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The Canadian Evangelist

AND DISCIPLE OF CHRIST.

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

VOL. XI., No. 7-8.

HAMILTON, AUG. 1-15, 1896.

\$1 PER YEAR IN ADVANCE.

The Canadian Evangelist

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

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

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

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

WHAT IS A CHURCH OF CHRIST, ACCORDING TO THE NEW TESTAMENT?

Our answer to the above question will be the more easily understood if the exact terms of the question be noted. "What is a Church of Christ," as distinguished from every other kind of a Church? And the New Testament—nothing else is to be the standard—not Creeds, Confessions, Decrees of Councils, nor Declarations of Popes, great or small.

A Church is a congregation, assembly, society of people, associated together for some purpose or purposes. Whenever there is such an association there is a way of becoming a member of it, and the conditions of membership determine the character of the society. "A Church of Christ" is a society whose conditions of membership are fixed by Christ, and which does in fact receive people according to the rules laid down by Christ Himself.

A sect may be defined as a society claiming to be a Church of Christ whose conditions of membership are not those ordained by Christ. It may demand more, it may accept less, than what Christ has appointed. In one way or another it violates the fundamental law of the church. It assumes to be wiser than the Lord Himself.

It follows that, if the point be raised as to whether a society, claiming to be a Church of Christ, is a Church of Christ, or merely a sect, enquiry should be made as to what its conditions of membership are. If they are what Christ commanded, it is a Church of Christ; if otherwise, it is a sect.

If our previous reasonings are correct, an important question arises: How shall we discover the method by which Christ desires people to be initiated into His Church? And we reply: By examining the New Testament, and noting what rules the Lord Jesus Himself has there laid down. The Great Commission (Matt. xxviii. 18-20) contains the directions given by Christ to His apostles. We need not quote it here, because it is given in full in the second paragraph of the first column on this page. That commission is plain in itself, and, moreover, it is illustrated by the teaching and practice of the apostles, as recorded in the Book of Acts. Those who conform to the conditions therein set forth are qualified for membership in a Church of Christ, and no others are. Briefly stated, the rule of membership in a Church of Christ is that a person should, according to the commission, be A BAPTIZED DISCIPLE OF CHRIST. To demand more, to accept less, is to violate Christ's law, and make the society claiming to be a Church of Christ a sectarian body.

Divisions arise when some person or some society separates from others professing to be Christians, without having a Scriptural reason therefor. A professed disciple of Christ who holds himself aloof from other disciples, for reasons which the law of the Lord does not justify, is a sectarian. A church which refuses to receive those who are Scripturally qualified, is a sect; and so is a church which receives those who are not Scripturally qualified. And so we might go on illustrating this great principle, that all unscriptural tests of fellowship are essentially sectarian, and divisive, whether applied to those seeking membership in a church, or to those who have already been received.

We conclude that the road to union lies along the line of excluding all that is sectarian in individual and collective Christian life. No Christian has a right to separate himself from the fellowship of any other Christian, unless the Word of the Lord requires him so to do. No church, claiming to be a Church of Christ, has any right to vary from the conditions of membership laid down by the Lord, and practised by the Apostles. When all believers in Christ, and all societies claiming to be Churches of Christ, become unsectarian, "the unity of the Spirit" will have been regained, and the Church of Christ will go forth "conquering and to conquer."

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

REPORT

OF THE

Board of Managers of the Co-
operation of Disciples of
Christ in Ontario.

The progress made by the churches receiving aid from the Home Mission Board has been reported from time to time in the columns of the EVANGELIST and other papers. For this reason a formal and detailed report is not now necessary. The work of the year just ended has been as encouraging as any of the preceding ones, but this does not satisfy us and should not satisfy the advocates of a cause that should take root everywhere and flourish in every quarter.

The following are brief reports from the various missions:

TORONTO.

During the year I have been with the Cecil St. Church constantly as its pastor and preacher, except seven weeks, from the 14th of January to the 6th of March. During this time I was evangelizing in Ohio, my absence being in accordance with an agreement entered upon with the church from the first. Last October, continuing into November, we held a meeting of five weeks, being assisted the last week by Bro. W. D. Cunningham of St. Thomas. I have preached 115 sermons. There have been 47 prayer meeting services; 52 Sunday-school services; 52 Christian Endeavor services; 12 meetings of the auxiliary to the C. W. B. M., and a number of cottage meetings, open air services, etc., of which no accurate record has been kept. There has been growth in every department of the work spiritually, we think, and in nearly every department numerically. I must refer you to the figures in our treasurer's report for the number of additions. The year has been a delightful one as regards our relations as pastor and people. We have seen eye to eye. There has not been a ripple of unpleasantness. Should it please the Lord to continue our relations and our work together thus, we have every reason to hope for a continually growing work.

W. J. LHAMON.

OWEN SOUND.

In making our annual report to the Board, we do so with thanksgiving to the Giver of all good—who has kept us hitherto and will keep us to the end.

Our work is in a healthy and promising condition, with services well attended, and for the year shows an increase over past years. All departments of our church work are well sustained. Financially the year has been

equal to any that has gone before, and by an effort cheerfully borne the many needs of the church work have been met.

The Sunday-school is in good order and doing a good work; last year we reaped a large harvest from this source and hope to do so next year. At present we cannot enlarge it for want of accommodation. During the year we have had fewer additions than last year, and this, with some losses, leaves us a present membership of 85. A detailed report has been sent to the Board. The year has been marked by an awakening amongst our young people, which is making itself felt in many ways for good.

Bro. Lediard has the confidence and love of the membership of the congregation, as well as the respect of our townspeople generally.

Yours faithfully,

C. A. FLEMING, S. C.

COLLINGWOOD.

It is with feelings of thankfulness that we can report a year of greater effort for good in all departments of church work, while our influence for good, as a people, in our town is steadily increasing. Our Sunday services, morning and evening, have also increased in attendance and interest to the people. Besides these two services, Bro. Sinclair preaches each Sunday at a mission point several miles out of town. He holds a high place in the esteem of others as well as our own people, preaching and teaching the word *faithfully*. Some of the good results of his labors are seen in the numerous additions we have had to the church, and we hope long to enjoy his work and labor of love among us.

Our series of special meetings held lately, in which Bro. Sinclair was ably assisted by Bro. Cunningham, of St. Thomas, was the most successful ever held here, resulting in many additions to our numbers, and the church greatly strengthened and encouraged.

We feel greatly indebted to our St. Thomas brethren for their kindness in allowing Bro. Cunningham to come to our assistance during these special meetings.

The Sunday-school is in a good, healthy condition and is gradually increasing in members.

The Young People's Society is doing a good work in the church and is constantly increasing in members and influence. We find it to be a fine means of developing the talents of the church, not only outside work, but also in conducting religious meetings, which it now does with much profit, and we

only wonder the churches were so long in getting the young people to work.

We feel truly thankful to the Board for all the assistance it has given us in the past; indeed, this church owes its existence to the help it has received.

We hoped a year ago that we would not have been under the necessity of asking for any help this year, but our mission point has not met our expectations financially, and we feel that we still are under the necessity of asking some help. We require \$100, and earnestly hope the Board may see its way clear to grant it.

On behalf of the church,

A. M. FRAME, sec.

GEORGETOWN.

In accordance with the custom in all the churches aided by the Board, I here acquaint you with the work in Georgetown. I am sorry I have nothing very good to report. The church here is struggling along with a big debt on the house, and last year's interest is not yet paid, and soon another year's will be due. The church has suffered much in the past through unfaithful ones—we only have eleven or twelve regular contributors, and all, with one or perhaps two exceptions, poor in this world's goods. You can have some idea of our condition. We find it very hard meeting our running expenses. Bro. J. D. Stephens, who labors with us in the Gospel, has not as yet received any aid from the Board since a year ago, and as he does not receive a very liberal salary at the outside, I know it would be very acceptable to him were he to get the amount pledged by the Board last year. The brethren here ask that the Board grant at least one hundred dollars to help the work here this year; if this is not granted, I don't know what is in store. The future, financially, is not encouraging. I trust that the clouds which at present hang so heavily over us may have a silver lining which may soon become visible. Bro. Stephens has worked bravely along amidst all discouragements and is seldom heard complaining. We hope the Board may see their way clear to aid Georgetown in accordance with the request.

A. CHESHER, clerk.

GUELPH.

During the past year the church at Guelph has had a fair measure of prosperity in her spiritual welfare. In the latter part of June Bro. F. W. O'Malley began to labor with the church in this city. In Bro. O'Malley we found a scholarly young man, full of zeal and well able to proclaim the Gospel faith-

fully and intelligently. After some two months' stay among us his health failed and it was with deep regret that his resignation was accepted. Bro. J. B. Yager, of Lexington, was almost immediately chosen as our pastor, and still continues to edify and instruct the people. The congregations from day to day are attentive to his preaching. The number of hearers has increased during the past nine months, showing that Bro. Yager's services are appreciated and that he has, apparently, won the confidence and respect of the people.

We have a morning and evening service every Lord's day. The mid-week prayer-meeting is well attended and is a source of instruction and blessing to many. The church membership now numbers eighty-nine (89).

The Sunday-school is increasing in numbers the past six months, the daily attendance of teachers and scholars reaching as high as 84. The teachers are faithful in their attendance. Contributions are fairly liberal for the Sunday-school, and books and papers are regularly supplied to the pupils.

The Young People's Society of Christian Endeavor meets every Sunday evening and is an effective means of interesting young people in religious work. Each member being expected to lead in turn at their public meetings is a further incentive to Bible study in preparing the weekly lesson. It thus becomes a school for the young people. Several members of the Y. P. society are now engaged in a regular course of reading and meet weekly for that purpose.

As our material wealth is not equal to our needs, we are obliged to ask your Board to still continue the grant to the Church of Christ at Guelph, and at the same time we hereby express our thanks for the assistance we received from your Board during the year just closed.

ROBT. McMILLAN.

HAMILTON.

The number of names on the membership roll of this church is now 65. Of these two are non-resident, and a few of them can not be called active members. Still, we do not feel justified as yet in striking their names off the roll, as we have some hope that they may yet be induced to "do the first works." With these small exceptions, this church is able to present a very good record for attendance at meetings, and for contributions to the work. In this city, as in other cities, the grip of hard times is still upon us. How the people manage to raise so much money as they do is a wonder.

We have had an interesting year in this church. We have gained twelve members, and three have left us. This is not what we had hoped for in the way of growth, nor what we look for in the coming year. There are influences against which we have to contend here which we think are growing less, and we feel that our ability to make a decided forward movement is much greater than it was a year ago. The Disciples are becoming well known in Hamilton, and we trust that their reputation is as becometh the Gospel of Christ. We have had large audiences at our Sunday evening meetings, especially this spring, and the papers have given us an amount of notice which is very flattering to a small church. All this encourages us to hope that we have overcome in a large measure one of the great difficulties incident to the work in this city—the difficulty of getting a hearing.

Without reflecting upon any past year in the history of this church, it may be said that perhaps in no previous year has there been so much activity in all departments of church work. The whole tone is healthy and aggressive.

We are laboring here to build up a church of Christ pure and simple, and we send a hearty greeting to our brethren who are engaged in the same good work. The forces of sectarianism are strong, but the power of the Gospel is greater, and on that we rely, only anxious that it may not suffer through any lack of ours.

We wish to express our high appreciation of the untiring efforts of Brother and Sister Munro. They freely and fully share with us our financial burdens, and that means much sacrifice on their part. In season and out of season, they are always active, working with a will in all the departments of our church work. The hope, faith and devotion manifested by them are truly inspiring, and give the little church great encouragement. We hope and pray that God will crown their efforts with great success.

We feel grateful to the brethren all over who have assisted us in this work, and we hope they will see their way to help us still to build up the cause we all love so well.

Signed on behalf of the church,
R. N. WHEELER, Sec'y.

PORTAGE LA PRAIRIE.

Bro. John Munro is now in his second year with this church. This period has been one of growth and encouragement. Bro. Munro's labors have been extended over a large field. He has preached the gospel at various

places and has added several to the church. There are several places not far from the Portage where the cause could be built up, if men could be secured for the field. The church at this place is a liberal contributor to the funds of the Home Mission and is anxious to co-operate with the brethren in Ontario in the spread of the Gospel.

LONDON.

In many respects the past year may be regarded as the most prosperous in the history of the church. Seventy have been added, all at our regular services, and nearly all by baptism. The membership stands as follows: Net membership, 1st June, 1895, 165; increase, 70; decrease, 33; net membership at date, 202. Besides, a number were baptized who did not take membership. A gratifying feature of the year's work has been the large ingathering of young men who are rapidly developing into earnest, efficient workers in the church.

During the year our Sunday-school has doubled its membership, the roll now numbering 228, and the usual attendance from 160 to 170. A mission prayer-meeting is held weekly at the home of Bro. and Sister Hill, east of the fair grounds, and a Bible class is conducted at the same place every Sunday afternoon by Bro. D. F. Kilgour. A prayer-meeting, conducted by the younger brethren, is held every two weeks at the residence of Bro. Garfat, in the northern part of the city, where there are good prospects for building up a strong mission.

We have further reduced our debt by \$200, leaving \$2,000 unpaid. Although the amount raised for this purpose is not as large as we would wish, it may be considered as satisfactory in view of existing conditions. Within two years our appropriations from the American and Ontario Boards have been cut down from \$800 to \$450, and that in the face of probably the most severe financial depression the country has ever experienced. In this respect, last winter was, perhaps, the hardest that London has passed through.

Our board have decided, if finances will permit, to add 25 feet to the rear of the church building. This step has become imperative owing to the fact that on Sunday evenings numbers have frequently been unable to obtain seats and were obliged to go elsewhere. The Grand Trunk Railway Co. have decided to remove their car works from Brantford to London East and erect extensive shops in the latter place, in which about 500 men will be employed. This will, naturally, increase the attend-

ance at our services, so that the question of enlarging at once is all the more urgent.

Bro. Fowler has proclaimed the whole truth clearly and forcibly, giving due emphasis to first principles. His efforts to build up the church have, as hitherto, been faithful and untiring. The members are working together in harmony, and we look forward to a continuance of that prosperity which has attended the church from the first.

F. MACDONALD, clerk.

London, Ont., 14th May, 1896.

UNION.

The attitude of the Disciples of Christ on the ever fresh and interesting question of the union of Christ's followers never changes. The position taken by the Campbells near the beginning of this century is the position of all true Disciples yet, and will continue to be until the prayer of the Divine Christ is realized. That we understand the subject of Christian union and are able to define the only true basis upon which Christians can unite, there is no doubt; but candor compels us to admit that we as a people come very far short of practising among ourselves that which we recommend to others. We believe that it devolves upon us as upon no other religious body, to give to the world a practical exhibition of what it means to be "perfectly joined together in the same mind and in the same judgment," and in the same determination to take this world for Christ. Let union in theory be crystallized by us into union in practice, and the stagnant pools would soon become sweet with freshness, the mountains and hills would break forth into singing, and all the trees would clap their hands.

THE COLLEGE.

The last two conventions decided in favor of establishing a college in this country, under the auspices of the Disciples of Christ. In a matter in which there is so much involved, and in which there are many unforeseen difficulties to be met and adjusted, it is no surprise that the disposition of this question should be in some respects somewhat different to what was anticipated.

In a meeting of the Board of Co-operation held in Toronto, September 12, the following resolution will indicate the action taken:

"Resolved, that inasmuch as in the judgment of this Board circumstances are such that we cannot carry out the recommendations of the convention in London, we will as a Board and as individuals give any brother or brethren, church or churches, our hearty moral support and sympathy who will endeavor to carry on our educational work at St. Thomas."

THE WORK IN GENERAL.

The number of protracted meetings held throughout the province the past year has not been large. The number of additions to the churches, however, has been fully as large as any preceding year. Encouraging results followed all the special efforts put forth.

The church at St. Thomas, and I believe also at Erin, has set a good example in permitting the preacher to assist another church in meetings which resulted in much good to the cause. Let all the churches having preachers employed do likewise, and a much better report could be made at the end of the year.

Some of the churches are dispensing with the protracted meetings and are making an effort to keep the evangelistic fire, like the fire upon the altar, burning throughout the year. In such churches converts are worked for and looked for at all services. It will take some time for some of the churches to adopt this method of work. Wonderful changes have been wrought and can yet be wrought in the interest of the gospel. The kingdom of Jesus Christ calls for much thought and earnest study, for hard work and the spirit of enterprise.

A CRITICAL PERIOD.

The present, in the judgment of those who give much thought to the cause of the Disciples, is a critical period. The spirit of indifferentism, not only to the prime features of our plea, but to the claims of the Gospel, is alarmingly manifest. This is a more insidious and a less curable evil than infidelity itself.

The spirit of compromise is altogether too prevalent. This evil genius has the form of a serpent with the face of an angel. Let us exorcise it from the body religious. Let us imbibe much of the heroic spirit of the Divine Christ, and constantly and fearlessly manifest our loyalty to him and his cause.

All of which is respectfully submitted.

HUGH BLACK, Pres.

T. L. FOWLER, Cor. Sec.

REPORTS OF COMMITTEES.

ON UNION.

Mr. President and Brethren:

Your Committee on Union, appointed at the Convention in London to visit the Conference of the Christian Church of Ontario, held at Altona, June 13th, 1895, beg leave to report as follows:

We attended the Christian Conference and were kindly received by that people. We were introduced to the President by Rev. A. D. Prosser, and

the President introduced us to the Conference. On invitation, we spoke briefly at the morning sessions. Your Committee then learned for the first time that we were not there at the invitation of the Conference, but as the result of an individual correspondence between Pastor Prosser, of the Christian Church, and Bro. T. L. Fowler. Explanations having been given by Bro. Prosser and the object of our visit made plain, the Conference, by a motion, appointed three of their members as a committee, to which our names were added, making a joint committee of five persons, with instructions to report the next morning on the "matter of union between the two bodies." This joint committee spent some time discussing matters of agreement and of differences between the two bodies, and finally decided that its present duty was to endeavor to bring the two bodies into closer fraternal relationships, and the following recommendations were made looking to that end.

The report was read and adopted, the Conference rising and singing "Praise God from whom all blessings flow."

That report reads as follows:

"Whereas, The two bodies known respectively as Ontario Christian Church and the Church of Christ (Disciple) have exchanged greetings, and,

"Whereas, By reason of mutual overtures made by correspondence, delegates were appointed by the Ontario Co-operation of the Church of Christ at its annual meeting in London, Ont., June, 1895, said delegates being James Lediard, of Owen Sound, and W. J. Lhamon, of Toronto, whose duty was to attend the annual conference of the Christian Church, held at Altona, June, 1895, to confer with that body upon the question of union; and,

"Whereas, said delegates have been received in a fraternal way by the said conference, and have been privileged to meet in joint committee, a committee duly appointed by said conference; therefore, be it

"Resolved, By said joint committee:

"1. That the two peoples above named are now one in their faith in Jesus as being the Christ, the Son of the living God, the only Mediator between God and man, and that they are now one in practice in the rejection of humanly formulated creeds as tests of fellowship, and in requiring of applicants for membership simply a confession of Christ as He is set forth in the New Testament.

"2. That they are now one in teaching and practice as regards confession of faith in Christ, repentance and baptism, defining the latter as being the immersion of the confessor of Christ in water in the name of the Father, Son and Holy Spirit; excepting, however, that some of the pastors and congregations of the Ontario Christian Church

do not make baptism an absolute condition of church membership.

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

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

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

All of which is respectfully submitted,

(Signed),
J. LEDIARD, Chairman.

ON MISSIONS.

Your Committee beg leave to present the following report:

(1) The following requests for assistance were submitted to us:

Cecil St. Church, Toronto,	\$400
Church at Owen Sound...	150
" " London.....	450
" " Guelph.....	150
" " Glencoe.....	250
" " Collingwood...	100
" " Hamilton.....	350
" " Georgetown....	100
" " Manitoulin Island	100

Total.....\$2,050

(2) In considering these just claims, and the limited amount of funds at the disposal of the Board of Managers, your Committee would recommend that they make the following appropriations:

Cecil Street, Toronto.....	\$400
Owen Sound.....	150
Collingwood.....	100
Hamilton.....	300

(and \$50 additional if the funds are on hand after all other appropriations are paid.)

Guelph.....	125
London.....	400
Georgetown.....	100
Glencoe.....	200
Manitoulin Island.....	100

out of the Farewell Legacy. These amounts to be paid to the several churches on condition that the churches receiving such aid shall apply such funds in paying their pastor or in such other ways as may meet the approval of the Board of Managers.

(3) In regard to the appointment of an evangelist for the Province of Ontario for the coming year, your Committee believe it desirable to do so, and recommend that an evangelist, whose ability and adaptation for the work in this province has been proven, be employed for one year, provided that the necessary funds for his support are in sight, or that there is a reasonable prospect of obtaining them during the year.

We further recommend that the Board be authorized to employ an evangelist for three or six months, if the funds will not permit a longer engagement.

All of which is respectfully submitted.
S. WOOLNER, Chairman.

ON NOMINATIONS.

The Committee on Nominations reported as follows:

President, Hugh Black, Rockwood.
Vice-President, John Campbell, St. Thomas.

Rec. Sec'y, J. W. Kilgour, Guelph.
Cor. Sec'y, P. Baker, Everton.

Treasurer, John McKinnon, Guelph.
John Black, Rockwood; Thomas Whitehead, Walkerton; M. McKinnon, Hillsburg; E. S. Kilgour, Toronto; S. Woolner, Marsville; E. Graham, London.

ON ENROLLMENT.

The Committee on Enrollment beg leave to report as follows:

Church delegates.....	31
C. W. B. M.....	17
Sunday-school.....	7
Mission Band.....	2
Christian Endeavor.....	7
Junior C. E.....	4
Life Members.....	10
Visitors.....	36

Total number present....114

ON STATISTICS.

Toronto, June 2, 1896.

To the Co-operation of Disciples of Christ in Ontario.

Dear Brethren,—Your Committee on Statistics beg leave to report as follows:

We find 68 congregations of Disciples in the province, and 62 of these upon report and estimate have a

membership of 4,335. There are six about which we are unable to estimate. Of the whole number of churches, 28 have the service of 21 preachers, 7 of whom serve two congregations each, while 5 others labor a portion of their time in the ministry of the Word.

The number of baptisms reported, 507
Number of deaths reported..... 26
Number "fallen from grace".... 23
Net increase to the cause..... 458
Allowing letters given to balance.

Contributions.

For current expenses, 36 churches raised..... \$11,039 23
Interest and principal, on church property, 12 churches raised..... 6,926 10
For Foreign Missions—

Individuals
(isolated) \$ 45 00
Farewell estate, 500 00
S. S., Y. P. S., individuals and churches, 1025 88
Not through the F. C. M. S., 35 26
O. C. W. B. M. and C. M. B. 300 00
1,906 14

For Home Missions—
Churches, S. S., Y. P. S., individuals and collections..... 1327 90
Isolated brethren..... 101 50
Not through the Co-operation..... 176 30
O. C. W. B. M. (coll. \$16.97, churches, \$609.64, ind. \$27.50), 654 11
\$21,731 28

S. S., for home support, 550 85

Thirty-nine congregations report having buildings of their own, while seven report having none; the remainder (22) give no report under this head.

Thirty-six congregations estimate the value of their property at \$90,145.00.

Fifteen report an indebtedness of \$29,078.00.

Two congregations report debt on preachers' salary of \$95.00.

All that reported meet weekly. Thirty-one have weekly prayer-meetings, and 19 have two services on Sundays.

Remarks.

1. There has been a marked increase in the number of baptisms during the year.

2. There has been quite a change in the preaching forces of the province, with which you are doubtless familiar.

3. Thirty-five churches, having a membership of 2,728, contributed \$1,906.14 (69 $\frac{3}{4}$ ¢ per member) for Foreign Missions.

4. The average contribution for Church purposes per member \$5.01,

notwithstanding 32 congregations gave no report under current expenses, and 33 nothing for F. M. S.

P. BAKER.
J. L. DEARY.

ON SUNDAY-SCHOOLS.

Dear Brethren :

Your Committee on S. S. Work beg leave to report as follows :

1st, We regret to say that from some cause the number of schools reporting is less than for some years past, and thus makes this report almost valueless for any purpose of comparison.

2nd, We note the unwillingness or the carelessness of some of our most important schools to report with promptness. Up to this date, June 1st, no report has reached us from such schools as London, St. Thomas, Bowmanville or Hamilton, thus shutting out from this report four of our largest schools.

The number of schools reporting this year is 24, as against 31 last year. These 24 schools have 1,372 children on their school roll, with an average attendance of nearly 1,000. The working staff of teachers number 159. From these 24 schools, 71 have been added to the church; 503 church members attend the Sunday-school. The total contributions of these schools for all purposes amount to \$697.58 divided as follows: School support, \$504.81; Home Missions, \$86.47; Foreign Missions, \$103.30.

As usual, Glencairn heads the list in Foreign Missions, and is followed by Toronto as last year; while Toronto leads in Home Missions, with Everton second and Glencairn third. All schools use International Lessons. But from Muskoka comes this pathetic statement, "Yes, we use the International as far as we can from old papers." Will not some school or Young People's Society, or some individual supply these Muskoka schools with new S. S. papers?

In the matter of Temperance, nearly all the schools content themselves with the quarterly lessons. Muskoka, however, goes a step farther, by teaching more frequently, impressing it on children and visitors, and giving opportunities for signing the pledge—an example which might be followed with profit by schools generally. Winger also gives "a good deal" of attention. Of libraries, there are eleven reported, with 1,347 volumes—Owen Sound having 350 volumes, or 150 more than any other school reported. Of methods, there is nothing new reported, unless it be a S. S. Committee in Winger, and special prizes for attendance on forty Lord's days in the year; while in Owen Sound a banner seems to go the round

NAME.	MEMBERSHIP.				Accessions to Church.	MONEY RAISED.					
	Active.	Associate.	Honorary.	Total.		Running Expenses.	Home Church.	Home Missions.	Foreign Missions.	Educational.	Total.
1. Acton	14	3	3	20	1	\$ 3 55	\$12 00	\$11 00			\$26 55
2. Bowmanville	30	3	9	42			10 00	12 00	\$17 40		39 40
3. Bridgeburg	31	8	9	48					75 00		75 00
4. Glencoe	8		1	9						\$ 4 50	4 50
5. Guelph	21		3	24		7 75	40 85	5 00		3 00	56 60
6. Gainsboro	8	7		15	1	2 32	35 00				37 32
7. Grand Valley	28	4	1	33		11 57		3 75			16 27
8. Hamilton	17	16	2	35	6	2 80	10 70			2 81	16 31
9. Harwich	18	5	3	26							
10. Harwich Creek Rd.	23	2		25							
11. London	46	14	3	63	6	5 81	50 00			3 61	59 43
12. Northwood	22	17		39							
13. Owen Sound	16			16						3 00	3 00
14. Orangeville	17	3		20		85		1 65	2 13		4 63
15. Poplar Hill	25	25	13	63	1	22 22	25 00	1 02	4 02		52 26
16. Ridgeway	12	3	2	17		1 00					1 00
17. St. Thomas	106	2	6	114	52	26 80		28 55	13 25	20 00	88 60
18. Toronto	63	2	2	67		11 55	45 50	25 00	10 00		92 05
19. Wainfleet	24	36	12	72	11						
20. West Lorne	17	9	3	29	4	3 58	12 20			6 00	21 78
21. Collingwood	25	5	10	40	3		20 00				20 00
	571	164	82	817	85	99 81	261 25	87 97	121 80	63 87	614 70

An average of 75c. for the total membership, or \$1.08 for the Active members.

of the classes as a reward for regularity of the whole class.

Of new schools there are two to report, one in Muskoka, at Brunel East, and one in Orangeville, under the efficient leadership of Bro. Aikin, and organized in March, 1896.

These are the principal features of the statistics gathered this year. Your Committee regret their incompleteness and would recommend :

1st, That in the future the schools would endeavor to keep correct records and report promptly. Systematic and orderly Sunday-schools will help us to systematic and orderly churches.

2nd, We would recommend that the President of this Convention, in appointing the Sunday-school Committee for next year, would appoint its three members from one Sunday-school, and not from distant parts of the province, thus rendering two-thirds of the Committee valueless, as at present; and

3rd, We would earnestly recommend that each congregation and all teachers make their work for and their interest in the Sunday-school this year their first work, sparing nothing that shall help to bring the young to Jesus Christ through the gospel.

All of which is respectfully submitted,
JAS. LEDIARD,
Chairman S. S. Com.

ON Y. P. S. C. E.

From this tabulated statement you will observe that 21 societies have reported. No reports from Rainham, Rainham Centre or West Lake have been received. The Society at Owen Sound was reorganized in January, of the present year, and, as gleaned from a letter accompanying the report, their

main purpose is to bring all members of the church into closer fellowship, that they may be able to work harmoniously together in bringing subjects into the Master's Kingdom. The societies at Warton, Kilsyth and Selkirk have ceased to meet.

An examination of this report will show that 8 societies have contributed to home missions, 6 to foreign missions and 8 to the Bible College. The total amount contributed to these objects is \$273.64, an increase over last year of \$78.77. While this is a step in advance, still we must not stop until there is a substantial offering from every society and a society in every church throughout the length and breadth of our land.

In comparing the amounts raised by the different societies, we find that Toronto leads, having contributed \$92.05, with St. Thomas a close second and Bridgeburg third on the list. As to the amount per capita, Gainsboro heads the list, having contributed \$2.48 per member; Guelph \$2.35, Bridgeburg \$1.56, Toronto \$1.34 and Acton \$1.32.

Thirteen societies contribute weekly, monthly or by the Fulton Plan of two cents a week. This leaves 8 societies that have no system of giving, and as a result, the greater number have done little or nothing in carrying out the commission, "Go preach the gospel to every creature." Nineteen societies use the International Topics and eleven use lesson helps.

Turning from the finance considerations, let us see what are some of the practical measures that have been carried on by the societies in evangelizing or in building up strong Christian

characters in individual members. One society reports educating a boy in China. Another has taken a contract to fold papers for a druggist, and the present result is an extra \$5 for the Co-operation. One society is educating a sister at one of our Colleges and helping to educate a girl in Japan. This society has a Golden Rule Mission Club. Another society in connection with a Mission Church contributes annually \$50 towards their own church, besides helping on the educational work. A society in the West has organized two societies in sister churches and is now in search of a new field. Another society reports faithfulness of active members, good meetings, all taking part. A society, whose membership is not the smallest in the province, names the following agencies as conducive to its growth: "printed invitation cards, personal work, distribution of literature in private homes, in hotels, in the jail, barber shops, hospital, railway stations, and the appointment of two leaders to enlist the co-operation of timid and inactive members. This society conducts a Cottage Prayer-meeting, a mission Sunday-school and always closes the regular Endeavor meeting by giving an invitation to associate members, and others, to confess Christ." Members of another society have done invaluable service for the Master in creating an interest in and raising funds for the Bible College, and its report says, "we are growing stronger in Christ."

It is the belief of your committee that the Endeavor work is not clearly understood by the brotherhood of the Province and that it does not receive at all times and in all places that hearty approval, sympathy and co-operation of pastor, elders and church officials that its adaptability to the needs of the times demands, and without which the work cannot be a success. The disbanding of some of the societies and the failure of all the churches, to avail themselves of this, the most powerful and successful movement of the century for reaching the young and enlisting them in Christian work, has led us to this conclusion. It is not an organization, independent of the church, but in the language of Dr. Clark, it is the church itself at work for the young and the young at work for, in and with the church, the motto being for "Christ and the Church."

In every church where a society has been organized and properly conducted, the result has been a quickening of the life of the whole active membership. It gives young Christians something definite to do at once and causes them to understand that they have a part in

the Church Militant. It helps to fill up the Sunday School, the Sunday-morning service, the midweek prayer-meeting and through its committees it carries sunshine into many a darkened home and joy into many a troubled heart.

Its object is to evangelize, to reach the young and interest them in the story of the Cross and lead them to Christ and into the Church, to build them up in the Christian faith by daily readings in God's own word, meditation and prayer, and to set them to work as loyal and intelligent disciples to lead others to the fountain, and to do all in their power to make this world wiser and better, and hasten the day when all shall know the Lord, from the least unto the greatest.

This, then, in brief, is the nature and object of the Endeavor movement, and, with Bro. F. D. Power, we would say, "This, then, is a service worthy of the ambassadors of Christ. There can be no higher office than to teach the youth, for there is nothing so precious as the mind, the soul and the character of a child. Would it not be well if the whole body of Christ should give its attention, not to the hardened men and women scarred and fixed in sin, but to the precious boys and girls, and fill our sanctuaries with the bright faces, fresh hearts and receptive minds of the little ones and so prepare the Kingdom for the King, Feeding the lambs and training the children, we are making provision for the great coming conflict. We are preparing our *givers*, our *workers*, our *heroes*, our *missionaries*, our *Judsons*, our *Livingstones* and our *Moffats*, for the great conflict under the great Captain of our salvation, when the kingdoms of this world shall become the kingdom of our Lord and of Christ."

W. W. COULTER, Chairman.

ABSTRACT FROM TREASURER'S AND AUDITOR'S REPORT.

Balance on hand at last audit,	\$399 68
Amount received from all sources during the year....	1780 81
Total receipts...	\$2180 44
Amount expended.....	2042 46
Balance on hand,	\$138 03
The liabilities are.....	72 00
Leaving a net balance of	\$66 03
<i>Farewell Legacy Fund.</i>	
Balance on hand at last audit,	\$407 22
Received on interest account,	152 20
Amount paid.....	\$559 42
	73 28
Cash balance...	\$486 14
Amount of loans.....	\$3800 00

Educational Fund.

Total received.....	\$153 10
Expended.....	152 15
Balance on hand,	95
Cash on hand in Endowment Fund.....	\$4; 00

The Union Question.

To the Editor:—The CANADIAN EVANGELIST pleads for the union of all believers in the Lord Jesus, *in harmony* with His own prayer . . . and *on the basis* set forth by the apostle Paul (John xvii. ; Eph. iv.)

Consistently with this scriptural position, the EVANGELIST is opposed to any proposition for union, *not* in harmony with the Lord's petition or which involves any *other* basis than that laid down by the apostle.

In New Testament times the question was not a complicated one. The order of events was, simply, (1) preaching of the Gospel ; (2) obedience to the Gospel ; (3) union. All exhortations towards "unity" were consistent with this order. There was no attempt to compromise or modify. When departures occurred, the erring ones were exhorted to reconfirm themselves to the divine rule. There was no proposition to conform the rule to the position of the erring.

Those Disciples in Canada who still prefer divine order to a fictitious "union" at the expense of that order will heartily and thankfully support the CANADIAN EVANGELIST in its loyal attitude. They will rejoice to know that "this paper will constantly affirm that only those who teach and practice according to that commission (Matt. xxviii. 18-20) have a right to call Jesus their Saviour and to wear the name of Christ." F. M.

London July 18, 1896.

The Ground of Christian Union.

No more serious blow could be given to our plea for Christian Union than the admission of persons to our churches without baptism. Indeed this is simply giving up the ground on which we have been standing. In nothing have we been so emphatic and intense as in the plea for Christian Union *by following the teaching and practice of Christ's Apostles.* We have plead for this as the only practicable ground of union. We have plead for it because it is Scriptural and therefore eternally right, and our plea has met with abundant success. To admit people to membership without baptism in the face of the New Testament teaching to the contrary, is an ignominious surrender to sectarianism, and our mission as a separate religious body

is at an end. Besides there is not a so-called Evangelical church of reputation for wisdom and integrity that receives persons to fellowship without what they call baptism. This is certainly one ground on which the Evangelical world is agreed. If we are true to the Apostolic way, we can not admit persons whom we know have not been baptized. I use the word "baptized" rather than "immersed," because to us they are the same—and in this the scholarship of the world is agreed. This too is common ground on which union is practicable.

The only religious body which does this unscriptural thing is the body known as the "Christian Connection," sometimes nicknamed "Newlights." This church opens its doors to those who believe Jesus is *the* Son of God, and to those who do not so believe; to the baptized and to the unbaptized; and each candidate for baptism may settle when and how he shall be baptized according to his own individual fancy. It is the come-and-go-as-you-please church. It is individualism and individual conscience and liberty gone to seed. The church stands for nothing, and the result is decay, and the end will be extinction. If the Disciples fall into this wake they will be a vessel drifting without pilot, chart or compass—aiming for no port, and sooner or later to end in wreckage, and go down to deserved oblivion.

A church has no right to exist unless it stands for something—an important something. We stand for nothing if not for loyalty to Christ in all that He has ordained for the salvation of the soul and the salvation of the world. Out of this loyalty to the King comes the emphasis laid upon obedience, and the stern refusal to accept for baptism anything else men may have substituted for it. Not even for the union of God's people, for which we have labored and prayed so long and so earnestly, can we consent to set aside the "All Authority" of Jesus our Divine King. God's people cease to be His people when they cease to know His Son; and they cannot honor the Son without hearty submission to His will when they know what that will is. A union based on any other conception of Discipleship is a "healing of the hurt of my daughter slightly" and a cry of "peace, peace, when there is no peace."—R. M., in *Christian Oracle.*

The feet of truth are slow, but they never slip.

When we are close to Christ, we never find any weight in his yoke.

One step taken toward God will put the devil behind us.—*Ram's Horn.*

Church Directory.

Any congregation of DISCIPLES OF CHRIST that has in its membership ten (10) paid-up subscribers to the CANADIAN EVANGELIST, may have free, upon application, a church notice, after the model of those below.

ONTARIO.

HAMILTON.—Church, corner of Cathcart and Wilson Streets.

Lord's Day Services:

Public worship, 11 a. m. and 7 p. m. Sunday-school at 3 p. m. Y. P. S. C. E. at 8:15 p. m. Prayer-meeting, Wednesday evening at 8. Strangers and visitors to the city are always welcome.

GEO. MUNRO, Minister.

TORONTO.—Cecil Street (near Spadina Ave., W. J. Lhamon, 435 Euclid Ave., Minister.

Services:

Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4.15 p. m.; Senior Endeavor, 8.15 p. m. Wednesday, Prayer-meeting, 8 p. m. Friday, Teachers' Meeting, 8 p. m. All are cordially invited to these services.

St. THOMAS—Church, corner of Railway and Elizabeth streets.

Lord's Day Services.

Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9.30 a. m., Junior E. Society, 10.20 a. m. Sunday-school, 3 p. m. Wednesday evening Prayer-meeting, 8 p. m. C. E. Society, Friday, 8 p. m. Strangers welcome to all services.

W. D. CUNNINGHAM, Pastor. Residence, 43 Mitchell St.

LONDON.—Elizabeth Street Church.

Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. p. m., Preaching Service.

Monday, 8 p. m., C. E. Prayer Meeting, Tuesday, 8 p. m., Teachers' Meeting. Thursday, 8 p. m., Prayer Meeting. Saturday, 2:30 p. m., Mission Band. Seats Free. All Welcome.

GEO. FOWLER, Pastor, Residence, 376 Lyle St.

GUELPH—Bridge Street Church.

Services:

Sunday, 11 a. m., 7 p. m. Sunday-school, 2.55; Junior Endeavor, 4 p. m.; Senior Endeavor, 8 p. m. Prayer-meeting, Wednesday, 8 p. m. Auxiliary, once each month.

J. B. YAGER, Minister. Residence, Queen St., near Palmer St.

BOWMANVILLE.—Church, corner of Church and Temperance Streets.

Lord's Day Services.

Young Men's Prayer Meeting, 10 a. m.; Public Worship, 11 a. m. and 7 p. m.; Sunday-school, 2.30 p. m. Y. P. S. C. E., 8.15 p. m. Monday; Prayer Meeting, Thursday evening at 8 o'clock.

The seats are free and everybody is welcome. R. A. BURKISS, Minister. Residence, Cor. Concession St. and Beech Ave.

THEY ALL . . . READ IT.

Thoughtfully and at Leisure.

While enjoying the evening at home they turn and scan the eight pages of

THE TIMES, HAMILTON.

Is your advertisement on one of these pages?

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

AUGUST 9.—The conquest of temptation. Eph. vi. 10-18. (A temperance topic.)

It is no sin to be tempted. "Without temptation there would be neither virtue nor vice." Our first parents never would have fallen if they had not been tried, and without temptation they would have been nothing but mere helpless babes.

Our Saviour's perfect, sinless life was not because He was never tempted; but because He met temptation, resisted evil, and overcame. Man is unable to comprehend the severity of the Lord's temptation, nor is he fully able to understand the importance of His victory. The history of humanity is summed up in the first and second Adam. Both were tempted. The one was conquered, the other triumphed. "In the first Adam all die. The stream does not rise above its fountain. From the very fact that Adam is our father, we are born in exile from God, inherit a disordered nature, and live in a world where sin reigns and death prevails. This is our heritage. The reason must be sought, not in any arbitrary decree of Jehovah, but in the constitution of the human race. And this is so—because (1) Adam fell through the power of a tempter, and (2) we are involved in misfortunes and calamities which did not spring from our personal acts—God gives a Saviour—a second Adam—from whom and not from ourselves, salvation will spring."

We are informed by Paul that we shall never be tempted above what we are able to withstand, and that we must conquer, not in self, but in Christ, who gives the victory.

Satan tempts; God never tempts man. James i. 13. The world, the flesh, and the devil, are ever presented to lead man from righteousness to sin. Let us keep our armor bright, and learn well to use the sword of the Spirit. It was this that Christ used when Satan was baffled and left Him for a time.

Come to the meeting prepared to take part. Find some illustrations in the lives of Noah, Joseph, Moses, Saul, David, Daniel, Peter, Paul, and others, and show why some fell and others succeeded.

Our C. E. is a failure if it does not lead us to search the Scriptures. "Blessed is the man that endures temptation."

AUGUST 16.—Seeing God in nature. Ps. xix. 1-6; xxiv. 1-10.

To many, life is one continual horrid grind. They see no glory in the heavens above, nor beauty in the earth beneath. I have no sympathy with that gloomy, pessimistic teaching that makes the world a fit dwelling-place for fiends and demons. This is a beautiful world, and if it were not for sin, it would be a heaven.

"To him who in the love of nature holds communion with her visible forms, she speaks

A various language: for his gayer hours

She has a voice of gladness, and a smile And eloquence of beauty; and she glides

Into his darker musings with a mild And healing sympathy, that steals away Their sharpness ere he is aware."

"David, in his earliest days, while keeping his father's flock had devoted himself to the study of God's two great books—nature and Scripture; and he had so thoroughly entered into the spirit of these two only volumes in his library, that he was able with a devout criticism to compare and contrast them, magnifying the excellency of the Author as seen in both."

"The book of nature has three leaves—heaven, earth and sea—of which heaven is the first and the most glorious, and by its aid we are able to see the beauties of the other two. Any book without its first page would be sadly imperfect, and especially the great Natural Bible, since its first pages, the sun, moon and stars, supply light to the rest of the volumes, and are thus the keys without which the writing which follows would be dark and undiscerned. Man, walking erect, was evidently made to scan the skies, and he who begins to read creation by studying the stars begins the book at the right place."—SPURGEON.

"These are thy glorious work, Parent of good, Almighty! Thine this universal frame, Thus wondrous fair, Thyself how wondrous, then! Unspeakable! who sitt'st above these heavens

To us invisible, or dimly seen In these thy lowest works; yet these declare

Thy goodness beyond thought, and power divine."—MILTON.

"Doubtless when the mind is once possessed of the idea of an unoriginated and eternal God, there is much in all these volumes of nature to illustrate, confirm and establish it. But what do these revelations make known of God's relations to man any more than to bird, reptile, or beast? They show that God's tender mercies are over all. His works; but they shed no light on man's condition as a sinner, beyond the per-



Weak and Nervous

Whenever the body has been weakened by disease, it should be built up by Hood's Sarsaparilla. Read this:

"About two years ago I suffered with a very severe attack of inflammation of the bowels. When I began to recover I was in a very weak and nervous condition, and suffered intensely with neuralgia pains in my head, which caused loss of sleep, and having no appetite, I

Became Very Thin

and weak. Fortunately a friend who had used Hood's Sarsaparilla with great benefit, kindly recommended me to try it. I did so and a perfect cure has been effected. I am now as well as I ever was, and I would not be without Hood's Sarsaparilla in my house for anything." MRS. G. KERN, 245 Manning Ave., Toronto, Ont.

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petual grind of the machinery of inexorable law, remorselessly executing the vengeance of its violation on every transgressor. They bring no message of mercy to the sinner. They throw no bridge over the awful chasm that sin has made between man and his Creator. They preserve an ominous silence concerning salvation from sin and death."

—ISAAC ERRETT.

Make special preparation for this meeting. Emphasize the fact that the Bible is all-important and necessary. While David studied nature, he did something else more important—he studied the law and obeyed its commandments. "The law of the law is perfect, converting the soul."

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The College of the Disciples. ST. THOMAS, ONT.

T. L. FOWLER, Principal.

Session begins October 1st.
Second Term begins January 7th.
Session ends March 31st.

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We have, in connection with our School opened a Correspondence Course in the study of the Bible for Sunday-school and Endeavor workers, and also for young men who wish to qualify for the ministry.

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"Bright and interesting, the articles are remarkable for their taste and literary finish."—*Catholic Record, London.*

"Attractive in appearance, excellent in typography and, above all, worthy and interesting in matter."—*The Mail, Toronto.*

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HAMILTON, AUG. 1-15, 1896.

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

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What the Disciples in Ontario Need.

We all try our hands betimes at setting forth the needs of the cause in Ontario, and that is well. For, if no one feels an interest in the cause sufficient to lead him to think and talk and write about it, little will be done or attempted to further it. Many criticisms have been offered and suggestions made. Many plans have been evolved, and schemes proposed. There have been failures and there have been successes. There has been disappointment over the former and joy over the latter. We have been told that we need more preachers and better preachers; more literature and better literature; more money and more givers of money; more consecration and less selfishness; more organization and less "go-as-you-please-ism," or "do-nothingism." We have been assured that we should fraternize more with the sects, and we have been told that some of the Disciples already have too close relations with the denominations. And so on, and so forth. Let us take a favorable view of all these sayings and propositions, and say that those who make them are honestly impatient of what they conceive to be slow progress, and are earnestly desirous of advancing what they believe to be a good cause. It will serve no good purpose to affirm that either the conservative or the progressive are insincere, and are caring only for worldly glory, or for personal triumph. Let us be slow to sit in

judgment on the motives of the humblest follower of the Lord.

Our purpose now is to emphasize the great need of the Disciples in Ontario at the present moment. It is, A CLEAR UNDERSTANDING OF THE REASONS THAT JUSTIFY THEIR EXISTENCE AS A SEPARATE PEOPLE. Are there such reasons? If so, what are they? Why should not the Disciples drop their separate work and join one of the denominations, preferably one of the large, wealthy, popular ones, and so be relieved from the anxiety, the responsibility and the expense of supporting a weak and unpopular cause? These are proper and pertinent questions, and we submit them to our brethren with the hope that old and young, preachers and non-preachers, in all the churches, will give them earnest, intelligent and immediate consideration, with the New Testament in their hands.

We do not give our own answers now. Our object is to set others a-thinking.

Keep the Issue Clear.

It is important that our readers should keep in mind that, in attacking the action of the Annual Meeting of the Co-operation on the question of union, we are not warring against the Co-operation, nor the Board of Managers of the Co-operation. We are criticising, as we have a perfect right to do, a certain thing the last Annual Meeting of the Co-operation did.

Secondly, let it be clearly understood that those who are seeking a motive for the determined stand of the minority at the Annual Meeting on the ground of some unworthy consideration, or for the gratification of some personal spite, are hunting in the wrong field. The minority claim to have been actuated by pure motives, and to have been striving to prevent the Annual Meeting from making what they conceived to be a complete and humiliating surrender of the plea for union upon the basis of the Great Commission. And let all honest men and women who dislike to have their motives questioned note this: No one has a right to attack the motives of the minority. They acted within their rights, they made an honest fight, and any allegations or insinuations of evil intent are unjust to them, and in no wise aid to an understanding of the situation, or to a solution of the difficulty.

Keep the issue clear. Study the action of the Annual Meeting. Never mind who took one side or the other. Use your own brain. Do not be led

away by appeals to names of the living or the dead, to the aged or the young, but, in the exercise of the faculty with which you, yourself, are endowed, study the question, and decide it as in the sight of God.

"It Will Hurt the Cause."

"Stop this discussion: it will hurt the cause," you may hear some brother or sister say. To which one might reply, "Continue the discussion or the cause will die." A cause that cannot endure a free and frank and full investigation of its fundamentals is not worth preserving. The sooner it dies, the better. To hasten its departure would be a meritorious work. The truth has never yet been furthered save by discussion. When discussion ceases, truth suffers. Let discussion abound more and more.

There is much union talk nowadays, and union is often said to be in the air. But union needs to get down on solid ground. The cause of union—the triumph of it—awaits a candid and Scriptural study of the original basis of union. Why is it that people, professing faith in Christ and in His Word, are so shy of the Great Commission? Why should people who know the truth spend more time in excusing those who do not obey the truth than in teaching them the way of the Lord? What is needed is that those who are not following the Word should be plainly and continuously told so, not patted on the back and spoken sweetly to. And a people standing for "the ancient order" should know what they are about, understand their own position, and know how to propagate it. In order that they may be thus qualified, they must themselves be ready to investigate and reinvestigate whenever a demand is made upon them, or a challenge thrown out. The "keepers" of the Word of the Lord should be wide-awake, intelligent, aggressive. They require the constant, clear conception of a great truth they are bound to maintain, the mighty stimulus of profound conviction, the exquisite thrill of joy—which is the very joy of the Lord—in the victories of the faith.

We greatly wish, we ardently hope, we devoutly pray, that the Disciples of Christ in Ontario may constantly stand as a bulwark against the inroads of sectarianism in every form, that they may never leave the ground of apostolic simplicity of faith, but ever hold aloft the banner on which is inscribed what Simon Peter said to Jesus of Nazareth at Caesarea Philippi, 'Thou art the Christ, the Son of the Living God,' and that in harmony with that great

Rock-truth, they shall ever teach that no man, no council, no society, no church, should ever usurp in the slightest degree the authority of Jesus the Christ as Lord of His own Church. For here is the crucial point: we may not, we dare not, meddle with, tamper with, interfere with, change, add to, take from, the law of the Lord as to membership in His own Church. Here is the great central truth which should never be lost sight of—that the preachers should diligently declare, that we should carefully teach to the young Disciples, that we should loudly proclaim to the world, and faithfully live by ourselves in our individual and church life. It will not hurt, but help, the cause to discuss this great proposition freely and frequently.

Let no one make any mistake as to the issue we are making. Let persons, and places, and prejudices, and petty, paltry notions as to the personal peculiarities of any human being be kept in the background, rather underground, and let the holy name of Jesus be kept to the fore—His truth, His honor, His dignity, and His supreme authority.

The Situation.

Our correspondence bears testimony still to the interest our brethren are taking in the union question now under discussion. Here is a word from a brother, who seems to be about as radical as the editor of the EVANGELIST:

"I would never advise a member of the church of Christ to take membership with any of the denominations."

Another brother writes: "I am sorry for what has happened at the June meeting, and think that you are nearer right on the question in dispute than those who are so very sure they are right. I hope and pray there will be no bitterness, and that all will come right."

Another's views and feelings are thus presented: "Like many others, I regret exceedingly the sudden trouble which has arisen between members of the Co-operation. Such things are almost sure to work sad havoc among Christians, and retard the progress of our dear Redeemer's kingdom; and while I will not say here which I think is in the wrong, . . . I fancy there is considerable misunderstanding, and perhaps a little fault, in both parties. . . . I sincerely hope and pray that the chasm may be bridged, and I am sure it will be if, in all our efforts to settle such differences, we are actuated by the true Christian spirit, and are willing to make compromises where principle is not at stake."

We hope all our readers will care fully note the principles at stake in the present discussion. Not persons, but principles, should be the watchword.

"I wish to say that I fully approve of the stand you took at the last convention. . . I am sure you have on your side a consciousness of right, and that you will have the support of all faithful, right-minded, thinking people, and that above all, you are backed up by New Testament teaching."

That is the main thing, whether we are backed up by the New Testament. This whole matter should be studied with the New Testament in our hands.

"I believe the turn affairs have taken will ultimately result in good. It may have the effect of leading people's minds back to the Divine standard of union, and check this *decayed* spirit of compromise which seems to be gaining ground, both in the United States and in this country. More power to the EVANGELIST."

Certainly, as we have probably said elsewhere, if the Disciples cannot stand it to discuss the issues fundamental to their position, they had better retire from the field. A fresh and thorough examination of them now should put new life into our brotherhood, and give the cause such an impetus as it has not received for many a day.

Since writing the first editorial in this number, we have come across a sentence in a secular paper concerning a certain people, which says that that society shows "that it is still possible for men to be permanently dominated by an idea; and this always raises a movement or a society to a higher plane than that occupied by organizations which are, first, last, and all the time, dominated by considerations of personal aggrandizement." A religious society that is not "dominated by an idea" is a nuisance. Unless the Disciples are "dominated by an idea," and a lofty idea, they have no right to live. The present distress should bring out into the clear light of day the grand idea which gave life to the separate work of the Disciples. What was that grand idea? It was the union of all believers in Jesus the Christ upon the original, apostolic basis, and that, too, with a great and definite object in mind, the conversion of the whole world to the faith in Christ.

Here is an extract from a letter which does not directly refer to the question at issue among us in Ontario, but so plainly alludes to it, that it will be proper to give it in this connection:

"I am as ever pleased with your loy-

alty to the honor of our Master and to the truth. The times need men of backbone, as well as of a charity towards all. Indeed, fidelity to the Son of God is the only true charity towards man. Is it not so? So stand by the old apostolic Gospel, my brother. God bless you!"

Ponder those golden words: "Fidelity to the Son of God is the only true charity towards man."

"It is a marvel to me how Disciples could frame such resolutions, and really it is very, very strange that a convention of Disciples would endorse such principles as were in those resolutions. The greatest wonder to me is, how, in the face of opposition and discussion, they dare endorse such teaching. If I could conscientiously vote with the majority, I would not be a Disciple another hour. I would join a more popular organization."

It appears that the editor of the EVANGELIST is not the only crank.

In a private conversation, one of the ministers of the Ontario Christian Church said to the writer, that so far as his knowledge and belief go, no congregation of that church has up to date made immersion an absolute condition of church membership. Neither does he think that there is any growing tendency among his people to make immersion an absolute condition of church membership.

In the *Treasury of Religious Thought*, for August, it is stated that in April last there was held a conference of the Congregational and Christian churches of central and southern Ohio on the union question, and that good results are expected from that and similar conferences. The Congregational basis of union does not regard the baptism ordained by Christ.

The Journalistic Sobersides.

Our readers would be pleased to know what the *Christian Standard*, of Cincinnati, Ohio, has to say on the question of union as now agitating the Disciples in Ontario. That paper still carries at its mast-head the legend, "Isaac Errett, Founder," but does not say who is the present editor-in-chief. We take the liberty of christening him, "Mr. Journalistic Sobersides." And the aptness of the name will appear when the following paragraph, clipped from the *Standard* of July 11, is read:

"The CANADIAN EVANGELIST of July 1st should have assumed at once that Bro. Lhamon wrote in a recent *Standard* 'the thirteenth chapter of First Corinth'ians,' instead of 'the eighteenth chapter,' which has no existence. The figures were faint, and the proof-reader took the three for an eight. It is not a brotherly spirit which seeks to take

such advantage. It would have been an easy matter to have found out just what had been written. Such criticism helps no cause."

And so the *Christian Standard* is in the "brotherly spirit" business too. Did one of the boys around the *Standard* office write that note? Or was it the great editor himself, who cannot make or take a joke? We have had an impression for a while that there was something missing from the editorial department of the *Standard*, and now we know what it is—the sparkling humor of the days of Isaac Errett. There is a new order of things apparently in the *Standard* office now. Our recollection is that when Hugh McDiarmid was understood to be the presiding genius of the *Standard*, an occasional joke would slip in, though he is Scotch; and all the world has heard that the Scotch are so devoid of a sense of humor, that before a Scotchman can see a joke, a surgical operation must be performed on his head.

We do not need to tell the readers of the EVANGELIST that the *Christian Standard's* criticism is so wide of the mark as to be a clear case of "bearing false witness against its neighbor." There was nothing to suggest to any sane person, who had a millionth part of a grain of humor in him, that we intended to be taken seriously; but everything to show that we were just joking. The joke may have been poor and out of place, but it was palpable; and if the *Standard* is not lost to all sense of what is fair, it will take back its silly paragraph.

But the said paragraph reveals the fact that the CANADIAN EVANGELIST reaches the office of the *Christian Standard*, and is read there, too. From the way in which certain little vagaries of the *Standard* have been persistently adhered to, we had been fearing that that paper was not having the benefit of our able dissertations on great Gospel themes. (N. B., for the editor of the *Standard*: That last statement is a joke. Not guaranteed first class, but deliberately and solemnly intended for a joke.)

As we said at the beginning, our readers would be pleased to know what the *Standard* thinks on the question of union now before us here. But we can not tell them what the *Standard's* opinion is. We do not even know that it has an opinion on the subject. If it has, it has not seen fit, or had the courage, to express it. All that it has ventured on so far is to publish the childish paragraph quoted above. Are we not right in saying that the *Standard* has fallen from its old-time seat of glory and of power? Our heart burns

within us yet when we recall the trumpet peals of Isaac Errett. "One blast upon his bugle horn" were worth ten thousand cheeps upon a penny whistle. Any one who knows what is going on among the Disciples of Christ in the United States knows that wise, strong, aggressive leadership is a crying necessity. The *Standard* should be in the forefront, conspicuous and uncompromising. At present it seems to us to be rather "afraid of its horses."

Omnibus.

The article on "Christian Union," taken from the *Christian Oracle* of July 23rd, will have special interest to our readers when they know that the initials, "R. M.," stand for "Robert Moffett."

The Disciples of Christ in California have raised money to sustain an English Bible Chair in connection with the State University, to which Prof. S. M. Jefferson, professor of New Testament literature in Bethany College, has been called.—*The Outlook*.

In connection with the recent Endeavor Convention, there was held an educational meeting by Disciples present. Representatives of many Colleges were present and spoke. We note that Bro. W. D. Cunningham spoke for the College in St. Thomas.

Here is an extract from a private letter which expresses well our sentiments:

"In all controversies there is a zone which thinking men are often in doubt as to whether it should be covered by charity and surrender of feelings or as to whether it should be ruled off by a straight line of principle. Al. I can say is, whenever a man thinks that the latter rule should apply, then he should stick to his guns."

In the *Christian Standard* of July 25th, Prof. J. W. McGarvey has some good sharp things to say of a Moravian Theological Professor who teaches, "that the great desideratum is Christian experience, not Christian doctrine." That is getting more and more to be a favorite fad in some circles. It would be a profitable inquiry how a man could have "Christian experience" without first having been taught "Christian doctrine."

It seems a most extraordinary thing that there should be in England churches styled "Baptists" which have unbaptized members and un-

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baptized officers, and where, it is no surprise to learn, the baptized preacher would not get much sympathy if he were to declare the plain word of the Lord on baptism. The Baptists in this country received none but immersed believers, to their credit be it recorded.

The negotiations for union between the Protestant Episcopal church in the United States and the Presbyterian church have fallen through, because the former does not recognize the orders and the ordinances of the latter. We did not suppose they would. They could not without abandoning their own historic position. The Presbyterians need not fret because the Protestant Episcopal church does not recognize their ordinances. What should distress the Presbyterian church is that the New Testament does not recognize their ordinance of infant baptism.

H. Milner Black in a recent issue of "The Christian Guide," Louisville, Ky., writing from Liverpool, England, says:

"The Baptist churches of Britain are, almost entirely, open communion churches, and the present tendency is decidedly in the direction of uniting with Congregational or Independent churches, on the basis of a common faith in Christ, and a spirit of accommodation to individual wishes in regard to the form of baptism. Such churches, when fully equipped, have a font at one end, and a baptistery at the other."

By and by it will be a font at one end of the church and no baptistery in any part of the building. There are Baptist (?) churches now in Great Britain in which the pastor dare not say what the New Testament says concerning the action of Christian baptism — *Christian Evangelist*.

We notice by the CANADIAN EVANGELIST, that the executive of the Disciples' Co-operation has had to call down our friend Editor Munro for alleged unjust criticism the editor has been making concerning the orthodoxy of certain resolutions passed at the recent convention. The editor makes a courageous reply, the substance of which is that he is right, and he's going to stick to it, and that the executive is wrong. The latter is composed of Mr. Hugh Black, Eramosa; Mr. J. W. Kilgour, Guelph, and Rev. P. Baker, Everton. We hope that the editor may yet be brought into sympathy with the convention, as the EVANGELIST has always been considered as the organ of the body in which Mr. Munro has hitherto been an active helper, although the editor has been regarded by some to be rather hide-bound. — *Georgetown Herald*.

So "the cat is out of the bag" by way of the *Georgetown Herald*. "Some" Disciples evidently, have

regarded the editor of the EVANGELIST as being "rather hide-bound" That tells a story, and illustrates what we contend for, that it is urgently necessary for the Disciples in Ontario to enquire "Where they are at?" If the editor of the *Herald*, who is a good Baptist, understood the issue between the Co-operation and the EVANGELIST, there is little doubt where his judgment and sympathy would go.

The classical aphorism, "Beware of the Greeks, even when they are bearing gifts," is doing duty still. It sometimes reminds us of a story told of a Church of England Bishop, who lived in the days when Methodism was young, and her pioneer preachers "sailed into" the clergy of the established church in the most uncompromising way. One of the Bishop's clergy asked him what he should do with a certain pertinacious Methodist preacher. The Bishop's answer was, "Don't argue with him. Invite him to dinner." From a recent editorial in the *Christian Standard* we gather that that paper fears that "interdenominational fellowship" may take the keen edge off the preaching of some of the Disciples. The *Standard* is a faithful watchman on the walls of Zion when it draws attention to that tendency and danger of "interdenominational fellowship."

College Notes.

CONTRIBUTIONS.

D. M. Ash, West Lorne.....	\$3.00
Y. P. S., London.....	3.75
Mrs. Dawes, Woodstock.....	3.00
A Sister, Lobo.....	1.00

The prospects for a good school the coming session are excellent. The young people of St. Thomas in the various churches are taking a lively interest in the College. Many from the different parts of the Province will be in attendance.

The courses of study arranged are such that all can be suited. In addition to the full classical ministerial course there is an English course for those who do not wish to study the Ancient languages. In this English course, special attention will be given to the principles of the English language, sacred rhetoric and elocution.

Miss Margaretta Saywell, the teacher in the apartment of elocution, is a graduate of Boston School of Oratory and is very proficient.

A revised addition of the *Announcement of the College of the Disciples* for the session of 1896-1897 is prepared. Send for copies.

The *Normal Course* is for young men and women who wish to qualify for better service in all the departments of church work. The class last year was large and very enthusiastic in their work. We should have some from every Sunday School and Young People's Society in the Province for the coming session. Come up to St. Thomas for a term of three months at least. Tuition is practically free and other expenses are light. T. L. F.

Church News.

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

HAMILTON.—There was a very sociable social in the church here on the evening of July 23. Its chief purpose was to recognize in a fitting way the departure from the city of Bro. Duncan Harris, wife and daughter, and Sister Alice E. Jones. Bro. and Sister Harris have worshipped with the church here for about twenty-two years; and Bro. Harris has been a deacon and the church treasurer for the greater part of that time. Miss Jones has been one of our most popular Sunday-school teachers, and has also been our very efficient organist. An address and purse were presented to Brother and Sister Harris, and Miss Jones received from her class, an address and four very nice books. These devoted Christians and faithful workers will be very much missed here, but wherever their lots may be cast their influence will count for good.

TORONTO, Cecil St. Church, July 27, 1896.—During the months of April and May there were eight baptisms in Cecil Street Church. Altogether fifteen were received into membership. One of these baptisms was that of a Congregational preacher well known in the Province, by name R. A. Bolton. He had been preaching ten years, and with great acceptance, to the people to whom he ministered. He is now in Missouri, preaching for one of our churches and attending one of our schools. Though he had studied the matter of baptism for himself, he was helped to a final decision by Bro. Chas. T. Paul, with whom he was acquainted.

Last night there were three baptisms. One was that of a young lady, who stepped out and made the confession and went immediately to prepare for the ordinance. This was a baptism "the same hour of the night." Another was that of Mr. John L. Robertson, a business man in Toronto, a Congregationalist, and a well known local

preacher. He comes to us with letters of high commendation. Next Lord's Day evening he will receive the hand of fellowship, and at Bro. Lhamon's invitation he will occupy the pulpit, that he may tell publicly how he came to cast his lot among us. Another baptism is announced for next Lord's Day evening.

Because of many absences from the city at this season, we miss familiar faces from our services. But our evening audiences especially show no signs of falling off. We are encouraged at seeing them hold out so well. Since the annual meeting ten have been added; including last evening's immersions, five have been by obedience.

L.

ST. THOMAS, ONT., July 27, 1896.—My second year's work here closed on the 25th. Such co-operation as would gladden any pastor's heart has brought about the following results: Number added during the year, 119. Net gain, 114. Added to average attendance at S. S., 55. Enrollment of S. S. (including mission) 368.

Our Y. P. S. C. E. has grown to a membership of 123 and our Juniors to 100. The entire body is permeated with the missionary spirit.

We allow no branch of our work to take a summer vacation.

During the year, the church here sent me to several weaker churches in the Province to assist in meetings. We have found the Bible College to be an excellent stimulus to our work. Bearing in mind that the Lord has no blessing for lazy disciples, we start out with the prospect of another pleasant year's work with Him.

W. D. CUNNINGHAM.

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Alexander Campbell.

HIS TALENTS AND HIS TRAINING, HIS
TIMES AND HIS TESTIMONY; HIS
TRIALS AND HIS TRIUMPHS.

(Concluded.)

It is an interesting, and more than a curious question, how far the religious thought of the present day may be influenced by the views which Mr. Campbell advocated. No one can say how far. We may think, and I would say with reason, very much. It is certain that things are not now as they were 80 or 90 years ago. There are sects many yet, but to a large extent there is a greater spirit of toleration than there was at the beginning of this century. In our country Presbyterians are united, and so are Methodists. But when that is said, it still remains to be said that there is still a lamentable number of sects, and a wide diversity of opinion and practice among those who claim Jesus as their Lord.

The Creeds, we may say, bear undiminished sway. They may not be taught to the people, but the ministers are still tested by them. And it would be manifestly absurd to demand of the minister what the Church does not believe. I had a conversation with a Presbyterian friend the other day, in the course of which I said that the Westminster Confession of Faith was still the standard of his church. He denied the charge. I told him to observe closely when his new minister was being inducted and he would find that the minister would endorse the Confession, and promise to conform his teaching to it. A day or two after the induction I saw my friend again and he told me that I was right. "The minister nodded his head to that book too."

And that is not all. The Presbyterians are bound to cling to their Creed. Witness this from a prominent Presbyterian paper in the States:

CREEDS—ONE HARD AND FAST.

"Presbyterians have a definite creed, a clear and powerful form of government and a consistent history. Again and again they have cast out an element which demanded liberality of belief and loose forms of governments; and the last reunion was made with no concessions, but upon the standards of the Church, pure and simple; an attempt to revise the Confession of Faith has also signally failed. Any man, therefore, who enters the Presbyterian ministry has not read history or has read it to little purpose, if he expects to find elasticity of creed or flexible government as a constituent element in the Presbyterian Church. They are not there, and practical efforts to introduce them will be as futile as rebellion against the Papacy. This is called by many, narrowness and bigotry, and it is said to be against the spirit of

the age. Such criticism are correct from the standpoint of those who make them, but they have no weight with men who hold to infallible and inerrant Scriptures as the foundation of their system, who have a rigid and thorough code of ecclesiastical law, and whose constitution demands a uniformity more exemplary than any other denomination. Four Assemblies of the Church have been making these things plain, so that now even the secular newspapers comprehend that Presbyterianism is not a "go-as-you-please" kind of religion or government, but a hard and fast creed and a representative ecclesiasticism. Men who cannot work in its harness will be happier elsewhere, while those who rejoice in the union of duty and obedience which it offers will have the best opportunities for the exercise of their meekness and piety under the blue flag."—*N. Y. Observer* (Presbyterian.)

And what is there said of Presbyterianism in the States may be said of it here in Canada—here in Toronto, which is the head-centre of that church in the Dominion. You will remember the ineffectual efforts the late Mr. McDonnell made to have a simpler creed adopted. It was evident that he disliked the idea of being under the thralldom of medieval theology. But he could not get free without leaving the Presbyterian church, and he was not the man to do that sort of thing. He would never have made an Alexander Campbell or a Saul of Tarsus. He was an interesting personality, and I have myself a singular sort of regard for him, but I feel bound to say here to-night that it would redound to the honor of his memory, and to the credit of the Presbyterian Church in Canada, if an explanation should be made public with reference to the basis on which he was retained in that church after being tried a number of years for heresy—an explanation which would not leave room for the just suspicion that the methods of the Jesuits are not unknown in even the Presbyterian Church when a talented minister, the pastor of a wealthy and influential church, is on the carpet.

Does any one still persist that the creed has not its old time grip, albeit the ministers do have to subscribe to it? Then let us examine the situation a little, and under the guidance of an Edinburgh Presbyterian Professor. Here is a paragraph which appeared recently in the *Presbyterian Review* of this city:

A SHORTER CREED ADVOCATED.

Rev. Dr. Charteris, the well-known Professor of the Church of Scotland, at Edinburgh, has been expressing himself in favor of a Shorter Creed for churches, so as to meet objections on conscientious ground to details not

considered "essential." He is looking ahead to a time when there may be a re-union of churches in Scotland. An extract from his statement will show the main points in his proposition: "I believe that a church cannot hold together without a creed, and that it was never intended that the Christian Church should be creedless, but the primitive church shows us that that creed ought to be very short, and only a statement of personal adherence to the living—Redeemer, the incarnate Christ. The time for long creeds based upon intellectual inferences from primary facts is passed by. I think we should have had a shorter creed in Scotland long ago, a better and more honestly maintained creed, if it had not been for our ecclesiastical divisions, and my main reasons for wishing a re-union of Churches are—first, that we should be able to work upon a much Shorter Creed, and, second, that we would not waste so much Christian effort as we now do in Scotland, the resources of the united Church being set free for the work of extending the kingdom of Christ at home and abroad."

"A better and more honestly maintained Creed," mark his words. And tell me how a manora church can expect the Divine blessing with a creed that is not honestly maintained. It may flourish after a worldly fashion, but it cannot truly do the work of the Son of God.

And "Ian McLaren" in his "Kate Carnegie," now running in the *Canadian Magazine*, speaks of "the tender mercies of a clerical housekeeper, which are sure to be a heavier yoke than the Confession of Faith, for there he clever ways of escape from confessions, but none from Margaret Meiklewham: and while all the churches are busy every year in explaining that their articles do not mean what they say," etc.

Now, "Ian McLaren," as all the world knows, is a Presbyterian minister, and would not wilfully misrepresent his own church in a work of fiction even. That is rich, is it not? "All the churches are busy every year in explaining that their articles do not mean what they say." It would seem to be not altogether out of place to remark that one of our respected judges who has recently been saying some rather hard things about our public schools because the number of juvenile criminals is so large, might find it profitable to enquire whether the degeneracy of morals, which he laments, may not be in part due to the fact that many preachers do not honestly hold the creeds they profess, but are merely pretending to hold them for the sake of the position and the salary. Here is material for reflection, brethren. Here is work for some one with the spirit and courage of a reformer. Do the rank

and file of the Presbyterian Church in Canada know or care whether their ministers honestly hold and maintain the Creed of their church?

Principal Grant, of Kingston, in a lecture delivered at Chicago during the World's Fair, spoke of the evil results of "subserviency to the Westminster Confession," and used these profound and striking sentences, "What was originally a testimony was made a test. 'The flower of the soul of one age was converted by a strange alchemy into an iron band for further generations.' That is as true as gospel; and yet the learned man who uttered those words is himself a subscriber to the Confession of Faith, and a party to imposing it upon others. Brethren, the time has not come to lay your armor down. These days demand strong assertion of truth and honest appeals to honest men.

If we look toward the Baptist side of the house, we find that there too the Creed reigns. A few weeks ago I was seated behind a Baptist pulpit, and there I saw a copy of "The Baptist Manual," containing the New Hampshire Confession of Faith, and the marks upon it indicated that it was doing active service in that church. Any one who has examined that document knows that it is of man's construction, and the best advices we have go to show that it, or something equivalent to it, is the doctrinal basis of individual Baptist Churches, and of Associations of Baptist Churches. Since this is so, how vain it would be to talk to intelligent and conscientious Disciples about union with Baptists! As I have said elsewhere, "intelligent and conscientious Disciples do not and cannot become Baptists." They cannot submit to sectarian tests of fellowship, nor can they be parties to imposing such upon others. This is a point which needs careful and honest handling in these days and in this country, and a study of the life of Alexander Campbell would, I am persuaded, have a most beneficial effect in directing attention to the great and essential evil of making laws for the Church of Christ.

I cannot now pursue these reflections further. I have not intended to appeal to any narrow spirit, to any sectarian prejudice, but rather to the noble spirit of devotion to Christ, and loyalty to His Word. And this I have done with the assured conviction that the true interests of the Redeemer's kingdom can be furthered in no other way.

These days are big with possibilities, and I believe with promise. What we can do to hasten the coming of the bet-

ter time may not be much, but for the doing of that little we are responsible, and as we return to our homes, shall we not go with the determination to maintain a part not unworthy of the honored pioneers of our brotherhood, and in some measure worthy of so great a cause and so gracious a Lord?

GEORGE MUNRO.

In order to get all the Co operation Reports in, we have made this a "double number." In former years it was found inconvenient to have some of the reports in one paper and some in another.

Bro. H. Black's presidential address at the Annual Meeting would be in this number, but that he has mislaid it. It will probably turn up in time for next issue.

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Literary Notes.

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

The JULY OUTLOOK offers its readers a character-sketch of Wm. McKinley, by Murat Halstead, the famous journalist and brilliant writer, whose close acquaintance with Mr. McKinley makes him eminently suited to write just such an article as will make *The Outlook's* readers feel that they have come to know the Republican candidate more directly than before. A large drawing by Mr. Gribayèdoff of Mr. and Mrs. McKinley at home, and several studies of Mr. McKinley as an orator, at his desk, and so on, will illustrate Mr. Halstead's article. As a companion sketch will be a similar personal study of the Democratic candidate for the Presidency, William J. Bryan, of Nebraska. The interest in the youngest man who ever stood before the public as a Presidential candidate is naturally great, political considerations entirely apart. The article will be written by Mr. Richard Linthicum, a successful Chicago journalist. (\$3 a year. The Outlook Company, 13 Astor Place, New York.)

THE BIBLICAL WORLD for July has been received. It is published by the University of Chicago Press, at \$2.50 a year, 20 cts. a copy. A most interesting article on "The character of Jesus, a basis of confidence in the Gospel record," will repay careful reading, and give preachers a weapon to help those weak in

the faith. Preachers who wish to keep posted on matters pertaining to Biblical scholarship will find the *Biblical World* good value.

SPIRITUALISM.—Persons who have not made up their minds concerning this subject, and who are perplexed by the contradictory representations of its friends and foes, should read a series of ten and ten tracts, on Spiritualism, published by H. L. Hastings, 47 Cornhill, Boston, where they will find Scripture, history, and arguments clearly presenting the facts, and tending to show that modern spiritualism is in reality ancient heathenism; and that along with a large amount of pure and simple fraud, there is sufficient evidence of the presence of supernatural powers and influence which are unhealthy, unchristian, and satanic, to make prudent people keep clear of the whole business.

TITUS, a Comrade of the Cross; STEPHEN a Soldier of the Cross; both by Florence M. King; Canadian publisher, Wm. Briggs, 29-33 Richmond St. West, Toronto. We gave a short description, prices, etc., of these books some time ago, and promised a fuller notice later. The purpose and the method of the author with regard to "Titus" are expressed in these paragraphs quoted from the Appendix:

To the readers of "Titus" I would say a word in regard to the book. Its purpose will, I hope, be evident to all. It is to present the life of Jesus upon earth in such a way as to give a fresh interest to the "old, old story," to bring the Jesus of nearly nineteen centuries ago into our lives to-day—a real, a living Jesus, as tender, as loving, as thoughtful of His children who are upon earth now, as He was with the dwellers in Palestine.

In quoting the words of Christ throughout the story, as well as in the description of certain scenes, I have harmonized the words given in the different Gospels. I have also used the Revised Version of the New Testament, as well as the Authorized Version, and in some cases have gone back to the original Greek, that there might be the greatest possible clearness and completeness of the narrative.

Having quoted those paragraphs, it would seem sufficient for us to say that in our judgment the author has done her work well, and we feel sure that the book will, in a very large measure, accomplish the object she had in view in writing it, and that is intended for high praise. And so with regard to the other book, "Stephen." It is written in a similar style and with a like aim. "Stephen" is the "Stephen" of Acts vi. and vii. A reading of this book will leave an impress upon the mind such as certainly the ordinary reader of the Acts will not receive. The writers of such books render a distinct service to the cause of Bible knowledge. A few times in the books before us the author reveals her theological basis, and we think then says what is not in harmony with scriptural truth. The reader should be on his guard not to confuse Scriptural citation with the author's own personal opinion. With this caveat we most heartily commend these books. They will delight and instruct the young and the old.

THE HISTORY OF SPRINKLING, by L. C. Wilson, is advertised on another page, to which the reader is referred for price and publishers' address. We might express our opinion of it in the familiar phrase, "As advertised." For it is. We like the author's standpoint in writing the book. He desires intensely the union of all believers in the Lord Jesus. He sees that before we can have union, the sinful controversy over baptism must cease. He knows that the only way to cause it to cease, is by establishing the truth and

including all to follow the truth, so he demonstrates that immersion is what Jesus commanded, and he begs honest people to maintain and practise that. To immersionists who may be weary of the baptismal discussion we would say, "Be not weary in well doing." Be not ashamed of Jesus nor of His words. Give the Pedobaptists no peace until they abandon forever infant sprinkling. Mr. Wilson has been led by a newspaper paragraph into circulating the mistake that D. L. Moody has been immersed. Mr. Moody had not been immersed up to the spring of 1895.

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Letting Christ Carve.

ANNA D. BRADLEY.

A few days past I was dining with a friend when the father said to his little child, "Son, let me cut your food for you." But baby was wilful, and proudly thought he could carve for himself. Gayly he attempted it, but soon a scream and a bleeding hand showed how unequal he had been to the task. All spoiled was the dinner for the petted child, who, with pain and mortification, sobbed out his grief in his mother's arms. "Baby can't use the sharp knife: he should let papa do it for him: baby is sure to cut himself," lovingly cooed the mother, but all to no purpose, and it was long before baby could be comforted.

Suddenly I remembered the quaint expression of the old Puritan father, "No child of God ever carves for himself without cutting his fingers."

Like the little lad, we fancy we can, and proudly make the attempt. But soon, with pain and humiliation, we learn that our boasted power was all imaginary. Sooner or later the child of God learns absolute dependence upon his Father. They learn to pray, "Give us *this day* our daily bread;" and we learn to live day by day fed from the Father's hand.

But we only learn this in the sharp school of experience, and we learn it very slowly. We do not like to acknowledge our helplessness; we delight in our independence. But when we have grasped at the forbidden treasures and find that they always leave a wound in the hand that clasped them, when we have quaffed the forbidden pleasures and find them always bitter to the taste, when every forbidden fruit ends in cruel disappointment, then do we learn to distrust ourselves and humbly cry, "Lord, be Thou my Shepherd. Feed me with food convenient for me, lead me in paths Thou would have me go." Then we no longer try to carve our life's work for ourselves. We have learned that we will only mar it; so we take it all to Jesus and leave everything in His dear hands.

This does not imply inactivity on the part of the child of God. On the contrary, no one is so busy nor accomplishes such wonders as does he whose life is thoroughly consecrated to and continually guided by God. Where He leads there are no blundering steps; the burdens He lays upon us have no unnecessary weights. Never does there come a needless wound into the life whose work has been carved by the unerring hand of God.

Our work is hindered because we

forget to preface it with, "Lord, what wilt Thou have me to do?" We are charmed by this or that prospect; we step aside to do the work which we prefer, closing our ears to the Master's warning cry, "This is the way, walk ye in it." After a while, wounded and ashamed, we are glad to hide neath the sheltering arm that would shield us from every evil.

Men like Spurgeon, Moody and Gen. Booth are not often forced to record a failure; not often are they in the hospitals for spiritual repairs. Every where their name is a power; every where sin sinks abashed in their presence; every where they go the Master's name is magnified.

Why is this? Is it because God delights more to honor one servant than another? I cannot believe it. I believe that these men find their work so wonderfully blessed because they have yielded their every step so completely unto the Father for guidance. God clasps their hands and leads them where He will. All will of their own has been lost in full surrender to the will of God; and failure is forever impossible to the life that is lived by Christ.

When Mr. Moody rises to make his announcements you find yourself wondering where this man's power lies, but you do not wonder when once he has said, "Let us pray." Then you know that you are in the presence of a man who has long been dwelling in the King's own country and who has often seen His face. As you listen earth seems to recede, and a little bit of heaven shines about your common, selfish life. Christ suddenly becomes more real, and your heart cries out for the beautiful Presence to dwell forever with you.

Yet you only hear a simple, earnest petition for the guiding hand. And now, in spite of all the selfish doubts and fears and questions of expediency which, before, we might have known, we are very sure that God is bending low to listen and that the answer will not tarry.

I believe that every life would be a mighty potentiality for usefulness that would hide forever behind the Cross and know no will but the will of Christ. I believe that half our burdens would be removed if we only bore those which our Father decrees are to be really ours. I believe that half of our wounds would never have been if always we could be content for Christ to carve our life for us.

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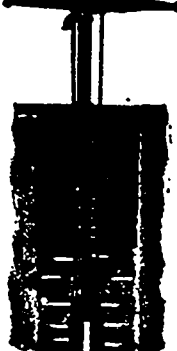
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xxix.—A Glimpse of Shanghai.— (Concluded.)

We reached Shanghai on Saturday. Sunday was crowded with services. In the morning we met with the believers for the communion and for preaching. This was after the Sunday-school. There were three addresses in all. At the close of the service there was a sermon by Bishop Walden in the Union Church. In the afternoon there was a Bible class in Mr. Ware's study. Among those present was a girl without feet. When her feet were bound she cried so much that the people thought she had a devil and threw her out. It was cold and her feet were frozen. They dropped off in course of time. She is now a Christian. Miss Lyon expects to train her for a Bible woman. Dr. Butchart thinks a pair of wooden feet can be secured for about \$40. Perhaps some one will furnish this sum. Another had been thought a demoniac. She was found by one of our workers tied to a post. She was naked and raving. Under kind treatment she improved. She was prayed with and led to Christ. She is happily married and lives an exemplary life. After the Bible-class Mr. Ware examined ten candidates for baptism. One woman said, "I am deaf, very deaf; stupid, very stupid; but I believe in the Lord Jesus with all my heart."

In the evening there was a second service in the Union Church. It was to the pastorate of this church that W. P. Bentley was once called, at a salary twice as great as he was receiving. He did not entertain the call for a moment. All the workers in Shanghai attend this church. The services are at such hours as do not conflict with their own. The union sentiment is fostered by these meetings. We went from the Union Church to the evangelistic service conducted by James Ware and Evangelist Ni. This was a strange but fascinating sight. Men and women and children came in. Some smoked all the while. They came and went, but the house was full. Some scoffed, others listened to the words that were spoken. The audience was different from that in the morning. Chinese Christians have bright and happy faces. Mrs. Ware says that women learn to read after their conversion so that they can take part in the services. Evangelist Ni has a fine head and face. He looks like a bald eagle. One feels on seeing him that he is worthy of one's love and trust.

On Monday we visited the rooms of

the American Bible Society. Dr. Hykes, the manager for China, showed us through the building and explained the work. Last year nearly 500,000 Scriptures, or portions thereof, were sold. Few are given away. People prize more highly that which costs something. The books are sold below cost so as to bring them within the reach of nearly all. The Bible is printed in the twenty-eight Chinese dialects. In different sections of the Empire the dialects are different. A Cantonese would not be understood in Peking. A Nankin man is not understood in Shanghai. Colporteurs go out and distribute the Word of Life. The missionaries on their tours do the same. Dr. Hykes is an aggressive man. There was a very marked increase in the sales last year; the sales for the current year are still larger. Near by is the *Presbyterian Press*, the largest mission press in any field. This is one of the institutions of the East. It is known in all parts of the world. It was established in 1844. It cost \$500,000. Never was there a wiser investment. It pays all expenses and more. It prints, binds, makes type, plates, and everything else that is done in a great establishment. One year it printed 30,000,000 pages. Every mission in China is helped by this *Press*. Not only so, but its work goes to all parts of the globe. The day we were there an order was received from the University of Berlin for a font of Chinese type. Mr. Fitch, the director, is an Ohio man, and a very clever gentleman.

From this *Press* we went to a baptismal service. The candidates that Mr. Ware examined on Sunday were present. There were ten in all. An address was delivered by Mr. Ni explaining the meaning of the ordinances. With the exception of one woman 70 years of age, the candidates were young and strong. They will form a valuable addition to the church. At the close of this service we hastened to the monthly prayer meeting in the Union Church. Here we met many missionaries and several other noted personages. Reports were given from different parts of the field. It was a season of refreshing from the presence of the Lord. The unhappy divisions of Christendom were forgotten. All present seemed to be members of one body. That night the Christians came to Mr. Ware's house and gave me a reception and an address. The sentiments are too flattering to be printed

in English. Perhaps that is the reason they are in Chinese. They brought their refreshments with them. A stranger here soon gets acquainted and feels at home. He can not fail to realize that he is among kindred in Christ. The warmth of their welcome is unmistakable.

The next morning we visited the Anglo-Chinese College. We went early, that we might see the students in the chapel. This is the school of the M. E. Church, South. The teaching is in English and Chinese. The government takes the best students before they are graduated and places them in its technical and naval schools. It pays all their expenses and gives them a salary besides. Their knowledge of English and science makes them more valuable. The school has a very desirable property. The tuition fees pay all expenses except the salaries of the foreign teachers. Some of the boys are Christians, but most of them are not. Many of them would unite with the church if their parents would give their consent. One mother threatened to commit suicide if her son confessed his faith in Christ. These boys are Christians in their conduct. They are friends of the work. On the way to the school and back we went through a large market. It was curious to see every buyer using his own scales. He can not trust the seller to use just weights and a just balance. That morning we went out to St. John's College. This is the school of the Protestant Episcopal Church. There are in the boys' school 135 students; in the girls' school 60, and in the orphanage 40 children. The school has a splendid property. It cost not less than \$100,000. Prof. Cooper showed us the buildings and the grounds. There are no cleaner and neater rooms in China. We saw the boys eat their rice at noon. It was a sight worth seeing.

St. Luke's Hospital belongs to the same society. Dr. Boone began with two beds. The property now used is worth \$50,000. This was bought by the Chinese and given to the mission in recognition of the value of such an institution. Dr. Boone told us of the influence of the hospital. A member of the literary class living in Woosung was paralyzed by over-work. He was cross, cursed the children, and threw his crutch at them. He was the terror of the place. Dr. Boone was able to send him some medicine that healed him. His heart was full of gratitude, and he wanted to do something. He opened a school, and soon won the confidence and love of the boys. He would take no pay. His conversion deeply impressed many. They said if

the gospel can change such a brute into such a man it must be a good thing.

The same day we visited Sicawei, the great Jesuit institution. There are 200 orphans here. They are sent to school and taught trades. We were shown through the shops. We saw carpenters, printers, painters, tailors and shoemakers. These orphans are kept in charge till they are 27 years old, lest they should go back to heathenism. In the nunnery is a school for girls. There is a seminary in which priests are trained. The Observatory furnishes Shanghai with the time and weather indications. We saw the model of a new cathedral. This will cost \$500,000. It will be built in time. The priests could not have been more obliging. They were pleased to see us and to give us any information asked for. They showed us through this vast establishment. There are many other institutions in Shanghai that we did not see, on account of a lack of time. Mr. Ware drives furiously and accomplishes more than several ordinary men, but even he could not see all that is worth seeing in this great city in two and a half days.

One thing impresses a stranger out here, namely, the extreme cordiality of every one. I took a score of introductory letters with me. Dr. Ashmore told me I would not need them. He was right. I have not shown one. It is sufficient that one is interested in the work. Catholics and Protestants of all schools and men who have no direct connection with missionary work take delight in showing one every possible courtesy. Buddhist and Confucianist have invited me to eat and drink with them. With Tiny Tim I say, "God bless them, every one."

xxx.—From Shanghai to Nankin.

Mr. Ware arranged that we should call on the way at several out-stations in his district. This made it needful for us to go partly by water and partly by land. The first place which we wished to visit is Tsurginging. This is a large island in the mouth of the Yangtze, with a population of a million. We left Shanghai in the "Love," the boat which the English Sunday-schools, under the leadership of Mr. J. Coop, gave the mission. James Ware was captain, Dr. Butchart was surgeon, and I was the passenger. The wind was straight ahead and blowing so hard that with all our efforts we made only seven miles in ten hours. We ran into a creek known as the Exalted Bridge Creek for the night. As the sun was setting we took a walk into the country. We saw graves in all directions. In one field I counted 150. Some coffins

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TO HEALTHY ACTION AND TONES THE SYSTEM

are uncovered. Others are inclosed in brick vaults, or have mounds of earth built over them. Half the field is thus occupied. The time and place of burial are fixed by luck-doctors. They get the date of birth, and marriage, and death of the deceased, examine carefully the contour of the country, the hills, valleys, canals and water courses, and then consult their books and diagrams and work out the grand result. They fix the exact spot and the precise angle in which the coffin is to lie. It may take weeks or years to do this. The luck-doctors make a good living at this business. If any good befalls the family it is because the right man was selected to locate the coffin. China is one vast graveyard. You see graves along the roads and canals, near the temples, within and without the city walls, on every farm. One is never out of sight of these eloquent reminders of our mortality.

The next morning we weighed anchor and started. We had to stop at Woon-sung for the tide to turn. This place is at the junction of the Whangpoo and Yangtze. We called at the chapel of the London Missionary Society. Here we met a man who had been a fortune-teller and an opium smoker. He gave up both, burned his books of magic, and is now a helper in the mission. We entered an opium den and saw a Buddhist monk enjoying his pipe. He was a dirty, ragged fellow. We tried to persuade him to abandon this evil and hurtful practice, but our words fell on deaf ears. Opium is the curse of China. Wherever we have been we have found its victims. We are asked every day for medicine to break the habit. The sad thing about it is, that it was forced on China by Christian England. When the Emperor was urged to legalize the trade and make it a source of revenue, he replied that he could not use as a revenue that which brought suffering and misery upon his people.

As soon as the tide turned we tried again to make Tsungming, but failed. At dark we put into another creek and waited for the wind to change. At midnight Captain Ware started again, and at daybreak we were at the land. If the "Love" had an engine she would make this trip in six or seven hours. Instead, it took two whole days. An engine can be put in for \$100. Perhaps some good friend will write a check for this sum. In that case one can go to Tsungming and preach and return the same day. Now it takes the best part of a week. This accounts for the fact that, though this island is only forty miles distant from

Shanghai, no gospel work has been done on it before.

After breakfast we entered the city. We found Evangelist Ku in the chapel. He is a fine fellow. He is young and has not had much experience. He spends two days each month in Shanghai with Mr. Ware. There are services every day in the chapel. There is a reading-room open to all. So far as known there have been no conversions at this place, though there are some inquirers. It is difficult to trace the influence and to tabulate results. One man in Chefoo for years preached and saw no fruit. Afterwards he learned that four hundred were won in these seemingly unfruitful years. The promise is, "You shall reap if you faint not." One sows, and another reaps. The time will come when the sower and reaper shall rejoice together. Love never fails.

Like all Chinese cities Tsungming is a filthy place. The streets are narrow and full of people. The houses are open summer and winter. The cooking and eating are in view of all who pass by. There is no privacy and no delicacy. The gutters are rank and smell to heaven. Stagnant ponds, covered with green scum, breed malaria and pestilence. The wonder is that people live at all. But they do. Children are remarkably healthy. I have seen but one puny child, and that was in a hospital. Doubtless many die, and only the fittest survive. We spent two hours in the chapel and then continued our journey.

In the evening we reached and crossed the river. It was late when we found our hotel. In ten minutes the place was full. Men and women and children came in and watched us. They felt and commented on our coats, shoes, collars, ties, eyes and hair. You can not lock the people out and eat and drink and rest in peace. An attempt of that sort would be resented. The doors would be broken down in an instant. The Chinese reason that they have a right to know what a stranger is doing. If he wishes concealment it is because he is planning mischief. Workers open everything to those who wish to see. A Chinese crowd is not always attractive according to our notions. One man took our tea kettle, and putting the spout in his mouth slaked his thirst. The noses of the boys are not always nice. If by prearrangement with one's ancestors, one has a stomach that is not easily upset, one will find it more precious than rubies.

My bed was on a box. The others had rough bedsteads. We had our own bedding. This is the universal custom here. Coolies, travelers, friends, visit-

ing friends, rich and poor, all carry their own bedding. People were coming and going all night, but they did not molest us. "China's millions" gave us a wide berth. We slept very well. For supper and lodging we paid about seven cents each.

Lost Forty Pounds.

AN ILLNESS THAT ALMOST CARRIED AWAY AN ONLY CHILD.

She Suffered Terrible From Pains in Back, Heart Trouble and Rheumatism—Her Parents Almost Despaired of Her Recovery—How it was Brought About.

From the Arnprior Chronicle.

Perhaps there is no better known man in Arnprior and vicinity than Mr. Martin Brennan, who has resided in the town for over a quarter of a century, and has taken foremost rank in many a political campaign in North Lanark. A reporter of the Chronicle called at his residence not long ago and was made at home at once. During a general conversation Mr. Brennan gave the particulars of a remarkable cure in his family. He said: "My daughter, Eleanor Elizabeth, who is now 14 years of age, was taken very ill in the summer of 1892 with back trouble, rheumatism and heart disease. She also became terribly nervous and could not sleep. We sent for the doctor and he gave her medicine which seemed to help her for a time, but she continued to lose in flesh until she was terribly reduced. When first taken ill she weighed one hundred pounds, but she became reduced to sixty pounds, losing forty pounds in the course of a few months. For about two years she continued in this condition, her health in a most delicate state, and we had very little hopes of her ever getting better. Our hopes, what little we had, were entirely shattered when she was taken with a second attack far more serious than the first. This second attack took place about two years after the first. We now fully made up our minds that she could not live, "but while there is life there is hope," and, seeing constantly in the newspapers the wonderful cures effected by the use of Dr. Williams' Pink Pills, we decided to give them a trial. Before she had finishes the first box we noticed that her appetite was slightly improving, and by the time she had used the second box, a decided improvement had taken place. By the time she had used four boxes more she had regained her former weight of one hundred pounds and was as well as ever she had been in her life. Her back trouble, heart affection, rheumatism and sleeplessness had all disappeared. She now enjoys the best of health, but still continues to take an occasional pill when she feels a little

out of sorts, and so it passes away. Mrs. Brennan, together with the young lady, who is an only child, were present during the recital, and all were loud in their praises of Dr. Williams' Pink Pills. Mr. Brennan also stated that he had used the pills himself and believed that there was no other medicine like them for building up a weakened system or driving away a wearied feeling; in fact he thought that as a blood tonic they were away ahead of all the other medicines.

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

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Knew Them.

It is related of a certain divine, whose matrimonial relations are supposed not to have been of the most agreeable kind, that one Sabbath morning, while reading to his congregation the parable of the Supper, in which occurs the passage: "And another said, I have bought a yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come"—he suddenly paused at the end of the verse, drew off his spectacles, and, looking on his hearers, said with emphasis:

"The fact is, my brethren, that one woman can draw a man further away from the kingdom of heaven than fifty yoke of oxen."

In To-day already walks To-morrow.—SCHILLER.

We may be the creatures of yesterday, but we are the creators of to-morrow.—T. F. SEWARD.

Fame comes only when deserved, and then is as inevitable as destiny, for it is destiny.—LONGFELLOW.

Every man takes good care that his neighbor shall not cheat him. After a time he begins to be concerned lest he cheat his neighbor. Then all goes well. His market-cart becomes a chariot of the sun.—EMERSON.

We never truly pray for anything that we are not willing to die for.

God pays no attention to the prayer of the man who locks up all his money before he gets down on his knees.

Everybody is willing to give up some sin, but only the believer in Christ wants to give up all sin.—*Ram's Horn.*

Vacation Time

Is at hand and is gladly welcomed by all, especially those whose duties in life have caused them to greatly run down their system to meet the requirements, physical and mental, forced upon them. With these and others, it is important, whether at home, at the seashore or in the country, that some thought be given to diet, and as further assistance to Nature, a good building-up medicine like Hood's Sarsaparilla had best be resorted to. If the digestion is poor, liver deranged and frequent headaches seem to be the rule, Hood's will change all this and enable everyone to return to their home and business in a refreshed state of mind and body health.

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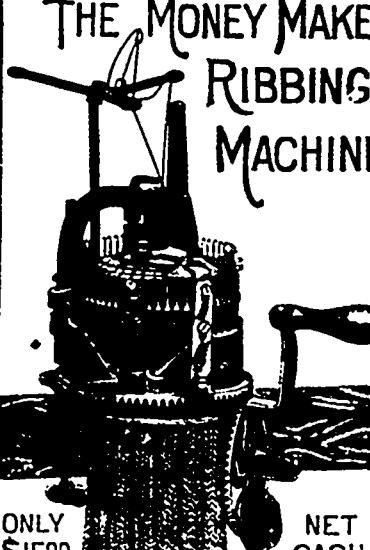
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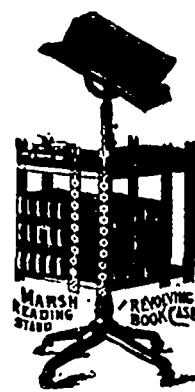
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