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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. 6.

HAMILTON, JULY 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 complete realization of "peace on earth and good will among men."

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

To all who profess and call themselves Christians, and long for the unity of all who love the Lord Jesus:

That the Lord prayed that all those who would believe on Him should be one, that the Apostles taught the believers to keep the unity of the Spirit in the bond of peace, that the first Christians were one, that the Apostles strongly and affectionately protested against all tendencies to division in their day, are facts which do not require to be proved to those who believe in, and are familiar with, the New Testament.

That very early in the history of Christianity the unity of the disciples of the Lord was broken; that there then arose rival, warring sects, reviling and hating one another; that the consequences were deplorable and dreadful, and all but destructive of the faith, are statements which no student of history will call in question.

That divisions could not have occurred without some one going wrong, departing from the truth of the Gospel, is self-evident. That sectarianism is a sin—not merely a misfortune—no reader of the writings of the Apostle Paul will deny. It follows, therefore, that every Christian should carefully enquire whether the stain of sectarianism may not be upon him, and if he find that it is, he should hasten to purge himself of it.

What, then, is a sectarian? What is a sect as distinguished from a Church of Christ? What are the marks of a sect? What are the signs of a Church of Christ? These questions are respectfully submitted to all into whose hands this paper may fall, with the conviction that a thorough and earnest study of them would lead to conclusions which would hasten the day when the friends of Jesus will present an undivided front to the powers of evil now rampant in the world.

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 criticize 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.

Forgetting the Things that are Behind.

ANNA D. BRADLEY.

To-day I was inclined to be a bit morbid. I was taking a retrospective view of life, and while my present is happy, and, I know, the very best for me; still I saw so plainly that it was not at all that which my early dreams had pictured. And being so tempted to indulge in the blues I said, "Because the retrospective shows a life so different from all my plans, the prospective view also may delude, and so what is the use of it all?"

Being in this indigo state of mind I opened my desk and penned the first syllable of a very densely indigo theme. But I could not write the full word. A power, stronger than my will, held back my hand and forced me to pause ere I sent forth a message to the world which might cause the shadows to grow denser, or press the burdens yet more heavily about some already weary or discouraged heart. "Dare you do so?" a voice seemed to whisper in my spirit ear. "Dare you murmur when a Love omnipotent has ordered all your life, and a hand divine has guided all your way? What if the early dreams have perished? What if the girlish hopes have never reached fruition? What if the coming years should still hold gifts for you other than those for which you now are reaching forth expectant hands? It still should be enough for faith to know God lives and loves and rules, and orders everything for good for those who put their trust in Him. Forget the things that are behind; or remember them only as a warning or a stimulant in the coming duties that lie before you."

"Forget!" moans my other, weaker self, "How can I forget? Memory,—sometimes smiling, sometimes tearful—always walks beside me, and keeps my past before me ever. Oh how can I forget?"

"You must," replies my sterner, better self, "You are an enlisted and a trusted soldier of the cross, and the Captain of your salvation has issued orders that all of his followers shall forget the things that are behind and press forward to the high mark toward which he is leading them."

And then, with humble feelings but renewed consecration, I fell to wondering if it were possible to so press onward in our Master's footsteps that we even could forget the things that lie behind?

Yes, I am sure it is. Else He, whose name is Love, who knoweth our frame and who remembers that we are

but dust, would never have left such command for us. The difficulties that confronted me in my past have all been surmounted, and I can forget them as difficulties and remember them only as safe, sure stepping stones to higher, better grounds.

But the happiness that lit my pathway in the past—tell me, oh ye rebuking spirits who are censuring me so sternly—tell me, would ye have me forget the beautiful sunlight that filled my early days with joy?

Yes, forget e'en the gladness of the past, if, by its contrast to your present, it hinders you in full discharge of duty. It is present, earnest, truthful work which must pave the way for present or for future happiness.

But I have had some small successes in my past which, long ago, did help to fill my heart with hope and courage. Tell me, shall these, too, be forgotten?

Yes, they have fulfilled their mission. Forget them in the greater victories which wait to bless your truest efforts. To remember past achievements might be to enervate, and you must still press on.

There have been failures. Backward I glance across the uneven way o'er which I, stumblingly, have journeyed, and I can see myself often lying low in the dust when, clasping the outstretched hand, I might have stood bravely and triumphantly erect. Alas, my many failures; what shall I do with them?

Forget them. Look not back. The path for you to tread still lies beyond. The weakness, failures, e'en the sins of all your past, they lie behind; and you can hide them every one in the fountain filled with blood.

But there are sorrows. Sweet, sacred, holy sorrows. Oh spirit self, do not ask that these shall be forgotten. Take what you will from me, but let me clasp forever the memory of sacred grief.

Then, oh, so gently the spirit voice responds,—laden with tears I think it is.—"Forget the things that are behind, and still press forward. By nursing sorrows of the past—it matters not how holy they may be—you cannot thus grow stronger for your present duty, present joy or present sorrow. The heart that hugs its grief the closest has ceased its useful life. Dear child of God, forget the things that lie behind." And then the spirit voice was hushed and I seemed all alone.

Forget? Yes, yes it is my Lord's command. Can I, will I struggle to obey? At first I felt all weak and helpless; then lo! a strength that was not mine encompassed me; while a loving hand which could not loose its grasp was held out to me. Solemnly I

placed my own in the outstretched, nail-pierced palm and whispered low, "I will, for I can do all things through Christ who strengthens me."

Mayhap there are in every life, memories to which the soul, in its weakness, all too closely clings, which unfit us for the more responsible duties of to-day. Lives there are which we all can recall, which are helpless because of past happiness; hopeless because of past grief.

We all can call to remembrance some life, earnest, beautiful and useful, until some great sorrow came, and then because they would not forget, their happiness, activity and usefulness died.

Lives there are of which the river Jordan is a fitting type. We see the beautiful river leaping, laughing, dancing in the sunlight; blessing all it touches. Glad life sports beneath its waves; and at its caress verdure springs into being. Commerce plys its busy trade upon its waters; and all around is brighter because the river Jordan flows.

But suddenly it empties itself into the poisoned, stagnant waters of the Dead sea. Then does all of its usefulness die forever, for it can find no power to pass beyond the blighting sea that bears a name so fitting. Hushed and still are its laughing waves, and life and happiness no longer find a resting place upon its bosom.

Ah, if the river only could emerge! But this can never be; and the river like the sea, is dead.

"Forget the things that are behind."

Father, I place my all within Thy keeping. Guide Thou me. Let me cling to no memory however precious or however sacred that will hinder me in the work which thou hast assigned that I should do. Help me to forget the things that are behind, and help me to still press forward wherever Thou shalt lead, and may my progress know no pausing until with joy I kneel before the Great White Throne.

Alexander Campbell.

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

(Continued.)

The New World furnished a sphere in which his talents might have a scope and influence impossible in the Old. And it was very gratifying to him to find, when he joined his father in America, that his father, by another road, had reached conclusions similar to, if not identical with, his own. He had anticipated trouble when he should make known to his father the new

views he had acquired, but his joy was great that his father should, by way of the practical and personal methods of ecclesiastical tyranny, have reached the conclusion that sectarianism was the enemy of Christ, and the greatest obstacle to the triumph of the Gospel on the earth. It is important and interesting to relate that the circumstance which brought Thomas Campbell before his Presbytery as an offender, and finally led to the severance of his connection with the Presbyterian body, was, that going to attend a communion service in a newly settled region where there were people of diverse sects, he invited all the piously disposed to break bread together in memory of the Saviour. When he was censured for this and the religious leaders continued to view him with suspicion he felt that he could not honorably maintain a connection with them. And so when Alexander met his father in America, he found that he had already become an avowed independent, and was industriously advocating the union of all Christians upon the basis of the Bible alone. He had found many of a like mind with himself who were accustomed to attend meetings at which he preached, and who formed a company with whom he discussed long and earnestly the great theme, and from whom he formed an Association devoted to its furtherance.

The watch-word of this Association was, "Where the Scriptures speak, we speak; and where the scriptures are silent, we are silent." A more extended statement of this principle was:

"That . . . nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the Word of God. Nor ought anything to be admitted as of Divine obligation in their church constitution and management, but what is expressly enjoined by the authority of our Lord Jesus and his apostles upon the New Testament Church, either in express terms or by approved precedent."

This great principle presents the grand contribution which the people known as Disciples of Christ have made towards a clear apprehension of the essential character of a true church of Christ, and has furnished them with a means of testing any and every organization claiming to be a church of Christ. An organization claiming to be a church of Christ which violates this rule is not a church of Christ, but a mere human society. And in the violation of this rule we find the essential element of Popery, whether it be Roman Catholic Popery or Protestant Popery. The person or the

society who assumes to make laws to regulate the admission of members into a church is guilty of the great sin of assuming to be wiser than the Lord Himself, and comes under the condemnation of the Scripture which speaks of those who exalt themselves above God. Here is where Protestantism fails and always has failed. It carries with it still in a large measure the principles and the practices of Popery.

This brings us to consider the "Testimony" of Alexander Campbell. That he fully and enthusiastically endorsed this great principle first enunciated by his father, and that he became soon its most vigorous and successful advocate, is but a plain statement of fact. And so we may say that his testimony was a plea for the reunion of Christendom upon the basis of the Bible alone, and a declaration of the essential evil, nay, the essential sinfulness of sects. THE GREAT PRINCIPLE that nothing should be a test of fellowship or a condition of membership in a church of Christ for which we have not a "Thus saith the Lord," in express precept or approved precedent, gave direction and definiteness to the movement, and a character which it has not lost to this day. It became aggressive, enthusiastic and victorious. It was freed from the domination of Creeds and the tyranny of ecclesiasticism. Its cry was back to Christ, a cry which now, 80 years after, is being caught up in some quarters, but without clearness of vision, and therefore without force and effect.

It was not the first time that such an appeal had been made, but one might say it was the first time that such a stand had been taken and consistently lived up to. It was indeed a proposed Reformation of a unique character. It differed from those of Luther and Wesley because of its radical and thorough going nature. It proposed to accept nothing from tradition or from the fathers. It repudiated the authority of all Popes, Catholic and Protestant. It pitched into the theological attic the Creeds, and Confessions and Disciplines and Decrees of Councils, and said, "Let us see what the Book says, let us take up things where the Apostles left them, let us try our faith and our every practice by the New Testament." This was radical, this was revolutionary, and the slaves of the past and of dogma were filled with astonishment and dismay.

In fact, so thorough going was the Reformation proposed, that it was soon seen that the word "Restoration" would more aptly and more fully describe the

movement. Not a mere reformation of churches, but a restoration of primitive Christianity was the object that filled the minds and stirred the hearts of those great men. And to-day it is a theme and a cause to thrill, to energize and to inspire. The greatest triumphs of the Gospel of Christ await the perception, the appreciation and the faithful application of the doctrine that Jesus Christ is Lord of His own Church, and that the unholy hands of man should not tamper in the smallest respect with its fundamental law. This was the Testimony of Alexander Campbell. He maintained this great plea with consummate ability, and with extraordinary success.

His "Trials" were such as befall all men, and in addition those which are peculiar to men of might who devote themselves to the advocacy of a great and unpopular cause. It is with these latter that we have to do here.

And first, he suffered the exquisite pain which a true and chivalrous man feels when he is compelled even by the force of truth to relinquish cherished opinions and practices, especially when such change of position is the occasion of the breaking up of old associations and the loss of old and dear friends.

The first wrench of this kind which he experienced was when he felt compelled to give up that branch of the Presbyterian body with which he had been connected. Another was, when his attention was drawn to the fact that the New Testament furnishes no authority for Infant Baptism. And again when he found that Immersion and that alone was the act Christ commanded for Baptism. It was a trial to Mr. Campbell when the Baptists with whom he had been working since the time of his immersion dis-fellowshipped him and those who agreed with him. This action has long since been regretted by the best of the Baptists, and leading men among them have said that now Alexander Campbell and his views would be tolerated by the Baptist people.

As a matter of course he experienced those trials which come from being misunderstood and misrepresented.

His "Triumphs" were many and may be briefly catalogued: His personal escape from the thralldom of sectarianism. The fact that, as estimated, 350,000 people had adopted his views at the time of his death in 1866. The victories he won in public debates with Pædobaptists, Roman Catholics and Infidels were all signal triumphs. The establishment of Bethany College, an institution in which the Bible was to be



In Advanced Years

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Hood's Sarsaparilla Is the Only True Blood Purifier

Prominently in the public eye today.

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a daily text-book; his successes as editor and author, are worthy of mention in this connection

Altogether, whether we regard his life from the standpoint of things temporal or things spiritual of time or of eternity, we feel warranted in saying that A. Campbell had a singularly successful life; and it is not too much to say that when he gently expired upon the evening of the Lord's day, March 4th, 1866, there passed from earth to glory "one of the few, the immortal names that were not born to die."

No one can feel more deeply than I do how inadequate and unsatisfactory is this treatment of the life of an eminent man. But if it should lead our young Disciples to determine to make themselves particularly acquainted with his career and his writings, it will have served one good purpose. And here I may advert to a disposition in some quarters, even among ourselves, to belittle his writings, if not to despise the man himself. No one who understands the ideas which dominated the mind of Mr. Campbell would think of recommending to young or old a perusal of his works in order to slavish following of him, or in order to the acceptance

of his views whether they might be in accord with the truth or not. But if it is desirable to know what one of the Masters in Israel of modern times had to say on the greatest of all themes that can engage the attention of men, then we can safely recommend, and even urge our own young people, and invite our friends to at least examine his works and get a taste, as the Scotch would say, of his quality. His majestic style, magnificent diction, inexorable logic and thorough loyalty to sound principles of Biblical interpretation will prove to thoughtful and sincere people a delight and an inspiration.

(Concluded in next issue.)

The *Spectator* in commenting on the Russian coronation, speaks of it as evidencing "the waste of a Belshazzar, and the display of an almost insane pride." There is some truth in this. Twenty-five million dollars have been spent on a holiday, and Armenia still lies beggared and bleeding through Russian neglect. The loyalty of Russians may be strengthened by such magnificence, and the obedience to a king highly exalted, deepened; but the effect on the Czar himself—"a man of deep, emotional feeling," must be bad. There was not even the attendant present, as in the triumphal car of the Roman general, to whisper, "Remember thou art a man"—unless indeed the place of such a monitor was taken by the frightful secret whisper that ran through court and police circles, to the effect that one of the streets through which the sovereign must pass had been undermined, for the purpose of a dynamite explosion. "Black care," says Horace, "invades every place"—even the triply protected throne of the Czar of all the Russians.—*Presbyterian Review*,

Just What's Needed!

Exclaims thousands of people who have taken Hood's Sarsaparilla at this season of the year, and who have noted the success of the medicine in giving them relief from that tired feeling, waning appetite and state of extreme exhaustion after the close confinement of a long winter season, the busy time attendant upon a large and pressing business during the spring months and with vacation time yet some weeks distant. It is then that the building-up powers of Hood's Sarsaparilla are fully appreciated. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system, it purifies and vitalizes the blood.

The Board on the Situation.

To the Editor of the CANADIAN EVANGELIST:

Dear Brother, At a full meeting of the Board of Managers of the Co-operation of Disciples of Christ in Ontario, on July 1st, 1896, matters arising out of recent events came up for consideration. Your article in the June 15th issue of the CANADIAN EVANGELIST, headed, "Parting of the Ways," and a notice as to publication of reports, were there brought to the notice of the Board, and after earnest consideration of the matters in question, the undersigned were commissioned to prepare and tender for publication a statement explaining and making clear the position of the Board. The Board is sensible of the gravity of the situation, and deeply regrets that you, Bro. Editor, at this peculiar juncture should have seen fit to take the course you did at the Convention, and more deeply that after time for deliberation your article, reviewing the situation, should have been of such a nature as, in the interest of truth, to necessitate a reply.

In the notice referred to you observe, in a tone of seeming surprise, the fact that the reports of the Convention had not been sent, as usual, by the officers of the Co-operation for publication, at the same time offering the use of the paper for the purpose, should the Board see fit to use it. Having regard to the course taken by the editor at the close of the Convention in deliberately severing all his relations and connection with the Co-operation, both personally and as editor and publisher of the CANADIAN EVANGELIST, which had hitherto been regarded as, in some sense, the organ of the Co-operation and representative of Disciples of Christ in Ontario, his refusal either to give or receive aid, and the further fact that the editor had not, as in former years, asked for the reports or intimated that he would publish them—the omission to forward the reports requires no further explanation. In view, however, of the editor's offer to publish them and leave his columns open to the Board, the matter was taken into consideration. It was the feeling of the Board that it could not consistently make use of the columns of a paper which was not in sympathy with its work and had misrepresented the action of the Convention. But it was decided that they should be presented for publication, provided that this statement be published in the same or a preceding number.

Aside from the misstatements which appear, a deplorable feature of the

article is the unkindness of feeling which pervades it throughout, and which seems to warp the better judgment of the writer. The bitterness of mind, want of charity and suspicion, evidenced by such expressions as "presumed deliberation," "lightly, cheerfully, triumphantly, etc.," "the other side," "demagogic appeal to the intelligence of the Convention," "jauntily responded to the appeal," "spell of a hypnotist," and many others, are the occasion of much sorrow on the part of your late fellow-workers, who keenly feel the imputations, which are made respecting them. They could pass by the insinuations of want of intelligence, weakness, partisanship and demagogism, but they feel it deeply that one so long connected by ties of friendship and brotherhood should so allow his mind to brood over differences as to steel himself against memories of the past and charge his brethren with being "lightly, cheerfully, triumphantly" and "jauntily" ready to abandon the principles which they have held dear, for the satisfaction of gaining a point. So far from being in an exultant mood, the Convention passed the resolution amid a solemn hush, and tears of sorrow were seen in many eyes.

But the serious and unaccountable feature of the article is that there seems from the first to last to be either a misrepresentation of the facts of the case or a complete misconception of the whole question, which cannot be easily accounted for in one of the well known acumen of the writer. He charges the majority with recommending congregations to receive into their fellowship unimmersed persons, and on the other hand with being ready to recommend Disciples of Christ to take membership with churches which receive unimmersed people into their fellowship. There is absolutely no foundation for this statement, and in fact the report as adopted distinctly and emphatically negatives it. The simple truth is, no such recommendation as the writer charges was at any time made or thought of. The amendment was made *not to conciliate the minority*, but to cover a possible weakness in the framing of the original clause, and to leave no shadow of doubt or ground for objection, it having been understood that no other objection had up to that point been raised. There is not a tittle of evidence to show that the majority or any of them would have been willing to favor any resolution to which an interpretation such as you placed on it could have been reasonably attached. The whole of the discussion clearly showed that such was not meant at any time, and

the amendment was added for the very purpose of making this clear. Having regard to this, your criticism of the report is most unfair and calculated to mislead. You refer your readers to a former criticism of the original report, which you republish. You do not publish the report as amended at all. You discuss and dissect the original report without regard to the explanations which were made, and worse than that, without even referring to the amendment, except towards the end of your article incidentally, and as it would almost seem, contemptuously, putting it in a paraphrase of your own. As you know, the amendment was intended to meet the very objection you raise, and should therefore, in any fair criticism, have been considered with and as part of the report itself, especially, as in this case, it expressed the meaning and interpretation placed by the majority on the original report. Instead of this, you make no reference to it, except as indicated above, and then dismiss as being unintelligible, even to its framer, the amendment in question, which you might have published, had you chosen, for the inspection of your readers themselves. The second recommendation, contained in the fifth paragraph of the report, is: "We recommend the cultivation of a closer fraternal relationship between the two bodies, by each body recommending to isolated members in various communities to take membership, as they have opportunity, with churches of the other body, provided such members and churches are known to be in harmony with each other upon the points of difference above named as regards baptism." It is hard to imagine how the plain and simple meaning of these words could have been expressed more clearly, or how to any one reading them with singleness of mind any doubt could present itself as to their scope and effect.

The second recommendation, as originally understood by the majority, and made clear by the amendment, is, in effect, simply that isolated members of either body, rather than forego the privileges of church-fellowship, should unite with churches of a *common faith and practice*. The recommendation is in each case simply to isolated members, to take membership with churches of the other body of a common faith and practice. It is to be noticed that *no recommendation whatever is, as you charge, made to congregations* of our brethren, nor by the other body to theirs, either to accept or reject any person. Congregational liberty being thus absolutely unfettered, even by a recommendation. "By what principle

known to the laws of language or of logic" can it be suggested that this, which is a recommendation, and a recommendation only, is an infringement of liberty or, to use the writer's own words, the "tyranny of priestcraft," or how can it be said that a recommendation coming from a body of people united in a common cause, with common interests and aspirations, to isolated members thereof, in respect of matters affecting such common interests, is outside its powers? Is not this the spirit of rigid legalism against which the Co-operation of Disciples of Christ has been struggling since its inception half a century ago? Is the question, "Am I my brother's keeper" to be re-opened? Surely it is not at this stage of its history to be argued that the operations of the Co-operation should be confined to money-getting and spending. Is a movement tending to the unity of Christendom, to which the Co-operation can lend its influence without the sacrifice of truth, to be blocked by formal objections or uncharitable suspicions of heresy? Is it becoming of us, as Disciples of Christ whose plea is for the union of God's people, to turn a cold shoulder to advances in that direction, when principle is not at stake? Surely, having put our hands to the plough, we will not now look back, but continue steadfastly to press on towards the goal we have placed before us, never turning aside from the path of truth, and never losing an opportunity to promote the unity of the kingdom of Christ by all lawful means.

We indeed trust with you that "the ways which seem for the present to be parted, may shortly be reunited and lead on together to greater triumphs for the truth and for the honor of our Lord and Saviour Jesus Christ," and sincerely trust that you, dear brother, may reconsider your position, and if you find that you have unwittingly misapprehended the motives and views of your brethren, will resume your former relations and fellowship with your old fellow-workers, that we may strive together for the faith of the gospel.

(Signed) HUGH BLACK.
J. W. KILGOUR.
P. BAKER.

July 4th, 1894.

Boy's Clothing.

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

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

July 19.—Books and Reading: How to get good therefrom.—Prov. iii. 13-23; 1 Tim. iv. 13.

July 26.—Claiming the promises; what and how.—Isa. xl. 25-31. (A promise meeting)

The Bible is rich in promises. They are given by an omniscient God for the comfort and consolation and encouragement of His erring children. Take from revelation its promises, and you take from humanity its incentive to action. It was the promise of the coming Messiah that cheered the descendants of Israel in the hours of gloom, that consoled and solaced them in affliction, that encouraged them in disaster, that gave them strength in weakness, that turned even defeat into victory, that gave them persistence and a deathless energy even against the most overwhelming and hopeless opposition. It was the hope of being like Christ, and being with Christ, that gave the apostles and the early disciples victory and success. Peter, the apostle of hope, in writing to the sojourners of the Dispersion, exclaims, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

We must study well the word, that we might know what promises we might claim. Many blunder most seriously in expecting the fulfillment of promises that were never made to them. Promises were made to Noah, Moses, David, the apostles and others that have been fulfilled. They had a right to claim all the promises God made to them. We have the same right. But again let me say, we must exercise our good sense in dividing aright the word of God. I am afraid that many of us of this generation are not so familiar with the Bible as were our fathers. As Disciples of Christ, we are nothing if we are not Bible students. We need to know what we are, and why we are what we are.

Many are expecting and praying for the baptism of the Holy Spirit. We have no such promise. It was promised by Christ to His disciples, who were to tarry at Jerusalem. Christ fulfilled His promise, as we read in Acts ii. We are promised the gift of the Holy Spirit, and that on certain conditions (Acts ii. 38, v. 32). As C. E.'s let us emphasize the necessity of a more intelligent Bible study, and the fact that God's promises are all conditional. If we do our part, He is

faithful who promised.—Heb. vi. 13-20.

Aug. 2.—Little Kindnesses. Luke vii. 36-47.

Our life is made up of little deeds and acts. The character of these determines the course of our life. You can not properly measure a man's life by the character of his actions in some great event, when the eyes of a nation are upon him. The real man is shown in the little acts of life when he supposes himself alone.

There are many little deeds of love done by the humble children of God that receive but slight acknowledgment in the world, but which are noted by the recording angel.

Our Saviour, in His life on earth, always acknowledged the smallest acts of kindness, and has said that even a cup of cold water given to a disciple in His name should not go unrewarded. Some kind word spoken, some little deed done, some act of mercy or sympathy, has brought back the sunshine and more to many a dark heart and home, and has turned many a faltering and erring one to the only source of comfort and of hope.

As Christian Endeavorers we need to cultivate the grace of loving thoughtfulness for others. In our work in London not a few of those that now enjoy the happiness of sins forgiven have publicly stated that it was through the sympathy and friendliness of the members that attached them to our place of worship, and the warm welcome received which brought them back to the preaching of the Gospel, which, heard and accepted and obeyed and continued in, will save their souls.

As Endeavorers for Christ let us emphasize, by precept and example, that the religion of Jesus Christ is nothing if it does not lead us to live for others. Every true, loyal congregation of the Lord will go out in to the highways and the byways seeking the lost, and none will be too vile or too lost in sin to be saved by the loving Jesus. Some of us have too much worldly pride, and we are very jealous to protect (?) the honor of the church. Will it dishonor the Saviour to win to His service the fallen, the outcasts and the degraded? Was Jesus disgraced when he saved the fallen woman at the well, or forgave the woman taken in adultery, or in pardoning the woman in the Pharisee's house, who washed His feet with her tears, and wiped them with the hair of her head? Lord, give us more of Thy spirit.

INDIGESTION CONQUERED BY K.D.C.
IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

Bethany College.

In this great day, when the injunction of the Great Apostle, "Look not upon thine own things but upon the things of others," is so rarely observed, and when men, corporations and institutions are so completely lost in the advancement of their own interests without concern for the welfare of others, the action of the Kentucky University toward Bethany College is as rare as it is refreshing. The Curators of that excellent institution, on the 10th of June, at their regular annual meeting, not only expressed sympathy for Bethany in her financial distress, but decided to put no agent in the field for the coming year but to leave the field open and to invite Bethany's agent, Chancellor R. C. McKeever, to come into their midst, both wishing him Godspeed and pledging him all the help they can give him in his efforts to secure a worthy endowment for Bethany. When the action of Kentucky University was told in the Chapel of Bethany College by Professor Hagerman, not only was it warmly received by the faculty of this old institution, but with the hearty applause of the students, some of whom enthusiastically rose to their feet and moved that the Official Board of Kentucky University be apprized at once of the appreciation of the students of Bethany of their kindness and good will.

There are in Kentucky many loyal sons and true friends of the College, and so long as such men as John W. McGarvey, Charles Louis Loos, Robert Graham, I. B. Grubbs, John Shackelford, John Neville, George Darsie and I. J. Spencer go in and out before the people of Kentucky, this distinguished old College will need no eloquent verbal plea to commend her or her work to their respect and confidence.

Bethany will open the coming session with as complete a course of study as she has ever had in her history, and with a faculty whose experience and culture will abundantly enable them to hold the College to her usual high order of work. The new members that have this year been added to the faculty are Professor B. C. Hagerman, who will take the chair of Biblical Literature, and Professor Henry S. Green, who will teach the Greek.

B. C. BONDURANT, Prof.
Bethany, West Va., July 2, 1896.

The Flimsy Bond.

"Some girls," said Uncle Eben, "magine er man is gwine ter make a good husband simply because he's read de same novels dat she has."—*Washington Star.*

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. MUNKO, 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. 4 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. BURRISS, 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.

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HAMILTON, JULY 15, 1896.

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

Take a look at the label on this copy of your paper. If it shows that you are in arrears, please remit the amount due at once.

The Board on the Situation.

In another part of this paper will be found a communication from a committee of the Board of Managers of the Co-operation in reply to our article, "The Parting of the Ways," in June 15th EVANGELIST. As the Committee was appointed by the Board, they speak for the Board, and, we presume, express the sentiments of, at least, the majority of the Board. We would be glad if our readers would re-read the article, "The Parting of the Ways," and then go over with care the letter from the Committee of the Board. It will be so much easier to reply if the reader is properly informed as to the situation up to this point. We desire to make our reply as brief as possible, without omitting any important point.

In the first place, then, we remark that the Board fully approves of the action of the Annual Meeting in regard to the adoption of the Report on Union, as amended. This the Board was under no obligation to do, unless the members of the Board did approve of that action. The Board might have said that that was the action of the Annual Meeting, let the next Annual Meeting settle its own accounts. But the Board endorses the action of the Annual Meeting, defends and justifies it. We are sorry for that. From our standpoint, we would have rejoiced had the Board, upon reflection, and after about a month had elapsed from the adjournment of the Annual Meeting, seen, whatever may have been their personal views of the subject at the

Convention, that the Annual Meeting made a great mistake, and sacrificed, so far as such conventional action could, the grand plea of the Disciples. And we confess that the gravity of the situation, as we see it, is greatly intensified now that the Board of Managers of the Co-operation is fully committed to the action of the Annual Meeting

Secondly, so far as the matter of the publication of the Reports in the EVANGELIST is concerned, it is comparatively of trivial importance, and we do not care to divert attention from the main question by discussing it. We shall endeavor to give in the August 1st paper all the reports, so that that number may be filed for reference by those who so desire.

Thirdly, in general we would say, with reference to allegations of misrepresentation and misstatement on our part, that we challenge the Committee of the Board or any other competent persons to make good the charge in any single instance, either as to intentional or unintentional misrepresentation. We make the issue thus plain and definite, because we dislike to be dealing with personalities when a great question of principle is before us. And further, we entirely repudiate the right of the Committee, in the name of charity, to charge the writer with bitterness, want of charity, and suspicion. We have dealt with a public matter in a public way. We have used strong language. It may be, but only because it requires strong language to express our conception of the seriousness of the situation, and the personal element has been introduced by us to emphasize the crisis, and not to denounce individuals.

Of the expressions used by us to which special exception is taken, we refer to just one—namely, "a demagogic appeal to the intelligence of the convention." Wherein is the sting of that? The sting is in its absolute truthfulness. For when a person is called upon to explain his own words, if he declines to do so, and says he leaves the matter to the intelligence of the audience, he is acting like a demagogue then, though he may ordinarily not act that way; and moreover—and this seems not to have occurred to our critics—he is throwing discredit upon the intelligence of those who asked him to explain his own words. And just to close this part of our reply, we would say to the Committee, that they cannot justly judge the minority at the Convention, nor the writer since that time, unless they allow that those who opposed the action of the Committee were inspired by pure motives, and were honestly

contending against what they believed to be a great wrong. And another thing—the majority, it is clear, do not see themselves as the minority saw them, nor has the minority yet publicly expressed their sense of the kind of treatment they were subjected to by the majority. There are two sides to this matter of bitterness, etc., etc. "Let him that is without sin cast the first stone."

We are sure it will be news to those who were at the convention to read that "the Convention passed the resolution amid a solemn hush and tears of sorrow were seen in many eyes." We suspect the recollection of the committee has become somewhat mixed. We do not charge wilful misrepresentation. As the Secretary stood up to take down the yeas and nays, from our angle of vision, his countenance wore a very happy expression, and why not? There was some good-natured chaffing as the vote was being taken. As the majority felt they were doing right, why should they not have been happy?

Perhaps the ground is now sufficiently cleared, and we may proceed to deal with the main question. And our first observation is that the Committee of the Board do not seem to apprehend fully our position. They appear to think that if the Ontario Christian Church were composed entirely of immersed believers, then all our objections would be removed. With us there is much more involved than loyalty to the ordinance of baptism. So far as the Ontario Christian Church is concerned, we are far more interested in the question as to whether they believe in the Divinity of the Saviour than whether they are all immersed. And the question was raised at the Annual Meeting, and we think that upon the evidence then presented as to the unsoundness of some of their preachers on that point, the Report, as requested, should have been laid over till next year. And then again the point was raised as to the competency of the Annual Meeting to deal with any such question. The Committee overlooked or have forgotten that. Why do they not discuss it? To indicate clearly the intensity of our opposition to what was done, we say that we would object to a recommendation that would recommend any Disciple in any circumstances to take membership with any other church than a congregation of Disciples. Will the committee, and the Board, and all the Disciples take notice of that? So that really it is quite a secondary matter with us what recommendation second in article five means, amended or unamended. It would not

be possible to fix it to meet our views. What we proposed was to strike it out entirely. By what authority can we recommend to any Disciple to identify himself with any sect? The Ontario Christian Church is a sect. It is a sin to belong to a sect. Therefore it is a sin to belong to the Ontario Christian Church. And we should not advise any of our brethren to commit sin. What is the proof that the Ontario Christian Church is a sect? It is in their own published statement, a statement which they are not ashamed of, which they glory in and which therefore it is no offense to them to quote, but rather a favor as still further advertising their position. Here is the statement: "Christian character or vital piety the only test of fellowship or church membership." "Christian character," with them, does not include "Christian baptism." The "Herald of Gospel Liberty," the organ of the Christian Church in the States, in response to a question put by Bro. B. B. Tyler of New York said in its issue of May 7th, 1896:

"We would rejoice to receive any Christian without regard to his belief on dogma. We would receive the author of 'Nearer, my God, to Thee.' We would have no hesitation in receiving George Fox and Wm. Penn."

On this Bro. Tyler remarks:

"This is refreshing. Sarah Flower Adams, the author of 'Nearer, my God, to Thee' was a Unitarian. As such, she did not believe that Jesus is the Son of God. George Fox and Wm. Penn were Quakers. They rejected baptism, the baptism enjoined by Christ, and the Lord's Supper."

These things were placed before our Annual Meeting in Toronto, but they were not heeded. Is it any wonder that Bro. J. A. Aikin, of Orangeville, a young man who had studied himself out of Presbyterianism, should stand up and say: "I am amazed at the position of some of you, especially some of you older Disciples?" Instead of the Committee's hunting for explanations of the attitude of the minority, we would suggest that they spend a little time inquiring into the singular demeanor of the majority. There is where the marvel was, and is. What could the minority do but protest when it was proposed that the Co-operation of Disciples of Christ in Ontario should go to record before the world as being willing to have any fraternal relations with a people that receives Unitarians? Every congregation of Disciples in the land, and every Disciple who believes that Jesus of Nazareth is the Son of God, in the plain, high sense of the Gospels, should protest publicly and privately against the action of the An-

nual Meeting. And by so much the more, as the Annual Meeting assumed to speak, not only for the Co-operation, but for the whole body of our brotherhood in the Province, if not, indeed, in the whole world.

Whether we misrepresented the majority in saying that they were ready to recommend Disciples of Christ to take membership with churches that receive unimmersed people into their fellowship, is a question to be settled, not by mere assertions on either side, but by a reading of the Report as it was first presented, unamended, and as it would undoubtedly have been passed but for the opposition offered. Read the section of the Report which says, "Excepting, however, that some of the pastors and congregations of the Ontario Christian Church do not make baptism an absolute condition of church membership," and then note the recommendation to isolated Disciples to take membership with these Christian Churches, without any qualification as to whether they might, or might not, make baptism an absolute condition of church membership. Read that, and you have the proof of what we wrote. But, you say, the Committee deny that, and say that "the discussion clearly showed that such was not meant at any time." Opinions may differ as to what the discussion showed. But there cannot be two opinions as to the clear and necessary meaning of the recommendation in the Report unamended, and certainly we were discussing the *language* of the Report, and not the varying interpretations which members of the Convention might have in their minds of it. And, furthermore, it would be an extraordinary and shameful thing for a Convention of Disciples to pass a recommendation with such a capacious "loophole" in it. What would the Disciples at large think? What would the public think? And what would we think ourselves, when we should discover what we had done?

As to the charge, that we refer to the amendment only incidentally, that is absurd, as any one can see for himself by reading our article. Our version of the amendment does the amendment no wrong. And the amendment however well meant it may have been, and whatever it may have signified to those who supported it, has a "loophole" of very considerable dimensions in it. Just look at it. "Provided such members and churches are known to be in harmony with each other upon the point of difference above named, as regards baptism." Is that plain? Yes, it is plain that it does not protect

the point the Committee say it does. For "such members and churches" would "be in harmony with each other upon the point of difference above named, as regards baptism," if they were agreed that infant sprinkling is baptism, if they were agreed that baptism should not be made a test of fellowship, or if they did not believe in baptism at all. What intelligent Disciple would wish to be held responsible for such a statement? We would kindly suggest to the Committee, that before they throw out any more insinuations as to a want of "singleness of mind," it would be well to take a look at the other side of the question.

The congregations of the Ontario Christian Church, and the congregations of Disciples of Christ, are not "churches of a common faith and practice." The Report itself shows that, it was further made evident by different speakers at the Annual Meeting, and any amount of additional proof can be produced if called for. A congregation of the Ontario Christian Church would become of "a common faith and practice" with the Disciples by becoming a congregation of Disciples, in other words, a Church of Christ pure and simple. The fact is, that the Ontario Christian Church represents a radically different type of Christianity to what the Disciples stand for. Those who are acquainted with both bodies know that. And those of us at the Convention who had posted ourselves as to the position of the Ontario Christian Church, could honestly do nothing but oppose the recommendation in question.

"No recommendation whatever is, as you charge, made to congregations of our brethren, nor by the other body to theirs, either to accept or reject any person." These are the words of the Committee, italics and all. And we fancy the Committee will wonder themselves when they see them in print. For a more absurd statement could scarcely be penned. Did not the conference of the Ontario Christian Church agree to receive isolated Disciples when it adopted that report? Most assuredly. Did not the Co-operation agree to receive isolated Christians when it adopted that report. Certainly, with a proviso, if you please, but certainly. We should be more than surprised if the Board of Managers would endorse that statement made by the Committee.

As we have given so much space already to this review, we must defer further criticism on the closing paragraphs until next issue. We note, however, the slip which speaks of the inception of the Co-operation half a

century ago. The Co-operation we are dealing with is not half a century old, nor a quarter of a century old. And one more word. We should like indeed to be able to join with our old fellow-workers in striving together for the faith of the gospel, but this we feel constrained to say, that their conception of the faith of the gospel and ours appear to be radically different. And the Editor of this paper speaking for himself would say, that if the Disciples in Ontario should, upon due consideration and reflection, endorse the action of the Annual Meeting of the Co-operation on the matter in question, he would not only be separated from the Co-operation, but from the people called Disciples of Christ in Ontario as well.

The Situation.

A brother preacher writes: "I am proud of the brave stand you took in regard to the union movement. . . . To say that I am much pleased with your article, 'To the Disciples in Ontario,' in July 1st number, is to put it mildly. It has the true ring. . . . With revelation and reason on your side, the eyes of the brethren should be opened to the fact that the Christian Church (so called) is *not ready* to accept all round New Testament ground, and God grant that the Disciples of Christ of Ontario may show to the world that *they are not ready* to give up *one fact, command, ordinance or principle* of the doctrine of Christ for the sake of gaining strength in *numbers*, or for any other reason."

Here is what a brother writes: "Enclosed I send you three dollars, which, I think, pays up arrears and one year in advance. I am much in accord with the statements on first page of last number, and have been much pleased with the last few numbers of the CANADIAN EVANGELIST."

Another preacher writes as follows: "I read your last paper with mingled feelings of pain and pleasure. With *pain*, because of the determined effort made by the pastor of our mission church at Toronto, where so much of our money has been expended, to force through, against the earnest protest of many of our brethren, a resolution which stultifies our plea for union, and is a practical repudiation of our position. With *pleasure*, because of the manly stand you have taken in defence of the great principles advocated by the Disciples."

A brother writes, ordering his paper stopped. He does not discuss the

question, but criticises severely the style and the spirit of our articles, and does not know how to explain them, save on the supposition of "a personal grudge." What a small idea he has of the situation! And he is an intelligent man too. As we have suggested elsewhere, any one who seeks for a reason for the action, or style, or spirit of the Editor of this paper, otherwise than on the ground of his honest conviction that the adoption of that report, even as amended, was a complete abandonment of the plea of the Disciples, is very far astray. Let the brother take notice of what we say, and let him and others, as they say so much about charity, take heed lest they may be doing some of the rest of us grievous wrong.

Here is an opinion regarding July 1st number that illustrates how the same thing strikes different people in different ways: "The kindly spirit, the withering arguments, the exposure so complete, make up the most interesting paper I ever had possession of."

The minority at the Convention are not the only Disciples in the province who feel strongly on the question, as witness the following: "For the life of me I can see no reason for the existence of the Disciples, as a separate or distinct people, with the plea they have always had, if they are thus to unite with this people. For my own part, it would be just as proper, and far more advantageous for us, from a worldly point of view, to unite with the Methodists." The brother is right, and we would go farther, for the Methodists are sound to a man on the Divinity of Christ, while the Christians will receive Unitarians.

Here is another word: "Brother Munro, I believe you have done right. It is now your duty to point out the wrong done. Do it kindly, but do it firmly."

Still another preacher is heard from in this way: "I cannot conceive how so many of our old Disciples are not keenly alive to the seriousness of the question. The truth of Jesus Christ, which we have been proclaiming and emphasizing for nearly a century, has been compromised."

We have yet another view of the situation: "At first I was afraid you had taken too firm a stand against the Co-operation, but upon more careful study of the situation, I fully understand the feelings that prompted you to be so firm and determined in your stand for the plea we make, as against

the sects. Bro. — fully understands the case in all its bearings, and realizes the imminent danger of our people in Ontario going over in a body to the Christian Church." And why should not the Disciples go bodily with the Christians? If it is right in any circumstances for any Disciple to go with the Christians, then it would be right forthwith for all the Disciples to go with the Christians. If not, why not? Let the Disciples meditate on this point. What we say is, that if the action of the Annual Meeting can be defended and sustained, then we should all hasten to unite with the Christians. Let our church properly be decided to the Ontario Christian Conference, the Co-operation dissolve, the *Ontario Christian Magazine* be the organ of the body, the name—the noble, beautiful, significant name, as some people still regard it—Disciples of Christ, become but a memory in Ontario.

If we were as uncharitable as some people think us, we might go a little further, and say, that those who are pushing this union movement with the Christians were, if not scheming and plotting to deliver us all into the hands of the Christian Church, at least quietly steering the ship in that direction, hoping ere long to reach the harbor without a breeze of opposition raising a ripple on the waters. But, as we do not enjoy being misjudged ourselves, we do not make malignant charges against others. We say, they have a right to be considered honest and straightforward in their action. We criticize their action, and leave it to a higher power to determine their motives. The action we believe to be bad, very bad. The actors, so far as we are here concerned, may be saints of the purest type.

Omnibus.

We publish freely the appeal for Bethany College which appears elsewhere in this number. None of the papers in the States, so far as we have observed, paid any attention to Bro. John Campbell's suggestion that Bethany College should be moved to Washington, D. C., and there amply endowed. We draw their attention to it again. If we had a voice to reach the men of wealth among the Disciples in the States, we would shout into their ears, "Find some means at once of delivering Bethany College from her present humiliating position. Do, brethren, for the sake of the great service she has long rendered to a great cause."

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Some of our friends are anxious to know how the stand of the Editor on the Union question will affect the *EVANGELIST*. We do not think it will permanently injure the paper, if at all. It ought to do the paper good. Here is a note received last week: "Enclosed please find \$1 subscription for the *CANADIAN EVANGELIST*, a friend we cannot well do without."

With reference to certain urgent calls recently made upon some subscribers in arrears away back, we would just say that we are the ones who have a right to complain. The subscriber is only asked to pay what he owes; but we are compelled to pay for collection. Any one who feels hard towards us might turn his reflections to our side of the question for a moment.

We see a paragraph going the rounds, which says that our new Premier drank no spirituous liquors during the late campaign. He did not stay up till all hours with the boys after the meetings, but got a cup of coffee and went to bed. We beg to commend that part of Mr. Laurier's policy.

Pope Leo XIII is out with another letter on the Re-union of Christendom, and of course the old gentleman invites us all to go to him and place ourselves under his direction and oversight. That is very kind. But some of us cannot just see our way to go into a church that has so much that is contrary to the Word of the Lord and to common sense as the Church of Rome has. We are glad the Pope is writing those letters. They are fine compositions. They set forth in the most plausible way the position of the Pope's church, and those who desire to understand that vast religious aggregation should read the letter with care. It amuses us hugely the way in which the old man of the Vatican quietly assumes the doctrine that the Roman church is the authorized expounder of the Scriptures for all Christendom. Does he think that we know nothing of the history of doctrine in the Roman Catholic church? We know what contradictory views of the same matter have gone forth from Rome, and that proves that the Holy Spirit has not been the guiding spirit of Rome.

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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 TREASURY OF RELIGIOUS THOUGHT for July, 1896, opens with an illustrated account of the practical Christian work of the Florence Mission in New York. This is followed by Prof. Small in a chapter on the Salvation Army and others. The leading sermon, on the Divine Drama, is by Rev. Dwight M. Pratt, of Portland, Me., whose portrait is the frontispiece, and the picture of whose church shows us the famous birthplace of the Christian Endeavor Society. Rev. Dr. W. E. Barton gives a sermon on the Victory of Faith, the fourth in his series on Faith: Dr. Thomas C. Hall, of Chicago, furnishes an able article on Protestantism and Priestcraft: Rev. D. Sutherland writes on John Knox: Prof. T. W. Hunt on Charles Lamb: Dr. R. M. Patterson on "A Man After God's Own Heart."

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CANADA'S GREAT EXPOSITION.—The Toronto Industrial Exhibition, now known as "Canada's Great Fair," is an occurrence to which almost every Canadian looks forward with pleasurable anticipation, as it is made the occasion for their annual holiday outing. It is to be held this year from the 31st August to the 12th September, and as the live stock exhibitors and various associations have agreed to have their stock on the grounds from Thursday, the 3rd September, till the close of the Fair, the first week will now be as good as the second. We have received a copy of the Prize List, which is unusually well gotten up. Any one desiring a copy can obtain one by dropping a post card to Mr. H. J. Hill, the manager, Toronto. A great programme of interesting attractions is promised. Applications for space should be made early.

From the newsboy on the street to Commander Ballington Booth, people are familiar nowadays with the "Moody and Sankey" Gospel Hymns. Twenty-five years ago it was different. It was with fear and trembling that Mr. Sankey made his first attempt at using these hymns publicly in Scotland, one evening in November, 1873. Public denunciation had been made there of his "human hymns," and "kist o' whistles," as his small cabinet organ was called by the Scotch. The outcome of this and subsequent meetings, and a laughable incident in connection with the "kist," are to be told by Mr. Sankey himself in a forthcoming issue of *The Sunday School Times*. JOHN D. WATTLES & Co., 1031 Walnut Street, Philadelphia, Pa.

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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.

WINGER.—The S. S. at Winger gave its "Children's Day" exercise on the evening of Sunday, May 31st, and we are glad to say the little ones acquitted themselves finely, speaking and singing with a zeal and fervor that was worthy of the cause for which they were pleading. The programme throughout was missionary and devotional. The chair was occupied by one of the small boys, who, with a nicely decorated programme in his hand, looked every inch a man, as he promptly announced the various selections. The house was crowded with an appreciative audience, who gave good attention. The collection amounted to \$5, which was duly forwarded to Bro. McLean's address.

MRS. ANGLE.

WINGER, July 10th.—We are glad to inform you that Bro. R. Bentley Ray, who came to us from Lexington Bible College in June, 1891, and labored with us for two years with much success and acceptance, has decided to spend his vacation with us, coming from Boston, where he has been attending Harvard College, preparing himself for further usefulness.

The first Sunday he was here (June 28th) we held our annual June meeting, with three services and dinner served in the basement. The house was literally packed with an attentive audience, averaging over three hundred at each service, some forty of whom came from the Rosedene congregation, thus showing their appreciation of Bro. Ray, who ministered unto them also in days gone by. Their presence gladdened our hearts, as it was the first time they had met with us in our new house, and what with sweet communion, helpful sermons and inspiring music, the day was profitable and pleasantly spent, and we trust that these seasons of refreshing in the presence of the Lord may redound to His name's honor and glory, and help us also to reflect the Spirit of Christ in the days that are to come.

Bro. Ray will preach every Lord's day in the afternoon at Rosedene, and morning and evening at Winger, until Oct. 1st, after which we desire to engage a preacher for the coming year.

COM.

HARWICH.—Bro. W. G. Charlton writes that he has resigned the work in Harwich, the resignation to take effect Oct. 1st. Bro. Charlton would like

Evangelistic work. Bro. Bruce McCully, who has been attending Hiram College, has been assisting Bro. Charlton this summer. Bro. C says that that part of Kent should have three or four preachers all the time.

GLENCOE, July 13.—Two baptisms here since last report.

H. E. STAFFORD.

MUSKOKA MATTERS.—Had a visit from Bro. A. C. Gray last month. He held a few meetings in Macauley, with five additions by baptism. He also spent one Lord's day in Brunel. We were all glad to see Bro. G. again, he is held in high esteem here and all regret our inability to keep him with us.

There are preachers in Muskoka not in fellowship with us, who seem to believe in re-baptizing backsliders, to bring them into Christian fellowship. Is there any Scripture for that? I have been twice in Macauley since Bro. G. was there and noted the increased attendance.

Brunel is very much split up. We will, however, try to "Hold the fort."

W. M. CREWSON.

Huntsville, July 13th, 1896.

Marvellous.

Rev John Roadhouse, Seeley's Bay, Ont., Can. :—"Allow me to tell of my high appreciation of the K. D. C. you kindly sent me last fall. The state of my stomach was affecting my throat, at times I feared the loss of my voice, but K. D. C. brought such relief that I cannot but believe it to be a Godsend. It was the best stomach medicine I have met with."

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A. McLEAN.

xxxiii.—A Glimpse of Shanghai.

Shanghai is the chief port of China, and has a population of 400,000. The foreign port resembles a European city. It has all the modern improvements except street cars. The Chinese city proper is walled, and is the nastiest place in the Empire. Contact with foreigners has led to improvement. This is another illustration of the truth that it is only as people are renewed in heart and spirit that they are ready to adopt the institutions which are the fruit of the gospel. The old city was offered good water. They said the water offered had neither taste nor smell: the water in the moat has both. The people wash their clothes and food and their persons in it, and then use it for cooking and drinking. In another city pipes were put in and water supplied free. The people preferred water that had some body to it. They neglected the pipes, and the good intentions of the foreigners availed nothing. Those who allege that missionaries would do better work if they put in sewers and water pipes and teach the people something about sanitation, ought to take these and similar facts into account. The truth is that moral regeneration must come first.

Shanghai is the centre of much religious activity. As my time is short, James Ware had a program arranged in advance. It was his wish that I should see as much as possible. Our first call was the headquarters of the China Inland Mission. The buildings are among the finest in the city. They are built about a large court. This property cost not less than \$75,000. The money was given by one man. Not a dollar given for the work of the mission went into the grounds or buildings. Here are the offices and storerooms of the mission, besides living rooms and a chapel. All the workers in Shanghai live here and eat at a common table. Those on their way to or from the interior find there a home. The China Inland Mission has a remarkable history. It is now thirty years old. Dr. J. Hudson Taylor is the founder and principal manager. We had the pleasure of an interview with him. This mission is pan-denominational and international. It accepts workers from all evangelical bodies. There are Churchmen, Baptists, Methodists, Presbyterians, and others on the field. To prevent friction, the representatives of each body are grouped in one province. They are allowed to preach and practice what they have been taught. There are

workers from Great Britain and Ireland, Finland, Sweden, Norway, Denmark, Germany, Switzerland, the United States, Canada, Australia, Tasmania, and New Zealand. No salary is guaranteed; they go out trusting the Lord to supply their needs. The mission does not borrow and does not go in debt. No personal solicitation is made or collection called for. The treasury is supplied by voluntary contributions. The work is managed by Missionary Directors, assisted by a council of experienced workers. There is one council in London, another in Toronto, another in Australia, and another in Scandinavia. These councils select workers and receive and forward money. The aim of the mission is to evangelize the whole Empire. At the present time sixteen out of eighteen provinces are occupied. There are seven hundred men and women at work. Forty per cent. of these are either self-supporting or supported by friends. The increase in the number of workers has been wonderful. At one time eighteen were sent out. In two years seventy-six were added. In one year the reinforcements numbered one hundred. The extra offerings of that year aggregated \$50,000. Dr. Taylor does not believe in "the gun boat policy." If property is destroyed no indemnity is sought. The mission takes joyfully the spoiling of its goods. The workers believe that if they do well and suffer for it, and take it patiently, that is acceptable with God. Some of the workers are now in the city besieged by the Mohammedans. Their friends do not know their condition, but prayer is made continually on their behalf. They believe that they will be preserved or that grace will be given to bear whatever may come. Dr. Taylor is a man of child-like trust in God. He is a man of mark. All the workers in the mission partake of his spirit.

Our next call was on Dr. Ernest Faber. He is a German of solid merit and great attainments. He is one of the first men in China. Dr. Faber has been in this country thirty-one years. For twelve years he was an evangelist in and about Canton. His voice having failed, he gave his life to literature. He has written some thirty volumes. These are in Chinese, in German, and in English. His scientific works have been approved by the government. He has written on schools in the West. He used to be asked, "Have you any schools in your country?" He wrote to answer that question. In all his

works he has kept steadily in mind the conversion of China. He told us of a man in Japan who wrote a book entitled, "How I became a Christian." He had been a Confucianist. His son presented him with one of Dr. Faber's volumes. He was bigoted and threw it aside unread. His son presented him with another volume. He read it, and was led to accept Christ as his Saviour and Lord. Dr. Faber spoke of the prejudice against foreigners. The people are led to believe that they take out the eyes, and brains, and hearts, and livers of the Chinese, and make medicine of them. It is this medicine that makes the foreigners so wise and so strong. The native physicians see that their craft is in danger. The triumph of the Gospel means their overthrow. Dr. Faber has no doubt as to the issue of the conflict between Buddhism and Confucianism and Taoism and Christianity.

Leaving Dr. Faber, we called on Dr. Joseph Edkins. The name of this distinguished scholar and author is a household word in the republic of letters. His studies have been in the field of Comparative Religion and Philology. He has written many books, and these have been widely read. In addition to his work in the Customs and in the study, he preaches every week. He has been in China for nearly half a century. The country was opened only six years before his arrival. The changes since then are great. The thought of them fills the soul with gratitude and hope. There have been riots and massacres, but the good done is immense, and is worth all this suffering and loss of life, and more. Sacrifice is the condition of progress. The blood of the martyrs is the seed of the church. The conviction of all men I have met in China, is that the riots are instigated by the officials. The people are kindly disposed and would make no trouble whatever if their minds were not poisoned against foreigners. They are told that these people can see three feet into the ground. They can discover and carry away the precious metals. Their aims and motives are represented as evil, and only evil. They want to overthrow the government and take the country. There may be more suffering than there has been: officials may write books and send out circulars to inflame the minds of the populace, but the work is of God and cannot fail.

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Dr. Pierson.

There are "ructions" at the great Metropolitan Tabernacle. A mysterious Providence has permitted disturbance to reign ever since C. H. Spurgeon was called to his rest. That great preacher was the Napoleon of Nonconformity in London. Such a man can not, in a sense, ever have a successor. Dr. Pierson, whose preaching made such a sensation amongst Spurgeon's old hearers, has just imparted a new galvanic shock to the religious public in this country generally, by his baptism. Dr. James Spurgeon, brother of the late C. H. Spurgeon, and uncle of Thomas Spurgeon, now pastor at the Metropolitan Tabernacle, has baptized Dr. Pierson in his own Baptist church at Croydon. The incident is giving rise to acrimonious controversies. I regret to say that I do not meet with any friends amongst the English Baptists who sympathize with Dr. Pierson in respect to his conduct as a candidate for baptism, although surely it might have been expected that those who call themselves Baptists would with one heart and soul rejoice at such an event. It is certainly invidiously ungracious for Baptists virtually to censure Dr. Pierson bitterly for being baptized at his own time and of his own free will, and also to pour vials of harsh criticism on the devoted head of Dr. James Spurgeon for officiating. But the English Baptists have been for some time rather difficult to please. They seem to fall more and more into pitiable confusion. Their churches are all labelled "Baptist" and yet in a great number of cases their largest and most influential churches in a social sense neglect Baptism to an incredible degree. I am acquainted with churches whose big roll of membership includes a considerable majority of unbaptized members with a number of unbaptized officers, only the minister being baptized. And yet, such is the incomprehensible inconsistency of human nature, that we poor Disciples of Christ in England are unmercifully criticized and icily boycotted by these same good brethren because we do not paste the Baptist label on all our institutions, but prefer the name Christian instead of calling our baptized believers Baptists. The Baptist denomination in this country is a colossal jelly-fish that has floundered out of deep water into puddles on the shore. Poor Dr. Pierson was harshly blamed for not being baptized long ago, even though he explained that he was sorely muddled about infant baptism, while he candidly acknowledged that immersion was valid. Now he is cavilled at be-

cause at last he has seen his way to obeying the Saviour's command. It is alleged that he ought to have been baptized by Dr. Gordon of Boston. Surely, all this is the good Doctor's own business. He certainly had a right to be baptized when, where and how it pleased him. He and Dr. James Spurgeon are very dear and very faithful friends, and it does seem to be the most natural and gracious thing in the world that he should elect to ask for immersion at the hands of one with whom he has stood in such tender relations of brotherly love. Dr. Pierson has a great career before him. He has acted, so far as I see, and as some others agree, altogether apart from considerations of selfish interest. He made it impossible for himself to be elected pastor of the Metropolitan Tabernacle, because at a promising juncture for himself, he held back from baptism. His mind, warped by Presbyterian prepossessions, was not then clear. Next he made it impossible for himself to be regarded as the possible pastor of that magnificent sanctuary called Westminster Chapel, a place close to Westminster Abbey and fragrant with the memories of the sainted Samuel Martin, simply because now that he has been freely talked of in that connection he has been immersed. These are great sacrifices. You are next likely to hear of Dr. Pierson as being engaged in giving evangelistic addresses to crowds of young men at our different universities.—W. DURBAN, London, Eng., in *Christian Evangelist*.

A Woman's Message.

CONVEYING WORDS OF HOPE TO THE AFFLICTED.

Had Suffered From Heart Trouble and Liver Complaint, Which Wrecked Her Nervous System—Is Now as Well as Ever.

From the Carleton Place Herald.

Truth, it is said, is sometimes stranger than fiction, and in no way has this phrase been better exemplified than in the plain unvarnished statement of Mrs. W. H. Edwards, of Carleton Place, to a reporter of the Herald a few weeks ago. Mrs. Edwards is well known in this town, having lived here for nearly twenty-five years. The story she related we will give in her own words. She said: "In July of 1894 I was taken ill with fever, caused by blood poisoning, and laid hovering between life and death for eight weeks. After the doctor succeeded in breaking up the fever, my heart began to trouble me, jaundice and liver complaint also set in. I could not sleep and my nerves were terribly unstrung. During

my illness, after the fever left me, I was attended by no less than three doctors, but their medicine seemed of no avail, as I lay for months in a terribly emaciated condition and never expected to be around again. This state of affairs lasted until about Christmas, when a friend suggested to me to try Dr. Williams' Pink Pills. My husband procured a few boxes and I then began their use, although with but little confidence in them. But by the time I had used three boxes I began to feel a little better and began to get an appetite. This encouraged me to persevere in the use of the pills, and I still continued to improve. I began to sleep well, my heart ceased to bother me and my nervous system which had received such a fierce shock was again fully restored. My liver trouble also disappeared, in fact I became almost a new creature. I now feel as well as I ever did in my life. I have used in all eight boxes and still continue to take an occasional pill if I feel any way depressed. Yes," she said, "I am thankful to think that I tried Dr. Williams' Pink Pills, because I believe no other medicine could have effected such a cure in me and have so effectually built me up. I am perfectly willing that this simple statement of mine should be published, and hope some poor suffering creature may see it and be restored to health as I was."

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Australasian Statistics.

According to the last conference returns there are 5,150 Disciples in Victoria; 1,286 in New South Wales; 843 in Queensland and 2,621 in South Australia. The figures from the other colonies are not hand, but we are probably well within the mark in the following estimate: New Zealand, 2,300; Tasmania, 350; West Australia, 150, making a total of 12,700 for Australasia.—*Pioneer*.

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The Negro.

If ever there was a people that have obeyed the scriptural injunction, "If they smite thee on one cheek, turn the other also," that people has been the American negro. To right his wrongs the Russian appeals to dynamite, Americans to rebellion, the Irishman to agitation, the Indian to his tomahawk; but the negro, the most patient, the most unresentful and law-abiding, depends for the righting of his wrongs upon his songs, his groans, his midnight prayers and an inherent faith in the justice of his cause, and if we may judge the future by the past, what man will say that the negro is not right. We went into slavery pagans, we came out Christians. We went into slavery a piece of property, we came out American citizens. We went into slavery without a language, we came out speaking the proud Anglo-Saxon tongue. We went into slavery with the slave chains clanking about our wrists, we came out with the American ballot in our hands. Progress, progress is the law of nature; under God it shall be our eternal guiding star.—*B. T. Washington.*

A religion of *feeling* is a leaky and lazy religion, because it requires neither reading nor investigation of the word of God. A person who works himself up into a frenzy of feeling, under the domination of a mesmeric manipulator, who is surcharged with iron and manganese, ridicules the idea of faith predicated upon Scripture testimonies. His evidence of pardon of sins is the delusion or illusion that he *feels good*. He beats his breast and rolls his eyes in frightful frenzy, and says, "I have the witness within," the meaning of which is a high condition of psychological ecstasy. Such a man has no use for the word of God. He knows nothing about it. He would far rather enjoy self-deception and revel in a religion of feeling, which has no basis in religious truth, than to search the Scriptures in order to obtain a *knowledge* of eternal life.—*Christian Leader.*

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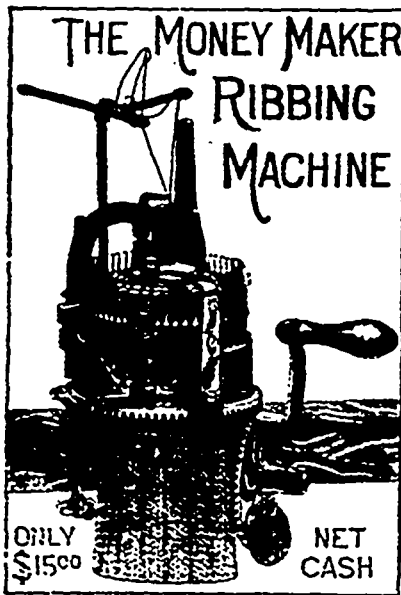
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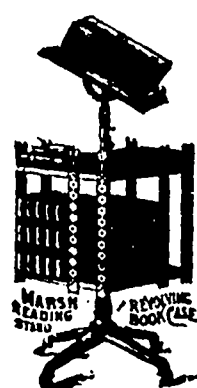
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