.

A fresh supply of Announcements—revised and arranged for the session of '96-'97—has been procured. They are ready for distribution. We shall be happy to send them to those interested. On the Board's behalf the Disciples are cordially invited to assist in supporting the college during the next session, by sending in pledges and cash at their earliest convenience.

The writer would say here what he said at the Annual Meeting that those of us who are honestly seeking to foster the College are doing so from good motives. We have a clear cut, definite idea before us. It is simply to get the pure Gospel of Christ to the people. Should any of our brethren or sisters look upon us as cranks or factionists, they would be misjudging us.

The College stands for peace, good will, truth, progress along New Testament lines.

G. M.

Report of the College of the Disciples for the Session of 1895 and 1896.

Dear Brethren: I herewith present the report of the above mentioned college for the first session:

ENROLLMENT:

1. The college session lasted six months, and was divided into two terms of three months each.

The enrollment for the first term was 14. The enrollment for the second term was 23. Number of ministerial students, 6.

INCORPORATION AND NAME.

The college is now an incorporated institution under the laws of the Province of Ontario, and bears the name of the "College of the Disciples," which we think will commend itself to all as a distinctive as well as a scriptural title. It is now in a position to receive and hold property or bequests, etc., and any such donations or bequests will be thankfully welcomed by the Official Board.

WORK AND EFFICIENCY.

3. Under the principalship of Bro. Fowler, it has already showed itself to be an efficient school for the purpose for which it was designed. The students in the ministerial department during the second term have done some preaching and will continue to do so during vacation. They have filled appointments at Glencoe, Rodney, Eagle, West Lorne and Ridgetown; and other places have asked for students. One of the ministerial students is a Methodist, and he has also filled appointments for that denomination.

BUILDING.

4. We have need of a college building. A valuable site has already been given, and we hope soon to have a convenient college building erected.

ENDOWMENT.

There has already been a bequest worth several thousand dollars made to the college, which we trust will be augmented by others until we shall have a self-supporting endowed college.

SYMPATHY OF THE CHURCHES.

The churches throughout the western section of the province have already shown their good will to the college in many ways. Especially may this be said of the church at St. Thomas, whose kindly interest and zeal was manifested in every way possible. At the closing exercises of the college there were present many members from the adjoining churches, and the

church was crowded, though the evening was very inclement, and all present expressed themselves as well satisfied with the progress that had been made and the prospects for future work.

AID.

We would also specially note the aid and assistance given by Bro. Cunningham, who has been an efficient assistant in the labors of the school, and has spared no pains to advance its interest in every way possible. Our thanks also are due to Bro. D. I. Sinclair, of Toronto, and Mr. J. B. Davidson, of St. Thomas, for legal advice in securing incorporation.

CONCLUSION.

In conclusion, we are gratified to be able to present a report which far surpasses our expectation. When we first undertook the task of starting the school in St. Thomas, it was with fear and doubting as to its success. We have succeeded far better than we expected. We can now confidently ask the brethren for their support and assistance in building up a school that will be, in a few years, a potent factor in the advancement of our cause in Ontario, and in the spread and dissemination of the principles of New Testament Christianity as advocated by the Disciples.

JNO. A. MCKILLOP, Secretary.

Good Health

And a good appetite go hand in hand. With the loss of appetite, the system cannot long sustain itself. Thus the fortifications of good health are broken down and the system is liable to attacks of disease. It is in such cases that the medical power of Hood's Sarsaparilla are clearly shown. Thousands who have taken Hood's Sarsaparilla testify to its great merits as a purifier of the blood, its powers to restore and sharpen the appetite and promote a healthy action of the digestive organs. Thus it is, not what we say but what Hood's Sarsaparilla does that tells the story and constitutes the strongest recommendation that can be urged for any medicine. Why not take Hood's Sarsaparilla now?

All green and fair the summer lies,
Just budded from the bud of spring,
With tender blue of wistful skies,
And winds which softly sing.

SUSAN COOLIDGE.

Married.

BROWN-ADAMS.—At St. Andrew's Church, Lacombe, Alberta, N. W. T., on the 4th inst., by the Rev. John Fernie, William Wellington Brown, Maple Leaf Farm, to Sarah Elizabeth, daughter of Peter Adams, Long Valley, Lacombe.

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A Circuit of the Globe

A. M'LEAN.

Vari. From Kobe to Shanghai.

At Kobe, we took passage on the Empress of China for Shanghai. The Empress is a fine ship. Her officers are courteous to all. This line is becoming deservedly popular. It follows the short route from America to Japan and China. I have never been on another ship where all the passengers seemed so comfortable and happy. There were between forty and fifty missionaries on board. Some one said that this was the largest number of workers that ever reached China on one ship. Some had been home on furlough and were returning. They were eager to reach the field and enter upon the work. Among these were Mr. and Mrs. Saw, of Nankin. It was a great joy to meet them. About half the number are coming out for the first time. A glance shows that they are above the average in ability and scholarship. An acquaintance deepens the impression. The societies select men and women with great care.

Among the veterans Dr. William Ashmore is easily the Nestor. He has been on the field forty-five years. Long before Japan admitted any Christian workers he was in the Flowery Kingdom. He has seen the number of Christians in China increase from three hundred and fifty to five thousand. His home is in Swatow. This city is the center of operations, reaching many miles into the interior. Dr. Ashmore is a fine specimen of physical manhood. His head and face and voice reminded me of the gifted and lamented Isaac Errett. He is a large man in every way. In a busy career he has kept abreast of the best scholarship of the age. On one point he differs from many of his brethren. He believes that the work of missionaries is that of preaching the gospel. He thinks that the medical work is a good thing in opening a district, but that, like the miraculous gift of healing in the early church, its value is temporary. He would use schools to train helpers and evangelists only. In his opinion medical work and educational work are good things, but these are not the works a missionary should engage in. Dr. Ashmore said he knew he was regarded as heterodox on these points, but he is satisfied that he is right. Dr. McGregor was born in Aberdeen, Scotland. He has been in Amoy, China, thirty-one

years. He is yet young and strong. He has seen great things; he expects to see still greater. When he reached the field in 1864 there were one hundred believers on the district. There are three thousand now. There are nineteen self-supporting churches. The gospel is preached at seventy stations. He told me of a young student who had heard the gospel from a barber. When his father learned that he attended church he was greatly concerned. He followed him and dragged him out and beat him. He drove him out of his house. He felt that his son's prospects would be ruined if he became a Christian. The son confessed his faith in Christ, was educated for the ministry, and is now the pastor of a self-supporting church. Dr. Barclay has been in Formosa twenty-one years. He has lived in the southern part. His report is encouraging. He believes that the war will help Formosa. The country will be advertised, and people and workers will flock thither. He showed us a curious document. It is a passport issued by the Republic of Formosa. It runs thus: "This is to certify that the Formosa Republic grants protection to Thomas Barclay, of Great England, and calls upon all officials, gentry, soldiers and people to carry it out. Those who refuse will be prosecuted." A Republic in the Orient! This shows how far American ideas have been spread.

In Brazil, in Central America, in France, in Hawaii, and in distant Formosa, the influence of Otis, and Adams, and Hancock, and Washington and Jefferson is felt. The day for absolutism is about over. Dr. Swan is from the great hospital in Canton. He is the associate of the distinguished Dr. Kerr. These two physicians and their assistants treat fifteen hundred in-patients and twenty-five thousand out-patients a year. They preach to all who seek relief. They follow up their patients and seek to win them to Christ. As an evangelistic agency this hospital is said to be invaluable. Dr. Main, of Hangchow, has one of the largest hospitals in China. He does not agree with Dr. Ashmore as to the place of medical work in a mission. He regards the medical department as most fruitful in leading souls into the kingdom. He can lay his hands on scores of converts that have been won through the hospital. Among the young men was Dr. Willard Lyon. He spent a year among the colleges of America in the interest of the Volunteer Movement. His father is a missionary in China. He was born on a boat between Shanghai and Ningpo. Mr. Lyon and his wife are on their way to Peking, where they

expect to live and labor for the furtherance of the gospel.

Mr. Loomis, of the Bible Societies in Yokohama, was on board and gave an account of the work among the soldiers. If any one had told him before the war began that the highest officials in Japan would consent to the distribution of the Scriptures as they have done, he would have said, "If the Lord were to open the windows of heaven, might this thing be." He was accorded the privilege of giving copies of the New Testament or of the gospel to the soldiers in the army, to the sailors of the navy, and to the wounded in the hospitals, and to the prisoners of war. The prince in command of the Imperial Guard was very glad to allow him to give a gospel to each of his men. The prince is now Commander-in-Chief of the army. He was permitted to visit the Naval Academy and to give a portion of the Word of God to every cadet. When the Empress visited the hospital, the head surgeon called her attention to the work done by the missionaries, and spoke of it as one of the most valuable things done for the country. In Tokyo, Mr. Loomis held a service for the Chinese prisoners. There were one hundred and sixty present. They were very eager to hear. A Japanese officer reported that a Buddhist priest came to the prison. The prisoners told him that they were Christians, and did not want him. There were two thousand and five hundred New Testaments, and one hundred and twenty thousand gospels distributed. Prior to 1873, it was a capital crime to sell an English Bible. The change since then has been marvelous. It was the Lord's doing. The speaker was deeply moved. He is a man of prayer—a man of God. He was surprised at the ease with which doors were opened. God gave him favor in the sight of the officials. He said he felt as Moses did when the Lord hid him in the cleft of the rock while his glory passed by. Mr. Loomis was on his way to Korea in the interest of this work.

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Rev. Dr. McLeod, Thorburn, N. S.: "I have in several cases observed the good results of your remedy for dyspepsia in my congregation. I have no hesitation in recommending it as a useful remedy."

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Session ends	March 31st.

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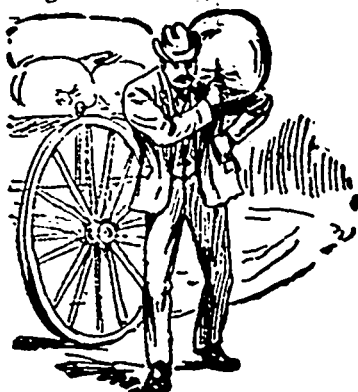
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THE EXPERIENCE OF A BRUCE COUNTY FARMER

Suffered So Severely That He Became Almost A Helpless Cripple—Is Again Able to be About His Work as Well as Ever.

From the Walkerton Telescope.

During the past few years the Telescope has published many statements giving the particulars of cures from the use of Dr. Williams' Pink Pills. They were all so well authenticated as to leave no doubt as to their complete truthfulness, but had any doubt remained, its last vestige would have been removed by a cure which has recently come under our personal observation. It is the case of Mr. John Allen, a prominent young farmer of the township of Greenock. Mr. Allen is so well known in Walkerton and the vicinity adjoining it, that a brief account of his really remarkable recovery from what seemed an incurable disease will be of interest to our readers. During the early part of the summer of 1895, while working in the bush, Mr. Allen was



seized with what appeared to him to be rheumatic pains in the back and shoulders. At first he regarded it as but a passing attack, and thought it would disappear in a day or two. On the contrary, however, he daily continued to grow worse, and it was not long before he had to give up work altogether. From the back the pains shifted to his right leg and hip where they finally settled, and so completely helpless did he become, that he was unable to do more than walk across the room and then only with the aid of crutches. Of course he consulted the doctors, but none of them seemed able to do him any good. People in speaking of his case, always spoke pityingly, it being generally thought that he had passed from the world of activity, and that he was doomed to live and die a cripple. We are free to confess that this was our own view of the matter, and our surprise, therefore, can be readily imagined when some few weeks ago we saw this self-same John Allen driving through the town on the top of a large load of

grain. Great however, as was our surprise at first, it became still greater when on arriving at the grist mill, he proceeded to jump nimbly from the load, and then with the greatest apparent ease began to unload the heavy bags of grain. Curious to know what it was that had brought this wonderful change, we took the first convenient opportunity to ask him. "Well," said he in reply, "I am as well a man as I ever was, and I attribute my cure to Dr. Williams' Pink Pills, and to nothing else." Mr. Allen then gave us in a very frank manner, the whole story of his sickness, and his cure, the chief points of which we have set forth above. After consulting two physicians and finding no relief he settled down to the conviction that his case was a hopeless one. He lost confidence in medicines, and when it was suggested that he should give Pink Pills a trial, he at first absolutely refused. However his friends persisted and finally he agreed to give them a trial. The effect was beyond his most sanguine expectations, as the Pink Pills have driven away every trace of his pains and he is able to go about his work as usual. As might be expected, Mr. Allen is loud in his praise of Pink Pills, and was quite willing that the facts of his case should be given publicity, hoping that it might catch the eye of some one who was similarly afflicted.

Dr. Williams' Pink Pills act directly upon the blood and nerves, building them anew and thus driving disease from the system. There is no trouble due to either of these causes which Pink Pills will not cure, and in hundreds of cases they have restored patients to health after all other remedies had failed. Ask for Dr. Williams' Pink Pills and take nothing else. The genuine are always enclosed in boxes. The wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or sent post paid on receipt of 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brackville, Ont.

"I am enjoying a tour in Palestine. Yesterday I baptized a believer in the name of the Father, Son, and Holy Spirit. The scene was 'where John baptized in the Jordan'—a beautiful place indeed. A Lutheran minister stood close by on the bank—on the opposite bank other friends. The Jordan at this point is deep, but a finer place for baptism it would be hard to find. You can get any depth of water from a few inches to many feet.—A. M. GROWDEN, Jerusalem, Nov. 3."—*Gospel Advocate.*

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Church Directory.

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ONTARIO.
HAMILTON.—Church, corner of Cathcart and Wilson Streets.
Lord's Day Services:
Public worship, 11 a. m. and 7 p. m. Sunday-school at 3 p. m. Y. P. S. C. E. at 8:15 p. m.
Prayer-meeting, Wednesday evening at 8. Strangers and visitors to the city are always welcome.
GEO. MUNRO, Minister.

TORONTO.—Cecil Street (near Spadina Ave., W. J. Lhamon, 435 Euclid Ave., Minister.
Services:
Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4.15 p. m.; Senior Endeavor, 8.15 p. m.
Wednesday, Prayer-meeting, 8 p. m.
Friday, Teachers' Meeting, 8 p. m.
All are cordially invited to these services.

ST. THOMAS.—Church, corner of Railway and Elizabeth streets.
Lord's Day Services.
Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9.30 a. m., Junior E. Society, 10.20 a. m. Sunday-school, 3 p. m. Wednesday evening Prayer-meeting, 8 p. m. C. E. Society, Friday, 8 p. m. Strangers welcome to all services.
W. D. CUNNINGHAM, Pastor.
Residence, 43 Mitchell St.

LONDON.—Elizabeth Street Church.
Sunday Services:
10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. p. m., Preaching Service.
Monday, 8 p. m., C. E. Prayer Meeting, Tuesday, 8 p. m., Teachers' Meeting. Thursday, 8 p. m., Prayer Meeting. Saturday, 2:30 p. m., Mission Band.
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GEO. FOWLER, Pastor,
Residence, 376 Lyle St.

GUELPH.—Bridge Street Church.
Services:
Sunday, 11 a. m., 7 p. m. Sunday-school, 2:55; Junior Endeavor, 4 p. m.; Senior Endeavor, 8 p. m.
Prayer-meeting, Wednesday, 8 p. m. Auxiliary, once each month.
J. B. YAGER, Minister.
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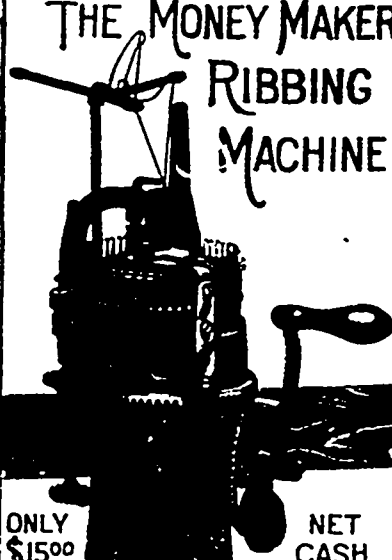
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