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HAMILTON, AUG. 15, 1894.

That "Last Call."

"BRO. MUNRO: Dear Sir,—The 'Last Call' I received last night. After looking over it, I concluded it was just the right thing. It is what every delinquent subscriber ought to get. I want the paper, so you will find \$3 enclosed, which will pay up to Oct. 15th."

The foregoing, showing as it does that the brother took the "Last Call" in the spirit in which it was intended to be received, has suggested that it might be in the interest of a good understanding between our readers and ourselves, if we should publish a copy of the "Last Call." Here it is:

DEAR FRIEND: I find your name on the subscription list of the CANADIAN EVANGELIST marked paid up to, from which it appears that you are now in arrears to the amount of When I tell you that quite a number of others are in a like position, you will understand that the sum total of these arrears represents a serious drain on the resources of the EVANGELIST, and you will also see, I am sure, that it is only natural that I should be anxious to collect, at an early date, the whole of these arrears.

I should be obliged to you if you would remit the amount due by you as soon as possible. If you do not feel in honor bound to pay the whole or any part of this account, would you favor me by writing me a note by return mail, explaining the ground on which, as a Christian, you feel you may be rightfully excused from paying for the paper, although you have been taking it regularly from the post office?

You are aware that, according to the newspaper law, a publisher may continue sending the paper until all arrears are paid. (See the standing notice on the fourth page of each paper.) I have never resorted to extreme measures in order to collect what is due on the EVANGELIST, nor am I disposed to do so now, though I reserve my right to do so in case I should find any delinquent subscriber acting in what would appear to me to be a grossly unreasonable and un-Christian manner.

I have no intention to force the EVANGELIST upon those who do not want it, neither shall I seek to enforce payment from those who cannot pay; but those who can pay, and have a right to pay, I respectfully ask them to do so at once, or let me know the reason why. Every issue of the paper has to be paid for. Those who read it ought to provide the funds.

Yours truly,
GEO. MUNRO,
Publisher

Now it is easily conceivable that some receiving such a notice with a statement of arrears might be seriously annoyed at the publisher. Some indeed have written in reply as though they were not happy over it. Others, like the brother quoted above, have replied, apologizing for the long delay, and have further shown their good will by not only paying all arrears, but also by paying in advance for another year. These indications of friendship for the paper are very grateful.

We should like to have all our friends give the "Last Call" a careful reading, and think over what it implies with regard to the support of the paper, and of the relation of the publisher to the subscribers.

If the friends of the EVANGELIST will look at the situation as it is, we feel sure they will exert themselves to make it self-supporting. In another column, some suggestions are made as to how all our friends may help us in our effort to give our brethren a paper that may help us in doing the Lord's work.

Children's Day for Home Missions.

The first Lord's day in September is the time, according to announcement, for a special collection in our Sunday-schools for the Home Mission fund. This is Children's Day in the Disciples' Sunday-schools in Ontario. Five years ago, this day was set apart for this purpose and the receipts from this source have been gradually increasing, and while this is encouraging we are reminded by the testimony of Sunday-school workers that the indirect benefit arising from the observance of Children's Day for Home Missions is of incalculable value to the school in various ways. The Sunday-school superintendent who fails to call the attention of his school to this matter is not only derelict in his duty, but is the means of depriving the school under his charge of a very profitable pleasure.

We think the children should be informed of the work we are doing and made to feel the need of contributing to its support. They should be made to feel that they are sharers in the work and that its success depends upon them to some extent at least. We believe if the children were made to understand the situation, that their help was really needed and appreciated, the increase in their contributions would be surprisingly encouraging.

We believe the work being done in the Province, all things considered, is as hopeful as could be expected. Beside this we must not forget that there are many points, in the estimation of the managers of the work, as needy and as deserving of help as those receiving it. The only way to answer their call for assistance is by increased contributions. The treasury is empty at the present time, and a strenuous effort should be made to make the first collection a good one.

The Proposed Bible College.

There has been a desire for many years upon the part of many brethren that we should have in the Province a training school for our young men and women who desire to fit themselves for the highest usefulness in the church. This desire found expression at our last annual meeting in a resolution recommending "that a teacher be employed and a school established at Toronto for instruction in such subjects as are necessary to supplement what may be received in Toronto University, to prepare persons for ministerial work in the church," provided the funds for carrying on the work for the following year are in hand or in sight.

Since that time, it having been found that sufficient funds are in hand and in sight to enable the Board to carry out the recommendations of the annual meeting, steps have been taken in that direction, and we feel it would be safe to say that the school will be established and open for students on the first of October next. And we feel the more confirmed in this inasmuch as the chairman of the Educational Committee has made some inquiry, and has found that several students have promised to take advantage of the school.

The position of teacher has been offered to Bro. T. L. Fowler, of London, and he has signified his willingness to undertake the work if the church in

London will release him, and if a suitable man can be found to take his place there. From the information at hand we judge both of those conditions will shortly be satisfied, and we, therefore, feel there is little, if any, presumption in introducing to our brotherhood Bro. Fowler in the capacity of principal of our Bible school. We know that many of our people have had Bro. Fowler in their minds as the man for the place, and the announcement of his name in this connection will not, perhaps, surprise any one. As to his qualifications for the position, it is scarcely necessary to speak. He is an experienced and successful preacher. He has personal knowledge of the needs of both town and country. He has also had experience as an educator, having been for almost three years professor in the Bible department of Fairfield College, Nebraska, and his administrative talents had opportunity for development while for half of that period he was president of the institution. We may consider ourselves fortunate that one so competent is available for the inauguration of an enterprise, which, we fondly hope, under the Divine blessing, will be of great advantage to the cause of Christ in this country.

The Cecil St. Church, Toronto, has very generously offered to provide, rent free, rooms for the accommodation of the school.

While, as has been intimated, a number of students have expressed their purpose to enter the Bible school, it is, of course, desirable that there should be a large class. We would therefore suggest that our brethren and sisters take an active and immediate interest in the matter of encouraging our young people to attend our own school. And right here we would like to ask brethren who have promising boys who love the Lord Jesus, whether it would not be a proper and Christian thing to direct their minds to the needs of the Lord's work, and if they find they have a mind to the work, why would it not be a wise expenditure of money to provide them with the means to fit themselves for it?

We know of brethren educating their sons for doctors, lawyers, and other callings and professions. Have we a brother who is educating his son for the ministry of the Gospel? If not, why not?

Disgraceful.

Such is the heading under which the *Liberte* publishes the following article: Perfectly disgraceful scenes, which every man of common sense must deplore, have just taken place in Quebec.

Protestants have the right to assemble here, just the same as Catholics have the right to assemble in Ontario. One must be very narrow-minded and have a soul replete with intolerance to throw stones at those who have a creed different from his.

Every one should be at liberty to worship God as he thinks proper.

Do we see Protestants stone to death those of their co-religionists who become Catholics? No. The fury and excesses of the Quebec mob will only throw discredit on our race. We no longer have a right to complain of the fanaticism of the P. P. A. and of the wild sectarians of Ontario, and it now ill becomes us to stand up as a tolerant people.—*Witness*.

The above refers to the recent attack upon a Baptist mission in the city of Quebec. We are glad to learn that still other French Canadian papers denounce the outrage. If such sentiments as the *Liberte* expresses continue to be impressed upon our French Canadian Catholic fellow-citizens, and if all Protestants in Canada behave themselves in a Christian way, we shall have by and by a happier time in our Dominion.

A Test.

"In the last number of the *Expositor* we took the position that for any party, who was thoroughly conscious of the rejection of our gospel by the Methodist Church, to preach divine guidance, as taught in the *Expositor*, in Methodist pulpit or class-room, was a dishonorable act.

"We were disposed when we wrote out that sentiment for publication, to modify it in some directions, or give instances which our apparently oracular deliverance would not cover. But at this point we were as distinctly hindered as was Paul when he essayed to go into Asia."

So writes the Editor of the *Expositor of Holiness* in his July number. We do not see the need of any special divine guidance to lead one to the assured conclusion that it would be a dishonorable act for him to preach in a Methodist pulpit or class-room what he knew to be contrary to the teaching of the Methodist Church. If Mr. Burns wants us to believe his doctrine of divine guidance, he must give us a clearer instance than that. Give us a case when it will be perfectly certain that it was not common sense that led to the formation of the judgment, and then it will furnish at least a fairer test.

Reply to "An Open Letter."

On the second page of this issue will be found "An Open Letter" which the reader is requested to peruse carefully before reading this. We quite agree that Mr. Pomeroy is entitled to a hearing in the EVANGELIST, and we regret that the pressure on our columns has prevented the insertion of his letter until now.

We are certain that Mr. Pomeroy has misrepresented the Disciples, but we hardly think it is because he has misunderstood the plainest language. We are strongly of the opinion that the trouble with him, as with many others, has been that he has not made a thorough study of the position of Alexander Campbell and other Disciples. Those who criticise Mr. Campbell most severely have very commonly, according to our observation, had a fashion of selecting isolated texts from his writings and treating them as some preachers do the Word of God such expositions (?) as make the impression on the popular mind that you can prove anything from the Bible.

Now, take the quotations from Mr. C. which Mr. P. makes and note the latter's emphatic declaration that they are heretical. It is as plain to us as can be that Mr. Pomeroy has entirely failed to catch Mr. Campbell's thought, and we would suggest that a careful study of the context of those quotations would lead our friend to withdraw the charge of heresy. Mr. P. makes no attempt to grapple with Mr. Campbell's reasoning, he simply exclaims, "These sentences I call heresy, and every regenerated man knows them to be so," which is as much as to say that Alexander Campbell was not a regenerate man, and that none who agree with him on these points are regenerate. Surely Mr. Pomeroy is not so bigoted as to be willing to be responsible for this inference from his own statement. If Mr. P. will give us the name of the work in which those sentences occur and the page, we shall be able to show him that by wresting those passages from their context he has done that great man an injustice.

And to help our friend in his effort to understand Mr. Campbell we give him an extract from his work "Christian Baptism," p. 256.

"While, then, baptism is ordained for remission of sins, and for no other specific purpose, it is not as a procuring cause, as a meritorious or efficient cause, but as an instrumental cause, in which faith and repentance are developed and made fruitful and effectual in

the changing of our state and spiritual relations to the Divine Persons whose names are put upon us in the very act."

And a quotation from another great Alexander—that eminent English Baptist, Dr. McLaren, of Manchester—may help Mr. P. a little:

"Take Luke, he (Mark) emphasizes the nature of the baptism, calling it 'the baptism of repentance,' and its issue 'remission of sins.' That issue is clearly not to be connected with 'repentance' alone, still less with 'baptism' alone, but with the complete expression. Where baptism was submitted to as the outward sign of repentance, the sins were swept away by forgiveness. But Mark trusts to his readers' common sense to understand the relative places of the inward condition and of the sign thereof, and their respective shares in the resulting remission."—*Sunday School Times*, July 21st, 1894.

And it may not be amiss to quote the words of Simon Peter to those who on that great day of Pentecost cried out, "What shall we do?" "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts II. 38.)

We hope Mr. Pomeroy does not despise the Apostle Peter as a heretic.

We have not space to follow Mr. P. through his letter; but we are not afraid to let it go before our readers on its merits. Just a word about that language of Mr. Sweeney's, which is called blasphemous. We do not hold ourselves bound to justify every expression used by Mr. Sweeney or any other Disciple; but we invite Mr. Pomeroy to show what Mr. Sweeney asked Mr. Crawford to point out. Mr. P. need not expect us to accept his dogmatism for demonstration.

Finally, for the present, we would respectfully inform Mr. Pomeroy that the epithet "Campbellite" is regarded by Disciples as a nickname. If he wishes to present his views further in the EVANGELIST we shall expect him not to use that odious term.

Notes.

From a debate which took place in the House of Commons the other evening it appears that the sum of \$233,000 is expended by the Dominion for the education of Indians in the North-west. The larger part if not the whole of this large sum is given to various denominations in aid of schools under their direction and control. Several members took exception, as they well might, to the breach of sound principle involved in this arrangement. It is time that Baptists, and all others who are opposed to the subvention of denominations by the state, should make some more effective protest than they have yet done. To say nothing of the utterly indefensible principle of state-churchism involved, what can be more absurd than for the Government to be paying with the one hand for the propagation of Roman Catholicism, and with the other for the teaching of Presbyterianism or Methodism, knowing as they must that the latter regard the tenets of the former as containing the most deadly error, and *vice versa*? And they pay for both out of the public funds to which Baptists contribute, so that each Baptist taxpayer is aiding the teaching, e. g. of Roman Catholicism to the poor Indians.—*Canadian Baptist*.

Just so, and while we are at it we may as well move against all state grants to denominational hospitals and such like.

The first English Baptist church in the Orange Free State has been opened. It seats 250 persons. The constitution of the church is framed on the basis of Union. "The membership of the church has from its establishment been open to believers who have not been baptized according to the usages of the Baptists, and it will remain open to them." The treasurer's report showed that £1860 had been expended, of which nearly £1000 has already been collected or promised, the deficiency