

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 Lord, one Spirit, even as also ye were called, in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

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

When I Have Time.

When I have time so many things I'll do
To make life happier and more fair
For those whose lives are crowded now
With care;
I'll help to lift them from their low despair—
When I have time.

When I have time, the friend I love
So well
Shall know no more those weary, toiling days;
I'll lead her feet in pleasant paths
Always,
And cheer her heart with words of sweetest praise—
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content—
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear,
They may not need you in the coming year;
Now is the time.

The Face of Christ.

AN OLD LEGEND RETOLD.

BY KATHARINE PEARSON WOODS.

All of us have heard the story of the artist who sold his soul to the devil for the power of painting to the life whatever subject he chose; but not all of us know the whole story of the bargain, how it was broken and what happened thereafter, as it is told herein.

His name was Camillo, and there were scenes in his life which he did not care to remember, and which, consequently, he painted over with others even less comforting. At the age of fifty his memory was a charnel-house of dead recollections; his wife had left, his children quarreled with him; most of his friends he had wronged or been wronged by, and he had made a large fortune and a great name for himself. It was not strange, therefore, that at this very period he should be notified by the devil of the termination of their contract, and the consequent immediate foreclosure of the mortgage upon his soul.

The mere idea of such a thing

brought out the sweat upon Camillo's forehead; but, having a month allowed him to settle his worldly affairs, he spent one night in tossing sleeplessly between his silken sheets, or restlessly pacing the floor of his luxurious chamber, and another in still wilder wanderings over the hills around his villa; the third morning he sent for Padre Antonio, the cure of his native village.

The father had now grown to be an old, old man; but he came at once at the summons of Camillo. The counsel which he gave is a part of the old, well-known legend: that the artist should use the skill his contract still insured to him, in painting the Face of Christ.

It was, perhaps, in virtue of his trained æsthetic sense, perhaps his ambition, that Camillo decided to paint, not the dying or sorrowful Saviour, which so many artists have attempted and failed, but something still more difficult—the Christ of every-day life. By his contract with the devil he was able to reproduce his subject to the very life. It was a wonderful picture. Just what form the features were, or the color of the hair and beard, I am not able to describe, for, in fact, no one who saw it could ever remember any of these particulars. What they did see, and could never forget, was the face of a man of sorrows and acquainted with grief; cast off by those whom he loved; despised, poor, and rejected; meanness in every line, as of one who had come to do the perfect will of God. The lips were parted in a half smile; the eyes were wonderful—full of light, too pure to behold iniquity, searching to the very ground of the heart, tender with infinite tenderness.

Camillo could not stand before those eyes; he cast himself on his face upon the floor, weeping bitterly, and there he lay when the devil came to claim him. But the painter knew not even that the fated hour had struck; he heard nothing of the clamor raised by the fiend, who saw that his prey had escaped him.

When at last, too blind with weeping even to read the hour upon his horologe, the artist rose to his feet, there on the floor lay the hellish contract, signed with his own blood, and he knew himself delivered.

For an hour he was in an ecstasy; then he bethought him of his custom, upon the completion of each picture, of giving a supper to his artist friends, reading their envy on their faces, and receiving their congratulations. On this occasion there could be no wild orgies, such as had been known to occur at other times; but a sober and decorous banquet! Camillo could see no reason against it. The picture was surely the best he had ever painted.

The guests were curious and amused at their host's altered mood, but followed his lead with well-bred readiness until the cloth had been removed and wine set on the table. Then Camillo arose and took away the veil from the Face of Christ.

There was, for a moment, a wondrous silence.

Then, with a great cry, a woman, painted and decked with jewels, the gifts of many lovers, a woman who had sat beside the host and been sorely

vexed—or professed to be—by the decorum of the feast—this woman sprang to her feet, and with blanched face and wild white arms beating the air, fought her way blindly towards the door. "Let me go," she cried, "ere it slay me! Let me away before his eyes burn me to ashes!"

Another guest, a young man with the wine-cup at his very lips, flung aside the ruby poison, fell on his knees, and sobbed; others fainted; one even drew his sword upon the artist, calling him a devil who could so torment them. One by one all departed from the banquet hall, and Camillo was left alone.

He was very pale, and his hand trembled as he again let fall the veil over the Face of Christ.

With the earliest dawn of the next day, Camillo was on horse-back and away to visit Padre Antonio, for he did not on this occasion send for the father to come to him.

Arrived at the priest's house, he made a general confession of all his sins that he could remember.

"You cannot doubt, my father, that I am sincerely penitent," said the artist: "is there any compulsion upon me to make this confession?"

"None," said Padre Antonio; "none, unless it be the Face of Christ."

"Aye!" returned Camillo, "I am a free agent, and as such, in gratitude to the Lord, I vow henceforth to forsake my ill ways and evil companions, and live righteously from this day forward."

"The Lord give thee grace so to do!" said Padre Antonio.

"But, at the same time, my father," pursued the painter, "you must admit that there are some excuses for me. I inherited evil tendencies; I was badly brought up; my friends have betrayed me; my own wife was false to me, and my children are rebellious and undutiful."

"That is most true," said Padre Antonio.

"But I forgive them all freely," said Camillo. "I cannot, of course, take them back to my heart and home, for they are undeserving; but I have no hard thoughts of them, father."

"I trust not, my son Camillo," replied the father.

"And, in truth, though I am a grievous sinner, other men have done worse," continued the artist. "See what I have made of myself. You remember me when I was a ragged little artist's model; look at me now! And I have never—though under a compact with Satan—committed aught that men call crime. I have lived a life of pleasure, but have I harmed any man?"

"Thou shouldst know," said the holy man.

"I do know," returned Camillo. "Well, give me my penance, absolution, and thy blessing, father, and let me return home with a clean heart and a quiet conscience."

"There is a veil upon the face of thy picture?" asked the father.

The artist assented, with a troubled glance.

"Then, be thy penance this," said Padre Antonio: "to place the picture in the room of thine house thou dost most frequent, and to remove the veil.

And when those eyes have read so deeply in thine heart that thou seest thyself as they see thee, then come hither—if thou wilt—for absolution and the blessing of peace. Now, God be with thee; farewell."

Camillo went his way homeward, with a heavy heart.

"And but now I was so happy and so blest," quoth he to himself. "Was it well done of the father to disturb my peace?" he asked. Yet he did not neglect to perform his penance.

A week later he sought the priest once more. "My father," said he, "I am a far worse man than I dreamed. How dared I ask for absolution? For when I had hung in my studio the picture you wot of, lo! I looked around the walls, and—ask me not, I cannot tell thee. Alas, that I should have wrought evil to so many souls! Think you that I can atone?"

"Thou shouldst know," said the priest. "Return, and look once more on the Face of Christ."

(Concluded in next issue.)

The Grace of Silence.

In this world the great purpose of our divine Teacher is the development of character. This is the school life. You and I are little scholars. If we had our own way we would not work out any problems except in addition and subtraction. But our all-wise and loving Teacher sets us at awfully hard sums in division and subtraction, and they cut deep into our incomes, into our families, or into our cherished plans. When such a teacher as our Lord and Saviour is speaking his child should keep still. When he appoints us hard lessons we should learn them. When he uses the rod of chastisement we should submit. The hardest lesson to be learned is to let him have his way. Our brains are not big enough to comprehend the mysteries of Providence; but our hearts may trust God enough to say; "I am dumb, I will not open my mouth because thou didst it."

The grace of silence under trial is one of the most rare and difficult graces, but is one of the most pleasing to God, and most conducive to strength and beauty of Christian character. None of us loves to suffer and we all shudder at the sight of the probe or the amputating knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. "Keep still, my friend," says the surgeon to the patient in the hospital, "for restlessness may produce false cuts and aggravate the process." If the brave fellow is wise, he will say "Doctor, go as deep as you choose, only be sure to fetch out the bullet." Ah the battlefield often requires less courage than the hospital. The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or be commanded to lie still and suffer. To shout a battle cry at the mouth of a cannon is easier than to put our hands to our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our filial submission. God

knows what is best for us, that is enough.

"He knows the bitter, weary way,
The endless strivings day by day—
The souls that weep, the souls that pray;
He knows.

"He knows! Oh thought so full of bliss,
For though on earth our joys we miss,
We still can bear it, feeling this;
He knows.

"God knows. Oh heart, take up thy cross
And learn earth's pleasures are but dross,
And he will turn to gain our loss;
He knows! He knows!"
—THEO. L. CUYLER.

A Curious Sect.

The "Old Two-seed-in-the-Spirit-Predestinarian Baptists," says the *New York Evening Post*, form a cardinal curiosity of the census. It will surprise our readers to learn that this sect has churches in more than half our States, scattered in 219 counties. Three of them are not a hundred miles from the city of New York. Had Priestly lived a century later they would have been prominent in his "Corruptions of Christianity." The Baptist tenet that immersion is an essential of baptism runs to seed in their requiring their members to wash the feet of the saints. Their "two seeds" are of death sown in regeneration, but of life sown in themselves "Regular Predestinarians." Their vital point is the Calvinistic doctrine of decrees in a fatalistic caricature—"corruptio optimi pessima." Conversions are effected, as they maintain, by divine power unaided by preaching, and so ministers ought not to be paid. It is enough to say to them, Thank you for nothing. These Baptists are opposed to temperance, Bible, and missionary societies, as well as to theological seminaries, for they find them unmentioned in the Word of God. Yet, like every other sect, they "forsake not the assembling of themselves together," and their ministers "feed the flock, comfort Zion, and contend for the faith." Though their communicants are scarcely 10,000, their 333 churches have a seating capacity for more than ten times as many. Half their strength lies in Arkansas, Tennessee, and Texas, and there are seven of the twenty-three States in each of which they number less than one hundred. In Iowa there are ten such witnesses, and in New York 96. In Maine they number 170, but would have been much fewer there had their colony in Palestine endured, or, when that bubble burst, had not the maniacs whom the writer saw in Jaffa in 1868 been helped back to Maine by the charity of our Government.

Looking steadfastly into the silent continents of death and eternity, a brave man's judgments about his own sorry work in the field of time are not apt to be too lenient.—CARLYLE.

Affliction is a divine diet, which, though it be not pleasing to mankind, yet almighty God has often very often imposed it as good, though bitter, physic to those children whose souls are dearest unto Him.—WALTON.

Contributions.

The Commission vs. Denominationalism.

XVIII.

T. B. KNOWLES.

The teaching of the creeds, as has been shown—

1. Destroys, completely, man's power to either do or think any good. He is simply a totally depraved being! And he must so ever remain, unless he "be called according to God's purpose by his spirit working in due season." (Book Com. Pr.) And, further, God only "promises to give unto all those that are ordained unto life His Holy Spirit, to make them willing and able to believe." (Confession of Faith, ch. vii. 3.) That is to say, even elect sinners must receive the Holy Spirit before they have faith! The apostle knew no better than to promise the Holy Spirit to all, and only those, who would "Repent and be baptized . . . in the name of Jesus Christ, for the remission of sins." (Acts ii. 38.) Another apostolic mistake! We have also the statement of Rev. N. L. Rice, that, "without the special agency of the Holy Spirit, all must die in depravity, and be eternally lost." (C. and R. Debate 625.) And he further assures us, that, "If the Bible does not teach the operation of the Spirit distinct from the word, I defy mortal man to teach it by any language." (p. 707.) It is plain, therefore, that the idea of conversion advocated by denominationalism is that of a miracle, as is maintained by Dr. Pressense, who says: the church was "born of a miracle, by a miracle it lives . . . it grows and is perpetuated by the ever-repeated miracle of conversion." (Early Y. of C. Ch. p. 24.) But such it must be, and nothing less, the doctrine preached by the Wesleyans, namely, "The guilt and total depravity of man." (M. E. Catech. p. 45.) And, according to the Dis., art. viii., which says: "Wherefore we have no power to do good work, pleasing and acceptable to God." And the Confession of Faith again as follows: "From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil." (vi. 4.) The same position was taken by Prof. Crawford, in his debate with J. S. Sweeney: "We have no power in and of ourselves," said Mr. C., "but man's inability is, after all, a moral, not a physical inability." "When he, Adam sinned, I sinned in him." And so says Rev. J. B. Jeter: "The Spirit of inspiration has drawn the picture of man's moral corruption in glowing colors. He is utterly depraved, fleshly, sensual, and impure. . . . This depravity pervades and controls the whole man." (R. C. Ex. 135-136.) This agrees, of course, with the manual of their own church, which, speaking of the "Fall of Man," says: "Being by nature utterly void of that holiness required by the law of God, positively inclined to evil, and therefore under just commendation to eternal ruin, without defence or excuse." (Bap. Ch. M., iii.) And Evans, in his History of Christian Sects, pg. 79, thus put this Calvinistic view: "Mankind are totally depraved in consequence of the fall; and by virtue of Adam being their public head, the guilt of his sin was imputed, and a corrupt nature conveyed to all his posterity, from which proceeds all actual transgressions." (O. H. S. 283.) Furthermore, this doctrine is made one of the basic principles of the Evangelical Alliance. In Art. 4 we read: "The utter depravity of human nature in consequence of the fall." (Ency. Brit.) True, it is then, that

according to denominationalism, every conversion is a miracle! The sinner is as passive in conversion as one in a deep sleep, or one dead, and can only be roused and converted by the abstract power of the Holy Spirit. As the "Catechism for young children" puts it: "Who can change a sinner's heart? The Holy Spirit alone." Creedism, having set aside the gospel, "the power of God unto salvation," as a "dead letter," a theory of inspiration, and "the Holy Spirit alone," was substituted, largely for the gospel. A distinguished writer in the Methodist Quarterly, of 1869, says: "The method of Methodism is inspiration, in distinction from logic." (Ph. of G. R., 3.) This, of course, differs from the New Testament method, which is by "teaching all nations;" "preach the gospel to every creature." "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. i. 21.) God's method is logic, for the gospel "is the power of God unto salvation to every one that believeth." His words are "spirit and are life;" "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit," etc. All this the apostle most surely believed, and hence wrote: "How shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" He also taught that "faith cometh by hearing, and hearing by the Word of God." It never entered the apostle's mind that the "Word of God was a dead letter," or that "man, in consequence of his natural corruption, is incapable either of thinking or doing any good." (Ency. R. K., 118.) Or that, "without the special agency of the Holy Spirit, all must die in depravity and be eternally lost!" No, it remained for denominationalism to bring all this to light; and, as a natural consequence, to have preached the Holy Spirit instead of Christ, and depended upon his abstract power, instead of the power of the gospel. And the burden of prayer has been to the Holy Spirit to "come down with converting power;" to "baptize us with the Holy Ghost and with fire;" to "pour out a pentecostal baptism upon sinners," etc. And (2) the minds of sinners have been turned away from the teaching and commands of the New Testament, to believe, repent, confess, and be baptized; to wait for some sudden work of the Holy Spirit, shock, conviction, vision or marvelous manifestation of power in the heart. He must wait for the Holy Spirit to convert him, and he must neither exercise will nor effort; such would only be sinful interference with the Spirit's work. "If I'm to be saved, I'll be saved; I can't do anything about it," said the son of a Baptist deacon to me, as I talked with him about becoming a Christian, before I had entered the ministry. Such is the deadening influence and tyrannizing power of Calvinism. Its persistent effort is to keep men from turning away from their sins, and to the Lord. It teaches him to disregard the gospel of God, and makes him an irresponsible human machine!

2. But, besides this, it makes God the author of all sin and evil, and misery! While the Word of God declares its Divine Author, "Holy, Holy, Holy, is the Lord of hosts;" "for I, the Lord your God, am holy," and that He is, "of purer eyes than to behold evil, and canst not look on iniquity," denominational creeds affirm that "God from all eternity did, by the most wise and holy counsel, of His own will, freely and unchangeably ordain whatsoever comes to pass." (Con. of Faith, lii. 1.) And the same is held by the Church of Scotland, as expressed in its large Catechism under questions 12 and 13, thus: "God's decrees are the wise, free and holy acts of the counsels of his will, whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men." (T. In. II., 407). The Shorter Catechism teaches the same: "The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass." (Ans. 7.)

Now, it is certain that sin "comes to pass," God hath foreordained sin and is made the author of all evil! Calvin saw this and sought to escape from the blasphemous yet logical conclusion, by saying, "And this is the decree of reprobation, which determines that God is in no wise the author of sin (which to be thought of is blasphemy)." (Syn. of Dort.) And the Confession also shrinks from this only legitimate conclusion, as follows: "Yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures." That is to say, God made man a depraved sinner, by an eternal decree, before man had being at all; yet, he did not so decree! He made him a sinner, yet he did not make him a sinner! "John Smith made a watch, every part of that watch; yet, he did not make that watch!" Such is the argument and consistency of the creeds. If man is a totally depraved being, he is in no wise the author of, or accountable for, sin; and if God foreordained that he should commit sins, he alone is the author of the sins committed.

There is no escape from this conclusion, the mere assertions of Calvin and the Confession to the contrary, notwithstanding. But the M. E. Catech. (45) says that the "Wesleys preached," as a "distinguishing doctrine," "the guilt and total depravity of man." But Calvin says, "I have even infants themselves bring their own condemnation into the world with them. . . even their whole nature is, as it were, a seed of sin, and therefore cannot but be odious and abominable to God." (C. Ins. II., 15, 27.) Nevertheless, "of such is the kingdom of God!"—so said Jesus. Prof. Crawford (Debate with J. S. Sweeney, 143) simply dropped the question, as the monkey did the live coal, saying, "We shall not spend time at present in arguing how this can be in harmony with the divine perfections, but the fact is there." Yes, according to Calvinism, "the fact is," that God is held up before the universe as the author of all evil! "God is Love," says Divine writ. "He is hatred and cruelty!" teaches creedism. "He decreed that mankind should be born sinners and practice evil, and have no power to do otherwise; then he decreed to damn them for obeying that decree!" Yes, "it is there," and the wonder is that there have not been many thousands of Bob Ingersolls produced by such teaching!

thus become guilty of eternal condemnation," etc.; and 4, "That to those, whom, by his absolute will, God has foreordained to perdition, he also decreed to deny that grace which is necessary and sufficient for salvation. . . . So that they are neither placed in a possible condition, nor in any capacity of believing, or of being saved." (T. In., ii. 391.) How this agrees with the statements of the apostle: "Of a truth, I perceive that God is no respecter of persons;" "For there is no respect of persons with Him;" "But he that hath done wrong shall receive for the wrong which he hath done; and there is no respect of persons." And the declaration of God himself: "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye;" (Ezek. xviii. 32), will require but little study. Of course, Calvinism says, "that is all a mistake;" for, "the rest of mankind, God was pleased . . . to pass by, and to ordain them to dishonor and wrath," etc. (Confession, iii. 7.) But here is Calvinism without varnish, as given by George Rogers, in "Pro and Con of Universalism." He says: "Believe me, reader, it is not possible to avoid the conclusion that all events take place agreeable to the unalterable decrees of Jehovah." "Go then," exclaims the Arminian objector, "the author really seems bent on proving, that, as Jehovah foreknew the existence of sin, he must also have designed it." Yes, such is really my purpose. . . . "I have already considered the most formidable of these (objections), viz., that it makes God the author of sin; and I now ask, how, on any ground, is this to be avoided? I assert, moreover, that it is plainly Scriptural." (U. A. I., 425.) Yes, "the fact is there;" but, it is simply Calvinism gone to seed. Denominationalism proclaims: "God the author of sin!"

Pen Picture of Christ.

The following is a correct translation of an epistle sent by Publius Lentulus to the Roman Senate: "There appeared in these days a man of great virtue named Jesus Christ, who is yet among us; of the Gentiles accepted for a prophet of the truth; but his disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with a reverend countenance, such as the beholder must love and fear. His hair is the color of a chestnut full ripe, plain to the ears, whence, downward, it is most orient, curling and waving about his shoulders, in the midst of his forehead a stream or partition of his hair, after the manner of the Nazarites; forehead plain and delicate; his face without spot or wrinkle, beautiful, with a lovely red; his mouth and nose so forked as nothing can be represented; his beard thick, in color like his hair, not over long; his look innocent and mature; his eyes gray, quick and clear. In reproving he is terrible; in admonishing, courteous and fair spoken; pleasant in conversation mixed with gravity. It cannot be remembered that any have seen him laugh; but many have seen him weep; in proportion of body most excellent; his hands and arms delectable to behold; in speaking very temperate, modest and wise; a man of singular beauty surpassing the children of men."

What Say They?

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Matthew vs. Mark.

EDITOR OF THE EVANGELIST:

Dear Sir and Brother:—As Bro. Sheppard in May 15th C. E. did not publish part of my communication which gave one of my reasons for my statement and question, I would ask for space in your paper to state my reasons. One reason was as stated, but there are others. I said I could not see any harmony between Matthew's and Mark's statements of what Jesus said on that occasion. I am still in the same case. I have heard endeavors made to show the harmony, but I could never see it.

Now, Jesus either said what Matthew records what Mark says He said, or both, for they are certainly not the same words. Now, if Jesus said both, then Matthew (Mark, is it not?—Editor) neglected to take account of and give a statement of Jesus, which was of vast importance, and would therefore be very derelict. In searching I fail to find that there was anyone present but the eleven, for Jesus directed his disciples to go to a certain place in Galilee and He would meet them there, and when they arrived there Jesus was there; and afterwards He gave His commission to them, being alone. They left there and were on their way to another place when He ascended. The eleven, therefore, were the only persons who heard Jesus give the commission; all other accounts would therefore be second-hand, at least. If the revisers in their marginal notes have not stultified themselves, surely they should find sufficient evidence of Mark's statement to guarantee the passage, for I suppose that they had access to all the authorities extant.

But it was not baptism that Jesus was instructing His apostles upon on that occasion; He was not meddling with the institution of baptism in any manner. Whatever it was before that time, it was then and was to continue. He ratified (confirmed) it at His own baptism, and now He was giving His ambassadors orders into whose name it was to be done. Previously John had baptized unto "a return to God" (repentance) for remission, but beginning at a certain time, then in the future the baptism of His disciples which were to be made out of all the nations, was to be into the name of the three persons in the Godhead, for remission. Baptism (whatever the mode or manner of performing it) would be valueless unless done in the name of, etc., as He directed. Hence He said, "Go make disciples of all the nations, baptizing them into the name of the Father and the Son and of the Holy Spirit." (New Ver.) His command (if you please) was to the apostles, that they should not neglect this matter, and was not intended to reach the subject, for Jesus knew that no one who really desired to become His pupil would refuse to comply with the institution which God had set up for the purpose of entering into the original relationship that existed between Himself and man, before the transgression. Take the case of Cornelius and those present on that occasion when the Holy Spirit fell upon them, for example. Peter did not issue his command to them to be baptized, but commanded them to be baptized. Cornelius, as he told Peter, was there to hear all that God had told Peter, which applied to his case, and was ready (no doubt) to comply with any requirements. And as there was some question with the brethren about admitting the Gentiles into the new covenant, Peter, after not receiving an answer to his question, commanded them to be baptized. There was no necessity to command Cornelius, for he was ready to do what was required of him. Some say that Jesus commanded

baptism, if so, we obey through or from duty, as any subordinate obeys his superior. Now, see what Jesus says of them who obey from duty. In that case the Baptists must be right, for they obey from duty.

Right here is where the mistake is. Baptism was a settled fact; it was an institution set up before the birth of Jesus, and He neither altered nor amended it, but complied with it, and His disciples administered it, under, or in conjunction with John; and as no one got into a return to God without it (John's baptism), no one could get into Christ without it. Jesus, on giving the commission, answered an unasked question. To illustrate: suppose he had said, "Go into all the world and make disciples," and stopped, one of the apostles would have asked, "Well, Master, into whose name shall we baptize them?" Jesus would have answered, "Into the name of the Father and of the Son and of the Holy Spirit." So the apostles understood what they had to do. Without this instruction they might, and no doubt would, have gone on and baptized as before, as others did, into repentance.

JAMES ALLEN.

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario:—J. A. Aikin, Chairman; George Fowler, J. D. Stephens.

All matter intended for publication in this department should be sent to J. A. Aikin, Orangeville, Ont.

The Regular Exercises of the Sunday School.

The Sunday school is a training institution. It aims to mould character by the pattern of Jesus Christ; and it seeks to accomplish this mainly by the teaching of truth concerning Him, and the impressing of His ideal on the minds of the boys and girls that attend. Notwithstanding the fact that the teaching of the truths of Scripture is the work of the Sunday school, we have never yet heard of a Sunday school that confines itself simply to teaching the lesson and dismissing the scholars. The value of opening and closing exercises is everywhere recognized, to a greater or less extent. Most Sunday schools have an established order of service, often unchanged from year to year. These have not yet learned the real value and power that is at their disposal by a right use of the opening and closing parts of the service. The object and tendency of the opening exercises should be to prepare the scholars for the reception of the truths of the lesson for the day; and of the closing exercises to impress the truth already taught. To accomplish these ends the exercises must be sharp on time, bright, and of such a nature as will necessitate the scholars constantly taking part, so that they will feel theirs to be an important and inseparable part of the service. How easy it is to see that after twenty or twenty-five minutes' opening exercises that pass off quickly and with snap, that order and attention can be maintained and kept, and the scholars be fresh and ready for the hearing of the day's teaching. While, on the other hand, it can readily be seen that if the opening exercises are dull, slow and behind time, the whole school becomes restless, and is ill-prepared for twenty-five or thirty minutes' teaching. In no case is it wise to read over the hymns; simply announce the number. Shut the organist down to a prelude of one line and begin to sing. And be sure to dispense with long prayers, make an earnest prayer right in line with the day's topic, with reference to any thing of special note to the Sunday school, and say Amen, and the boys will

respect you and your prayer more for it. Anything that will secure the co-operation of the whole school should commend itself to every superintendent. Therefore we place a high value on responsive Scripture exercises, both for opening and closing. They have the effect of interesting everybody, of necessitating their watching their place and turn. They solemnize the minds (which is sadly needed in some schools), besides they make a most fitting addition to a Sunday school service. The Scriptures abound in passages suitable, so that they may be changed frequently, and be in line with the lessons of the quarter. Every change increases interest, and every passage recited in this way from week to week becomes welded to the mind, and will never break away. The following order of service is suggested. It could be brought within an hour by dropping one hymn, and bringing the lesson study to twenty minutes, though we think twenty-five or thirty minutes should always be given for study. The scholars will not find an hour and a quarter too long, if they are interested by bright exercises in which they take an important part:

ORDER OF SERVICE.

- 2:45—Officers present.
2:50—Teachers "
2:55—Scholars "
3:00—Bell tap—Silence.
Doors closed to avoid interruption.
Opening hymn—School standing.
Responsive exercise.
Supt.: "I was glad when they said unto me, let us go into the house of the Lord." Ps. cxlii. 1.
Teachers: "For a day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my Lord, than to dwell in the tents of wickedness." Ps. lxxxiv.
Scholars: "Enter into His gates with thanksgiving, and unto His courts with praise. Give thanks unto Him and bless His name." Ps. c. 4.
All: "Give unto the Lord the glory due unto His name. Worship the Lord in the beauty of holiness." Ps. xxix. 2.
Prayer—School standing.
3:15—Doors open for late comers.
Hymn—School standing.
Responsive reading of the lesson.
Mark attendance and take collection.
3:25—Study of lesson.
3:45—Five minute bell.
3:50—Lesson hymn.
3:55—Review.
4:00—Secretary's report and Supt.'s announcements.
4:05—Closing hymns—School standing.
4:10—Closing responsive exercise—School standing.
Teachers and scholars: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of God. Heb. xii. 1, 2.
Supt.: "Now, the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will; working in you

that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

AFTER SERVICE.

Officers—As far as possible, say "good-bye" to everyone.
Teachers—See that books and papers are put away carefully.
Scholars—Go out quietly; this is God's house.

J. A. A.

Obituaries.

JOHN A. HOUSTON.—I can hardly realize the sad truth that this faithful disciple is no longer among the living, and that his voice will never again be heard in the little assembly that meets on the first day of the week in Portland, Maine, to break bread. But he has departed to be with Christ, which is far better. He died peacefully on the 22nd ult., at his home in Portland. He had been ill for a long time, but bore his severe sufferings with great patience, and, with us all, hoped against hope that he would recover. But the Lord willed otherwise, and took His servant to Himself.

Brother Houston was born in Milton, Nova Scotia, in 1824. He left home in early manhood and spent some time in the Maine woods, as a lumberman. He afterwards went to Haverhill, Mass., and learned hatting, which trade he followed till 1869, when he was burned out, and, being without insurance, lost all his property. With the faith and energy which always characterized him, he began once more to build up a business; first in the shoe trade, and then in his old one of hatting. In 1875, in partnership with Mr. P. Ayer, he removed to Portland and established there an extensive business, which last November was incorporated as the

In 1854 he was married to Harriet A. Emerson, who proved a truly devoted companion, in full sympathy with him on all the great questions of life, and who now survives him to feel the unutterable sorrow of loneliness and widowhood. By this marriage there were seven children, four sons and three daughters. Of these children, only three sons are now living, all disciples of Christ, and the two older ones quite prominent in work for the Master.

Bro. John A. Houston, himself, was a disciple indeed. He knew the truth, and the truth had made him free. He had early been taught to regard the Bible as the word of God, and the gospel as the power of God unto salvation. But he made no public profession of religion till the summer of 1861. Then, on the 13th of July, he and his wife, seeing their duty clearly, were baptized at Worcester, Mass., by P. Blaisdell. After his return home to Haverhill he began to break bread on the first day of the week in his own house, along with seven others who met with him for this purpose. They continued to do this for eight years, showing the Lord's death, and walking in other respects according to the apostolic rule. And from this rule our dear brother never severed, but firmly resisted all the temptations incident to his prominent position, to compromise with the world for the sake of temporary success.

Bro. Houston believed the gospel with all his heart, and sought to practice daily what he believed. In his family, in society and in his business, the doctrine of Christ was always in his thought and conduct. When he found himself where not many were inclined to walk in the truth, he did not wait till a "church was organized,"

but broke bread with the few believers whom he could persuade to meet with him the first day of the week; and every morning and evening he maintained worship in his household, and sought to bring up his children aright; for with him the truth was not merely a theme for discussion or conversation, but the great rule of life. So when he located in Portland he did as he had done in Haverhill, and met with four disciples in his own house to show the Lord's death according to the commandment. This was the beginning of the Church of Christ in that city. Three years ago the members built a meeting-house on Congress St., chiefly through Bro. Houston's liberality; and in his will he made provision for paying the debt still on the building. As long as he was able to go out he was always in his place on the first day of the week, and prompt in prayer and song, teaching and exhortation. He declined to be overseer, and cared not to exercise authority, but was always ready for any good work. And what he did was without ostentation, in accordance with the Saviour's precept in Matt. vi. 1-4. In all things he was decidedly a disciple of Christ, and regarded not the traditions of the elders nor the views of "leading men," but adhered strictly to the teaching of the apostles. Of course, this rendered him unpopular with many, but endeared him to all genuine lovers of the truth.

But he has finished his course and now rests from his labors, awaiting the day of the Lord's coming and glory. The sympathies of friends and acquaintances are with his bereaved family, and are precious as far as they serve to lessen the weight of sorrow. But our deceased brother needs no earthly consolation. The Lord Himself has provided for him.

L. F. BITTLE.

McKILLOP.—On August 9th, 1893,

lop, West Lorne, breathed his last—aged 65 years. After many months of suffering from a cancer on the neck, which he bore with remarkable patience and resignation, and which finally, eating through an artery, he bled to death in a few minutes.

This most excellent man was deeply respected and beloved by all who knew him. In business he was not only scrupulously honest, but generous in the extreme. Yet, though often a loser through his forbearance and accommodations, he continued to prosper.

As a true, pious and uncompromising Christian, he had few equals. To know him was to love him. Everyone who has preached in his neighborhood knows his generosity and has experienced his faithful co-working. He was baptized by the writer about 32 years ago, and precious and persistent has been his friendship ever since. He, with the exception of his own family, was the writer's best friend on earth. "I am distressed for thee, my brother; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of woman." But he has gone to his Saviour; suffering as he did, to die is gain, indeed, and it will not be long until we meet in the Paradise of God.

He leaves a family of six, five sons and one daughter. One, John A., is a graduate of Kentucky University, where, for a time, he held a professorship. During his distressing illness he was surrounded by all his family, who affectionately did all they could to ease his sufferings. Duncan, who was a physician in Detroit, gave up his practice and waited upon his father day and night until the end.

Bro. T. L. Fowler, who took part at the funeral, has kindly consented to add an account of it for the EVANGELIST. E. SHEPPARD.

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HAMILTON, SEPT 1, 1893.

Repentance and Faith.

Old controversies are revived from time to time. Points that were thought to be settled are raised again and again. To some extent, at least, each generation seems to go over the ground for itself, and that is well. It is not in the interest of the truth that we should receive without question from our fathers their views and their prejudices. Especially is this true with regard to matters of scriptural interpretation. Every "succeeding race" of men, and every individual of it, too, as far as in him lies, should make an original study of the Word of God.

These reflections are suggested by a revival of that old subject of debate, as to the order of repentance and faith. Prof. Garvin, of Butler University, appears to be the occasion of the present discussion, seeing that he maintains that repentance precedes faith. It is well known that the thinkers among the Disciples usually hold that faith precedes repentance; though let it be observed that the Disciples never think of making the point a test of fellowship. For the benefit of our younger readers, we will state that the common doctrine of what is now called evangelical Christianity is that repentance precedes faith, and anyone who listens to their prayers, exhortations and sermons, will note that the idea is thoroughly ingrafted into their minds. Our recollection, etc., of the prayers and addresses of Presbyterian ministers is to the same effect, and yet, as we look into the Westminster Confession of Faith, we do not find the doctrine there. Chapter fourteen treats of "Saving Faith;" chapter fifteen of "Repentance unto Life." The first section of chapter fifteen reads: "Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ." Mark the words, "as well as that of faith in Christ." And section two teaches that it is upon the apprehension of God's mercy in Christ, that the sinner turns from his sins to God.

Prof. Garvin, like others who maintain that repentance precedes faith, quotes from Mark i. 15 the words of our Saviour to the people of that day: "The kingdom of heaven is at hand; repent ye and believe in the gospel." Also from Acts xv. 21 the words of Paul: "Testifying both to Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ," and insists that the order in which repentance and faith are mentioned in those passages indicates the order in which they occur in a sinner's heart. But this does not necessarily follow. Take *Rome* x. 9, for example; if the order of mention is to decide, then confession must go before faith; but verse 10 would make faith precede confession. Look the passage up for yourself.

Nevertheless, we believe that in Mark i. 15, the teaching is that repent-

ance goes before faith in the gospel, while yet we hold that the New Testament doctrine is that, since the ascension of our Lord, *faith in Him* precedes *repentance toward God*. Or to put the matter in another way, that the apostles preached repentance toward God on the ground of faith in Jesus Christ; or once more, that they preached first faith in the Lord Jesus, and then when persons believed on Him, they exhorted such to repent and turn to God. In Acts, second chapter, we have a familiar and striking illustration. When those of the audience who were pricked in their hearts by the belief of the truth that God had made Jesus both Lord and Christ cried out, "What shall we do?" Peter said unto them, "Repent ye and be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." In that case, repentance was preached as a duty consequent upon faith, and those people were Jews, too; let us say, with reference to such as allege, that the same rule does not apply to Jews and Gentiles. But the whole matter may be summed up and settled, so far as the Christian dispensation is concerned, by an appeal to the speech of the Apostle Paul on Mars' Hill. Let us quote two verses (Acts xvii. 30, 31): "The times of ignorance, therefore, God overlooked; but now He commandeth men that they should all everywhere repent: inasmuch as He hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Here we have the universal duty of repentance preached upon the basis of the fact that God will judge the world by the risen Christ. But before any person would repent under such preaching, he would require to

And so while it may be freely granted that other preachers might and did preach repentance on other grounds, it is, nevertheless, the fact that the preachers of the gospel of Jesus Christ are to preach repentance toward God on the ground of faith in Jesus Christ; consequently, where the gospel is proclaimed, faith in Jesus comes first; repentance toward God, second.

Sunday Cars in Toronto.

The comparatively small majority by which the proposition to run the street cars on Sunday in Toronto was defeated is not calculated to make the "Antis," as they have been called, very happy. The vote was very large—27,311. Of these, 13,154 were given for Sunday cars and 14,157 against. In January, 1892, in a total vote of 24,638, there was a majority of 3,936. It looks as though it would be a case of "three times and out," for, no doubt, those who favor the Sunday cars will bring on another vote at the first favorable opportunity. It seems certain to us that had the question not been complicated by the manner in which the vote was brought on, and by the strong feeling against the Street Railway Company on other present grounds, the street cars would have run in Toronto last Sunday.

As we have stated before, we are guided in the formation of our opinions by what we believe to be the really preponderating feeling on the subject among the Toronto voters, rather than by our desires in the case. And we are still of the opinion that no pains should be spared to protect the interests of the employees of the company when the cars are permitted to run on Sunday. Those who truly care for the working-man should give their attention to this. Personally we favor a quiet Sunday,

and more than that, a religious Sunday. And we would like to have all the denizens of our cities able to get their fresh air, and their views of nature's beauties, and their outings in the parks, etc., etc., on week days. But we recognise how difficult, nay, impossible, it is to realize our ideals; and we lament, as all Christians who know the fact, must, that great masses of the city populations have no taste for a quiet or a religious Sunday; moreover, we do not see much reason to hope that it will soon be otherwise. And so there comes to us some such feeling as this: if these unevangelised masses want to get to the Island or the parks on Sunday, or wish to move about the city to visit their friends, perhaps it is as well to grant them full liberty to do so, and that they cannot have without the street cars.

Our New Special Offer.

We hope to receive many new subscriptions at the very low rate of \$1.25 for the EVANGELIST until Jan. 1, 1895, and "On the Rock." We ask our friends to lend a hand to gain for the EVANGELIST a larger circle of readers. We cannot complain of the lack of friends, but we would like that a larger number of them would actively interest themselves in the paper. Let each help a little.

Notes.

The Canadian Baptist says:

"It is time that the world, both Protestant and Catholic, had the means of forming an opinion on incontrovertible evidence as to the truth or falsehood of the terrible accusations which are from time to time made in regard to what goes on in Roman Catholic convents."

If Father Chiniquy, Ex-priest Slatery, and Mrs. Shepherd are to be believed, Roman Catholic convents the world over are little better, if not worse, than houses of prostitution.

Speaking of the stories of the gross immoralities of priests and nuns, we may say that for our part we find it very difficult to credit the allegations that right here in Canada we have institutions which, being professedly devoted to religion, are really devoted to lust. We would like to believe that, whatever foul things may have been perpetrated in convents in other lands and other days, in this land and in these days, the priests and nuns are, at least, of average moral character. But on the other hand, it is almost past belief that such a well kept set of men as the Roman Catholic priests should be able to keep themselves pure. They do not look like a body of men who mortify themselves. It is certain that the system of celibacy is directly opposed to nature, reason and Scripture.

Ministers and others who lead in public prayer are often heard to thank God that we live in days of peace, but how near the awful brink of war and revolution we may be at almost any time is suggested by the following from the *Christian Oracle*:

"One of the most momentous problems demanding solution at this time is that of providing the means of subsistence for the thousands of unemployed men with which the country is filling up, especially the large cities. The financial stringency through which our country is passing is leaving in its wake a most ominous condition of society, which, if money matter continue as they now are during the coming winter, will likely occasion most calamitous results. Chicago already has thousands of unemployed men, and the number is constantly increasing. The most of them are anxious to work, but work cannot be had. The labor organizations of this city are taking active and timely measures looking to providing means of relief in the way of work of some kind. This is a move that should have the sympathy and hearty co-operation of all good citizens."

Our Omnibus.

It grieves us to hear of the very serious illness of the wife of Dr. P. T. Kilgour, of College Hill, Ohio.

Bro. Wm. M. Crewson, of Huntsville, Muskoka, is not at all well. Yet he is still keeping up as many of his appointments as he can. Bro. C. has done a lot of hard work in Muskoka.

The General Conventions are to be held in Chicago beginning September 15th and closing September 22nd. We trust that, notwithstanding the World's Fair, the conventions will be a great success in every way, and that a goodly number of Canadians will be present.

The Annual Meeting of the Disciples of Christ of Nova Scotia and New Brunswick is to be held at Lord's Cove, Deer Island, N. B., Aug. 31st-Sept. 3rd. Bro. H. A. Northcutt, of the U. S., now evangelizing in the Maritime Provinces, is on the programme; also Bro. T. H. Capp, of Springfield, Mo.

One of the mothers in our Israel is Sister Royce, widow of the late Elder Robert Royce. She now lives in Acton. A few days ago her children and some of her grand-children met at her house to celebrate her eightieth birthday. May the Lord continue to be gracious unto His aged servant.

A very melancholy event happened at Hamilton Beach on the morning of Aug. 29th. The storm of the previous night had made the lake very rough; notwithstanding, a number of lads were enjoying themselves playing among the rollers. One of them, the fourth son of Rev. Samuel Lyle, of this city, was carried out by the undertow and drowned.

The *British Canadian* is the name of a new paper published in Toronto, and edited by Margaret L. Shepherd, who is well known as an anti-Catholic lecturer in this country. The motto of the paper is, "One language, one school, one flag, one nation." It is strongly anti-Catholic, but promises to discuss every subject "in a calm, dignified and courteous manner."

As both Bro. Sheppard and Bro. Fowler speak in this number of that recently deceased good man Archibald McKillop, Sr., we do not need to say anything. Yet we feel like gratifying ourselves by expressing our very high opinion of his lovely Christian character. "He was a good man and full of the Holy Spirit and of faith." His family have in the memory of his beautiful life a precious legacy.

We find this item in the *Aurora Banner*. We presume it refers to our brother J. P. Wells, an old and highly esteemed Disciple whom we last saw at the Annual Meeting. We hope to have a suitable obituary for next issue: "Just before going to press we have learned of the sudden death, from paralysis, of Mr. J. P. Wells, of Wellington street, which occurred on Thursday afternoon. The funeral will take place on Saturday afternoon."

The funeral of our late Brother Archibald McKillop, of Aldborough, was the largest ever seen in that section. The post office and all places of business in the village were closed, and every evidence was given of the high esteem in which he was held and of the profound sorrow which was felt by the community. The funeral services were conducted by Bro. Sheppard, who delivered a very touching and most impressive discourse from the following words: "Precious in the sight of the Lord is the death of His saints."

T. L. FOWLER.

The following from the Committee on Entertainment should have attention at once by all who are expecting to attend the General Conventions:

GENERAL CONVENTIONS.

All delegates who wish the Committee to arrange places of entertainment for them will please notify J. H. Pickrell, 115 Monroe street, Chicago, at once. If you will do so we will send you notice of your lodging places, and to those you can go immediately upon your arrival here.

The Nashville Convention decided that, in view of the large number of people expected here this fall, all delegates would pay their own way. Noon and evening meals will be served as of late years. For lodging and breakfast the maximum rate will be 75 cents. The Chicago Disciples would be glad to furnish lodging and breakfast free to all, but we find it impossible to do so at this time. We will do all in our power to contribute to the pleasure of all who come to the Convention.

J. H. PICKRELL, Chairman.
A. J. WHITE, Secretary.
Committee of Arrangement.

Church News.

WEST LAKE.—We are glad to learn that Bro. J. D. Stephens will remain at West Lake another year.

SELKIRK.—Bro. W. G. Charlton is holding special meetings at Selkirk. No particulars as yet.

BLENNHEIM, Aug. 21.—Bro. Ainsworth preached for us yesterday morning and evening. I heard nothing but praise for his sermons.

A. C. GRAY.

TORONTO, Broadway Hall.—We hear that Bro. W. D. Campbell, now of Detroit, is to conduct special services for the Disciples that meet in Broadway Hall, Toronto.

GLENCOE, Aug. 14.—There were two more baptisms here yesterday—a man and his wife. Our audiences are growing satisfactorily. The house was crowded yesterday.—ALEX. McMILLAN, in *Standard*.

LONDON.—Since last report four more have been added to the membership of the church. Our Annual Meeting will be held the last Lord's day in October. We hope to see with us a number of brethren from a distance.
T. L. FOWLER.

ROSEDENE.—Bro. Amos Tovell has been holding some evangelistic meetings at Rosedene. One young man had made the good confession when we heard from there, and Bro. Stevens, of Beamsville, was expected to assist in continuing the meetings.

RIDGETOWN.—The good work is going on at Ridgetown. There have recently been three additions by letter and three by baptism. A new roof has been put upon the meeting house and it will also be re-painted. The Endeavor Society is presenting the church with a silver communion set. Bro. Bulgin is engaged for another year.

HAMILTON, Aug. 28th.—Bro. Alex. Anderson has returned from his annual trip to the north, but we are sorry to say that he has not been able to be at church the last two Lord's days. There have recently been three names added to our church roll—one of a baptized believer formerly connected with another body, and two of Disciples lately come to the city.

For colds use Slocum's Emulsion, 35c.

LOBO.—We have seen occasional intimations in our American Exchanges that Dr. Macklin had arrived in America, but we have not been able to tell our readers when he might be expected in Ontario.

MIMOSA.—Our meeting at Mimosa closed on the night of the 13th inst. Bro. W. G. Charlton did the preaching. Twenty-three persons made the good confession and were baptized.

One young man made the confession at Everton on the 13th inst. We expect to hold a series of meetings here before long. P. BAKER. Everton, Aug. 25, '93.

Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treas., John McKinnon, Everton; R. Windatt, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Edward Tolton, Ospringe; Enos M. Campbell, Toronto Junction; A. J. Thomson, Hillsburg. All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to Geo. Munro, Cor. Sec., 35 Wellington St. North, Hamilton, Ont.

FORM OF BEQUEST.

The following clause, if inserted in a duly executed will, may be used in making a bequest to the Co-operation:

"I give and bequeath to the Co-operation of Disciples of Christ in Ontario, the sum of dollars, for the use and purposes of the said Co-operation."

Space does not allow us to state many principles of law involved in making a good and valid will; but if you cannot secure the services of a competent solicitor, observe strictly the following legal formalities as to execution in Ontario:

The testator must select two persons to witness his will, both of whom must be present at the same time and see him sign it, and the witnesses must each sign as witnesses in the sight and presence of the testator.

The attestation clause which they sign must contain a statement that this was done.

CONTRIBUTIONS.

Dr. Jas. McCullough.....\$5 00

At the meeting of the Board held in Guelph, Aug. 18th, arrangements were made to lend for two years at four per cent. \$3,500 from the Farewell legacy to the Cecil St. Church, Toronto, to assist the church to reduce the first mortgage on its church property to \$10,000. This was according to the instructions of the Annual Meeting.

A deputation from the Toronto Junction church waited upon the Board, and earnestly represented that unless immediate assistance was rendered, the church would have to be closed. After consideration, the Board proposed to lend the church \$300 for one year, from the Farewell fund, so that the floating debts might all be cleared off, which debts had to be settled at once. When these debts are paid there will remain against the property a mortgage of \$4,500 bearing 6 per cent. interest. So that it will be seen that the little church there has its hands full. They are a devoted company of Disciples, and they are very unwilling to relinquish the effort to establish a church at the Junction.

The Board decided to employ Bro. Robt. Moffet as evangelist, and we hope to be able to announce in next EVANGELIST that he has been definitely engaged. We are very happy because of this expectation.

The President has added to the Committee on education Bro. C. A. Fleming, Owen Sound, and Bro. L. K. Murton, Oshawa.

The Ridgetown church has decided that unless the Annual Meeting can be held beginning the third Thursday in June, it would not be well to hold it in Ridgetown next year, inasmuch as

the Methodist Conference will be in session there, beginning June 1st. The Board thought it would not be well to change the time, and so instructed the Cor. Sec. to notify the churches that the Board is now open to receive offers to entertain the Annual Meeting of 1894, beginning the first Thursday in June.

The church in Georgetown was promised \$100 to assist in supporting a preacher. It is hoped that Acton and Georgetown will be able to work together.

It will be observed that the Farewell legacy does not relieve the general Home Mission Fund. In order to meet all our obligations we require as liberal contributions this year as formerly.

We trust the Sunday schools will do, at least, as well this year as last. The interest in Home Missions among the schools has grown in a very encouraging way. If the children get a chance they will cheerfully help.

Our friends are reminded that as the Board constantly needs money to pay the pledges to the mission points, the payment of personal subscriptions is acceptable at any time.

Finally, brethren and sisters, have you made your wills? If not, you should do so at once, and when you do, remember the Home Mission Fund of the Co-operation.

Geo. Munro, Cor. Sec.

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Christian Union Possible only by a return to the Faith, Practice and Spirit of the New Testament Scriptures.

Our esteemed brother J. R. Gaff, writing from Ohio, says of this tract on Christian Union:

Your tract will do good. It is well written in easy and plain language. It is not too long; hence few will throw it aside unread. It is not controversial in spirit, and will arouse no bitterness. It appeals always to the word, hence all can verify its statements. I congratulate you especially on one expression in it—"That unity on the basis of God's word is easier to attain than uniformity on the opinions of men." This is true and forcible. I hope it will have a wide circulation.

I may add to the above that I have written this tract with a view to wide circulation amongst those who are not disciples. I would like to see it followed by some more able setting of the same truths. I am anxious that all should know that we are deeply interested in the union of God's people, but that we have no hope of any union that comes from human arrangements simply. But that we believe that a restoration of the faith, practice and spirit of the New Testament Scriptures is both possible and the only solution of this important problem. I shall be glad to receive orders for the tract. It is now ready for distribution in large or small quantities at the rate of \$2.00 per 100 copies; address me at Owen Sound. The edition is not a large one and I have already sent out over 600 copies. Let me hear from you.

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Literary Notes.

THE TREASURY OF RELIGIOUS THOUGHT for September is a very superior number in every department. The original and selected articles are of the first order, both in thought and style, and admirably adapted to the requirements of its readers. This magazine is easily abreast of all the monthlies of its class. Prof. D. Steele, of Philadelphia, takes the first place, and his portrait, sermon, view of church and sketch of life make an honorable record for any man. Dr. McLaren has a full sermon on The Soul's Thirst and Satisfaction. Dr. Freese an excellent one on The Christian's Gain by Death. All Dr. J. T. Duryea's many friends will enjoy reading his sermon on Paul and Silas Experiences in Prison. Sermonic Thoughts are by Bishop Wilson, Dr. Eaton, Rev. P. T. Monod, D. L. Moody and Pres. T. D. Dwight. Under Living Issues Prof. P. Schaff sketches The Pulpit of the Middle Ages; Dr. J. Hall, The Pulpit and The Times; Prof. Schodde, The Jewish Apocalypses; and Dr. J. D. Steele, The Problem of the Gospels. The Education of the Jesuit, and The Defence of The Sabbath are notable articles. So also is Dr. A. T. Pierson's article on The Reading of the Word of God in Public. Other discussions are on Romanism in Western Argentina; The Synagogue as it Existed in the Time of Christ; The Sabbath and the Home; Why Am I a Church Member? True Prayer, with Light on the Sunday School Lessons; Survey of Christian Progress; Current Religious Thought; Beautiful and Illustrative Thoughts. Editorials treat of Exploded Theological Theories, Pastor Plus the People; Aggressive Work; Definite Teaching; Work and Rest; "All Things to All Men." The whole number is overflowing with good things. Yearly subscription, \$2.50; Clergymen, \$2.00; Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, N. Y.

"Bible Lamps for Little Feet." Chas. B. Morrell, M. D. Standard Publishing Company, Cincinnati, O. Cloth, illustrated, 48 colored plates. Price, \$2.

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ORO. FOWLER, GUELPH.

SEPT. 10.—*Lessons from Paul's life, Acts xxviii. 30-31—1 Cor. ix. 16-27.* Paul demonstrated the fact that to the fullest extent it is possible to live for Christ. Christianity obtained in him the highest type of Christian character. We thank God for such an example of the Christian faith. Says Staiker in his life of Paul, "The truest motto for his life would be his own saying, 'I live; yet not I, but Christ liveth in me.' Indeed so perfectly was Christ formed in him that we can study Christ's character in his, and beginners may perhaps learn even more of Christ from studying Paul's life, than from studying Christ's own. In Christ himself there was a blending and softening of all the excellencies which make his greatness elude the glance of the beginner, just as the very perfection of Raphael's painting makes it disappointing to an untrained eye; whereas in Paul a few of the greatest elements of Christian character were exhibited with a decisiveness which no one can mistake, just as the most prominent characteristics of the painting of Rubens can be appreciated by every spectator." His life is rich in lessons for the Christian.

1. He had a mission to accomplish. He knew this, and his whole energy was concentrated to its fulfillment. "But woe is me if I preach not the gospel." He was actuated by the purest and loftiest of motives. He was constrained by the love of Christ. We have a mission. What is it? What are the motives that actuate us? What is our great incentive in life? The person who is not daily impressed with the importance of his mission and the necessity of fulfilling it, is sure to be a failure.

2. His untiring zeal.—Whether in prison or out of prison, preached Christ and taught those things concerning the Lord Jesus. He knew "in whom he had believed." He knew the gospel was "the power of God unto salvation;" but he knew that those who proclaim the truth must do so with earnestness and enthusiasm. Young Christian workers! let our zeal be according to our knowledge: but if we ever expect to win souls we must be in earnest, we must be ardent, active and eager to tell of Jesus.

3. One of the most valuable lessons we can learn from the noble apostle's life is his unselfishness. 1 Cor. ix. 16-27, "I am made all things to all men, that by all means I might save some." "The best immortality is in living and dying for a noble cause."—Johnson.

SEPT. 17.—*Our example, what shall it be?* Rom. xiv. 21—Matt. v. 16. We are responsible creatures. We are not beings of circumstances; but endowed with faculties and capabilities approaching the Divine, and with a firm grasp of the helm—the will, we may guide our bark through the storms of life. Ever since Cain endeavored to evade the responsibility laid upon him by the Creator, thousands in all ages of the world, have tried to free themselves from their accountability by asking the same question, am I my brother's keeper?

Cain failed in his attempt to free himself from his accountability and received a punishment which was greater than he could bear. We are under greater responsibility to-day, for "God has spoken unto us by His Son" Jesus Christ. We must all stand before the judgment seat of God. What then is our example? Do we not know that by our influence we are either leading

some step by step and day by day in the way everlasting, or we are dragging some down, down, to eternal destruction. What is our example? What shall be our example?

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Is the light of Christ emanating from your heart to lead some to confess their Saviour? Are you Christ's? If so, you will be instrumental in saving souls.

What is our example to those in the church? Paul says in 1 Cor. viii. 13, "If meat make my brother to offend, I will eat no meat while the world standeth lest I cause my brother to offend." We must not be selfish. We must be willing to deny ourselves many things which we enjoy, but which by our example would lead some weak brother to stumble. We must live for Christ. How many stumbling blocks there are to-day in the church. So far as Christians are concerned, Rom. xiv. 21 says, you must not play cards, for some weak brother may be led into gambling. You must not dance, for some sister or brother may be led into sin. You must not indulge in intoxicating liquors, for some one may become a drunkard; nor must you do anything whereby thy brother stumbleth, or is offended, or is made weak.

"A man who was dying sent for a man who was a professed Christian and a Sunday school superintendent, and charged him with the ruin of his soul. When young he had seen the S. S. superintendent enter a theater, and argued that it could not be wrong for him to do so too. From that time he became an attendant at the theater, and this was the beginning of his steps downward, until he was dying, ruined in body, fortune and soul."—JOHNSON.

Children's Work.

Mrs. Jas. Ledard, Supt., Owen Sound, Ont. to whom communications for this department should be addressed.

My Little Boy's Pledge.

Three things there are I'll never do:
I'll never drink, nor smoke, nor chew;
I ne'er will form an appetite
For whiskey, beer, cigar or pipe:
No alcohol or nicotine
Around my person shall be seen.
Of three things more I will beware:
I'll never lie, nor steal, nor swear;
I'll speak the truth to everyone;
What is not mine I'll let alone;
My lips, I pledge, shall ever be
From naughty oaths and by-words free.
Now these six things I will forbear:
I'll never drink,
Nor smoke,
Nor chew,
Nor lie,
Nor steal,
Nor swear.

—Selected.

The above lines were so good that I thought I would let all our mission boys have them, by sending them for our column; and if all our boys will commit them to memory and then make up their minds to put them into practice, they will have taken a number of steps in the right direction.

The vacation is nearly over now, and you will be thinking seriously of beginning work again. School children are eager to go back to their classes; scattered S. S. pupils and teachers are rejoicing at the prospect of meeting again; and active preparations are being made in some schools to make "Rallying day" one of extra interest, and I think our bands will be ready now to take up work again, and are ready to give their best efforts to making this coming year the most successful one we have yet known. Perhaps if I tell you what the Owen Sound "Golden Links" are going to do first, it may possibly help some of you in getting

started. Our rallying day comes on the first Sunday in September, Children's day for Home Missions, you know; and so the Band and all the other children in the Sunday-school, who are willing to help us, are going to learn some new piece to sing that day; possibly do a little decorating, and anything else we can think of to make things pleasant. We shall make our collection for Home Missions just as large as possible on Sunday, and then one afternoon during the week following, the band will meet, talk over the work we hope to do, have tea together, and then a frolic. How do you like this for a programme? I think we shall enjoy it here, and would be glad to know that every hand on the list could have an equally good time. I will tell you next time if it works out well.

One of our bands prepares a report of the year's work, and presents at the annual business meeting of the church to which it belongs. I would recommend this plan to all our bands. As a department of church work, we have a right to be represented, and the church has an equal right to know what we are doing, and to express their approval, or otherwise, as the case may be.

I received a consignment of cards from the Erin "Helping Hands." In writing to Miss Rioch, I promised to make up a parcel in a little while and send to her, so if you have any you would like to send, now is the time. Let me hear from some of you soon.

J. E. L.

The Runaway Boy.

BY EMILY TOLMAN.

Two figures stand in the starlight looking out over the dark water toward the lights of a large brig which is anchored in the harbor. One of them throws a bundle into a small boat; which he then proceeds to unfasten.

Hark! they hear approaching footsteps.

The other jumps quickly into the boat, and lies as motionless as the bundle of clothes by his side. His heart beats fast as he hears the watchman call:

"Who is there?"

"It is I," returns his friend; "I have business with the captain of yonder American ship, and cannot wait till morning."

It was a Japanese boy who lay so still in the bottom of the boat; and in that day, not so very many years ago, any Japanese who ran away from his country was liable to be put to death. Therefore the boy felt much relieved when the watchman passed on without making any farther inquiry. His friend stepped into the boat, and rowed swiftly toward the brig, on board of which the runaway was kindly received by the captain, who locked him up safely in a storeroom of the ship's cabin. When he woke in the morning, he heard Japanese officers talking in the cabin with the captain, and scarcely dared to breathe for fear of discovery. After a while the officers went away in their boat, and the brig sailed out of the harbor, bound for China. When the shores of Japan were fast receding from view, and all danger of pursuit was over, the friendly captain unlocked the door of the storeroom where the runaway lay concealed. He came out, to find himself among a strange people, whose language he could not understand.

Has this Japanese boy been cruelly treated by his parents, or is he a poor homeless fellow whom love-of change and hope of golden fortunes have induced to make this perilous venture? Neither; he is leaving behind, with deep regret, kind parents and dear brothers and sisters. A few years be-

fore this, he read a history of the United States in the Chinese language; and the account of a strange country so unlike, and, as he thought, so superior to his own, had filled him with longing to learn more about it.

"I wondered so much," he says, "my brain would have melted out of my head. From that time I wished to learn American knowledge."

Sometimes he would go away from the house of the prince who employed him to do writing, in order that he might study with a foreign teacher. When the prince found it out, he was much displeased. One day the prince said:

"Why do you run out from here?"

"I wished to learn foreign knowledge," the boy replied. "My soul went to my teacher's house to learn, and my body was obliged to go too."

Then the prince laughed, and promised to give him more wages if he would stay with him. But it was knowledge, not money, that the boy wanted; so he gladly took the first opportunity to sail for a foreign port.

When they landed in China, the captain of the brig on which he had sailed took him to Captain Taylor, of the *Wild Rover*, bound for the United States.

"What is your name?" asked the captain.

"Neesima Shimeta," was the reply.

Sailors do not like long names, and this one sounded odd to the Yankee captain, as he answered gruffly, but not unkindly, "I shall call you Joe." And Joe, or Joseph, he was always called thereafter.

While waiting for the *Wild Rover* to sail, Joe thought he would like to buy a copy of the New Testament in Chinese. He had seen one in Japan, and thought it a wonderful book. Not having money enough for the purchase, he sold his much-prized Japanese sword, and bought the book which became the guide and comfort of his life.

He worked his passage as a cabin-boy. Captain Taylor was kind to him, and taught him much useful knowledge. Knowing his great desire for an education, he told the owner of the ship about him as soon as they arrived in America. This gentleman was so much pleased with Joe that he sent him to school, and paid all his expenses for several years.

Meanwhile the people of Japan had found out that there were some things to learn outside of their own country, and they sent more young men to American schools. They also sent word to Joe that he could return to Japan, without fear of punishment, when he had completed his studies. This made him very happy; for he loved his own country and the friends he had left there.

After an absence of ten years, Joseph Neesima went back to his dear native land. How glad his old father was to see him! As glad, I think, as that other father, of whom we read in the Bible, was to see his long-lost son Joseph. And how glad Joseph was to bring to his friends the "foreign knowledge" which he had acquired, and especially the story of Jesus Christ, who died, not only for Americans, but for all the world.

Once again he visited the United States; and on his return to Japan a second time this same Neesima, who a few years before had stolen forth secretly by night, was met with a joyous welcome by five hundred people. They loved him because he lived a noble life, and tried to help his people. He died honored by all his countrymen, and to-day hundreds of young Japanese are studying at the great Christian college which he founded in Japan.—*Sunday-School Times.*

J. E. L.

Arlington, Mass.

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Gambling.

The Interior, our sprightly Presbyterian contemporary of Chicago, is deeply stirred over the gambling evil, of which Chicago seems to be the stronghold. It says: "There is not a race-track or a faro table in the land that is not stained with blood. Some years since we happened to be in a hotel which was suddenly filled with the patrons of a race-course opened near at hand this week. We overheard the landlord's wife expressing her horror at her husband's guests, and declaring her fears that the week would not close without a tragedy. Within forty-eight hours a jockey was stabbed at the entrance of the dining-room. Within the past twelve months one race-course in New Jersey has cost the community three suicides and one murder; while in the same period the Casino of Minorca has witnessed five deaths by self-inflicted violence. This sport, whose dam is greed, whose twin is fraud, whose help is murder, is becoming the founding of young women who listen to the Gospel of the Son of God in the family pew on Sunday, but who for a few moments of excitement lend the glamour of youth and beauty and wealth to the devil's favorite ambuscade. Even poor Jerry McAuley, who grew up at the edge of a rat-pit, turned with loathing from such scenes in his last days."—*Christian Evangelist.*



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Foreign Missions.

Monthly Bulletin of the Foreign Society.

The Executive Committee met in regular session, August 18, 1893, in the Mission Room in the Young Men's Christian Association Building.

FINANCES.—The receipts for the month amounted to \$4,890.78; the disbursements to \$5,622.73.

MOVEMENTS OF MISSIONARIES.—C. E. Garst and family and Miss Johnston are on their way back to Japan. They return in good health and good spirits. —M. D. Adams and family, Mrs. G. L. Wharton and three children, Dr. A. W. Hirt and family, and Miss Josepha Franklin, are preparing to start for India. Miss Franklin is a daughter of Joseph Franklin, of Bedford, Ind. Dr. Hirt goes as a medical missionary to minister to body and soul. H. H. Guy and G. D. Sellards expect to start for Japan soon after the convention in Chicago.

NOTES FROM THE FIELD.—G. N. Shishmanian writes thus: "It gives me great pleasure to record three additions to the number of saved in this field, one in Bardizag and two in Constantinople."

W. Durban reports: "Our good work at Hornsey steadily advances. Since my last report I have baptized four more converts. The whole work here is by no means flagging. At Tasso Tabernacle a number of converts are being baptized. The work done is of high order, and must bring a splendid harvest some day."

Miss Rose Sickler reports the purchase of a piece of land for the school: "The transaction is practically completed, but the deeds have not yet been stamped by the officials. We congratulate ourselves on having secured a splendid location."

T. J. Arnold reports as follows: "We are having seasons of blessings in the work here. A marked increase of spiritual life is manifested in the believers. We have established a Berean Society. Every Friday evening we meet for the study of the Scriptures. The full result of this will appear later, but the present result is very encouraging. One very interesting inquirer is a Japanese. He is a student from an American Episcopal School, and is in business in Wuhu. I hope to baptize him shortly."

James Ware writes: "The interest in our Shanghai work is growing rapidly. Every evening our chapel is filled to overflowing with attentive listeners. Many of them are regular attendants, who are beginning to take a decided interest in all that is said and done. Many who come in for the first time continue with us right through the service and are willing to have conversations with us about the doctrine at the close. We feel very much encouraged, and believe that God will greatly bless our labors for him in the great city. Still, with Paul we would continue to say; 'Brethren, pray for us.' We need your prayers every day, and the hearers of the word need them also."

Miss Oldham writes from Japan as follows: "My charity schools continue to prosper. The attendance at one has increased from seventy to one hundred. During the past month there were seventy-seven children who did not miss a day. In this Sunday-school there was an attendance of about forty-five, sixty-three being the highest number present. In my other school we have an enrollment of forty-five and an average attendance of forty. At this Sunday-school the children pour in and we can scarcely find seating room for them. We have an average attendance

of 80; the highest number present at one time was 104 children, twelve women and three men; the lowest attendance was 52 children and eight women."

In common with all benevolent institutions, the Foreign Society has suffered some. Thus far the receipts, though less than for the corresponding period last year, have been sufficient to meet the expenditures. The society has had to borrow some every year, but it has never closed a year in debt. It is hoped that the income this year will be large enough to meet all obligations and leave a handsome balance in the treasury with which to begin the new year. From October to March the receipts are very small—not one-third as much as the expenditures. The obligations amount to over \$6,000 a month. Some good friends are urging the committee to see that the society is kept out of debt. If the receipts are equal to our reasonable expectations, there will be no debt. But it should be borne in mind that men can not be discharged in China, Japan or India, as in Cincinnati or Chicago. If they are dismissed they must be brought home, and that will cost more than to sustain them till the financial stringency is over. The thing to do is to make greater sacrifices than ever, that the good work and the faithful workers may not suffer.

A. McLEAN, Cor. Sec.

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Converts on Midway.

Not all of Chicago's visitors on the Midway Plaisance will go back to their own countries in the heathendom in which so many of them came here. Prof. W. F. Black, of the Central Church of Christ, Indiana avenue and Thirty-Seventh street, has converted and baptized one of the Royal Commissioners of Japan, another who is connected with the commission, and has a round dozen Japanese, Syrians, and Turks in what he calls "the church's porch."

S. Minano, a Commissioner from Satsumabari, Nishiku, Osaka, was baptized and received into the Christian Church Sunday evening, having followed in the footsteps of I. Yoshikawa, Royal Commissioner from Sarugakuchio, Kanda, Tokio, who was baptized a few days before. Both these men are said to be high officials in Japan. Mr. Yoshikawa has been a teacher in the government schools and is a court interpreter. The Japanese Government sent nearly 400 men to the Fair. The Rev. Mr. Black says he expects many more will embrace Christianity now that their leaders have done so.

"I consider the Japanese by far the cleverest of the Orientals," said Mr. Black. "In many things they are the equals, if not the superiors, of Europeans. Both these men are highly educated and are trained thinkers. This was perhaps a help, as the highest class of Japanese are atheists. Consequently I had no other creed to combat. Both these men appear to have sought long and earnestly for a religion in which they could trust. Mr. Yoshikawa has traveled much and has spent three years in Europe. It was not until he came to America that he gave much thought to our belief, he tells me. On coming here, however, he saw our civilization; he saw to what we had attained, and that, though the youngest, we were yet the foremost of the nations. With the mind of a thinker he asked himself why it was so. He found cause and effect in the

fact that this is a Christian country. Now, he and Mr. Minano are working earnestly among their people here. They are leaders both in thought, and I hope that these two believers may leaven the whole mass.

"Yes, I sought these men out. I am in the fair grounds a great deal, and it was there I met them. Their scholarship and their shrewd knowledge of things impressed me, and I invited them to visit my church. They came again and again. Then they brought their friends and their friends brought others. I suppose the news spread along Midway, and the Turks began to come. Then the Syrians followed, until Sundays the church has begun to look quite Oriental. The Mohammedans are by far the hardest people to shake. But Dom Haguien and Shih Manian are well nigh persuaded. Nearly a score of others are in the porch of the church. I am hoping for a wholesome conversion on Midway Plaisance.—Chicago Daily Tribune of Aug. 17.

The Congress of Religions.

One of the features of the great Fair at Chicago is to be a Congress of Religions, which will shortly be convened, and the question that is being asked by those who have given the subject thought is: What is the Congress going to do when it does convene? When the representatives of every religious belief that now exists on the face of the earth get together, will they spend their time pulling different spokes out of the hub, or will they drop all unimportant differences and work for the unconverted world, showing the skeptic and the infidel that irreligion is a form of blindness and disobedience? There are certain essentials of religious belief on which all theologians are agreed. The rest is looked upon by many as being a mere matter of ceremony.

Eighteen hundred years have gone by—since Christ gave his message to the world, and it is a queer thing and, indeed, a disgraceful thing, that after all that time the clergymen have not succeeded in coming together for cooperative purposes. Spasmodic movements in the direction of Church Union have occasionally been made, but the clergymen always find a rock to split on, and matters go on much as they were before, new creeds springing up within the old ones and the theologians remaining as far apart as ever. Yet most laymen hold the opinion that the Church in its broadest sense is really one family with the same objects in view, a position that is taken by some liberal-minded clergymen, even, who deplore the divisions and dissensions that have arisen, and long for the dawning of a brighter day.

Must it always be the same? So long as the churches continue to care more for what a man believes than for what he does, so long will they continue to bang away at each other with shot and shell, instead of uniting to fire into prevailing sins. If the representatives at the great congress could make up their minds to let their creeds go by the board and pin their faith to the words of Christ, the millennial bells would soon begin to ring. A pure heart, a noble life, high aspirations, love of one's neighbor, kindly words and kindly deeds are the first requisites, and the matter of method can well be left to take care of itself. The coming of the Glad Time on earth will not be far distant when the clergy determine to cease quarreling, and the world ceases to estimate men by the standards of theological dogma.—Hamilton Herald.

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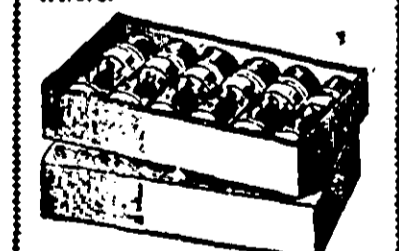
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1. Anyone now a paid up subscriber, who wishes to present a friend or neighbor with the EVANGELIST for one year, may do so by sending us 50c.

2. Should our agents or other friends, who are soliciting subscriptions, find any brethren or sisters who are anxious to have the EVANGELIST, but not able to pay for it, if the names and addresses of such persons are sent to us, we shall put them on our complimentary list, and give them the paper one year for nothing.

3. By the kindness of J. M. Warner, proprietor of the Hamilton Carpet Sweeper Manufacturing House, we are able to offer to anyone sending ten new yearly subscriptions to the EVANGELIST a Grand Rapids Carpet Sweeper, the retail price of which is \$3.50. This offer will hold good throughout the year.

4. We have great pleasure in making the following offer to all subscribers to the EVANGELIST, old and new: For \$1.25 we shall give the EVANGELIST for one year, and a copy of "On the Rock; or Truth Stranger than Fiction." "On the Rock" until recently was only issued in cloth binding, and sold for \$1.50. The edition we offer is bound in paper—good, tough paper, though—and sells for 40 cents a single copy. "On the Rock" is one of the most popular and most useful books ever written by a Disciple. This is an opportunity to procure it for a trifle.

5. We are very anxious that "On the Rock" should have a large circulation in Canada this year. It is admirably adapted to the religious situation in this country at the present juncture. We should like to place a copy of it in every home the EVANGELIST visits, and in every family in the brotherhood in our land, and we are confident that it would be of great benefit to the cause of Christ were it widely distributed among our religious neighbors. To further such distribution we make this offer: If any paid-up subscriber will send us 50 cts. with the name and address of some person, not a Disciple, we shall send that person the EVANGELIST for three months, and a copy of "On the Rock."

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Let self denial be the daily aim and practice of each.
Never talk at one another, either alone or in company.
Never let the sun go down upon any anger or grievance.
Neglect the whole world beside rather than one another.
Let each one strive to yield most often to the wishes of the other.
Never make a remark at the expense of the other—it is meanness.
Never part a day without loving words to think of during absence.
Never find fault unless it is perfectly certain that a fault has been committed, and always speak lovingly.
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