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HAMILTON, OCT 1, 1892.

Special Offer.

The EVANGELIST will be sent to all new subscribers from now until January, 1894, for the price of one year's subscription, one dollar.

What Constitutes a True Church and a True Christian.

We find the following note in a recent number of the Christian Guardian—

A wrong conception of what constitutes a true Church and a true Christian has been the source of much error and sectarian exclusiveness. The Rev. R. F. Horton, of England, recently wrote this pertinent question: "Any definition of the 'Church' which does not include every undoubted Christian, is obviously untrue. The first step toward the reunion of Christendom is to assert the ancient ecclesiastical axiom that 'where Christ is, there the Church is.' He who denies this is a heretic and a schismatic, who has, however unconsciously, abandoned a fundamental principle of Primitive and Catholic Christianity. The perfect antidote to all the delusions of ecclesiasticism is that conscious personal fellowship with the living Christ, of which Dr. Dale has lately written so wisely and so well. Let us experience that, let us preach that, and men will turn from their ecclesiastical idols to the living God."

We are not disposed to question the declaration that, "a wrong conception of what constitutes a true church and a true Christian has been the source of much error and sectarian exclusiveness." But we would like to add that a wrong conception of what constitutes a true church has also been the source of a spurious and unscriptural liberality. The fact is too often lost sight of, that Protestants claim that the New Testament is the final arbiter in all matters of Christian faith and practice, and that all differences must be submitted to it for settlement. With all respect to Mr. Horton quoted above and to Dr. Dale, too, we beg to say, that the New Testament does not teach that. "The perfect antidote to all the delusions of ecclesiasticism is that conscious personal fellowship with the living Christ." "Conscious personal fellowship with the living Christ" is not to be disparaged, but it cannot be made the sole criterion of what constitutes a true church, or a true Christian; for it is a test which God alone can apply. For the purposes of church fellowship and co-operation it is needful that there should be a test, or tests, which man can apply. These tests are furnished by the New Testament, and want of conformity to these tests on the part of an individual cannot be excused on the ground that the person claims to enjoy "conscious personal fellowship with the living Christ." The Christ himself sets forth the means by which fellowship with him is secured (John xiv. 21) "He that hath my commandments and keepeth them, he it is that loveth

me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." A true Christian is one who keeps the commandments of Jesus; a true church is a company of such Christians.

Increasing Light.

The Disciples of Christ have much reason now a days to feel gratified at the growth of scriptural knowledge among leading scholars in the denominations. The comments of different writers on recent Sunday-school lessons illustrate this. The Baptists in the United States have been considerably exercised because some of their Sunday-school papers have been expounding Acts ii. 38 in such fashion as the Disciples have been in the habit of doing

The "Lesson Helps" department of the Sunday School Times in its issue of August 27th is quite interesting in this connection. The lesson treated in that number is "Philip and the Ethiopian." President Timothy Dwight, of Yale University, referring to the baptism, says, "They descended from the chariot and then also went down into the water. They afterward came up out of the water. The baptism apparently was by immersion." The Editor of the Sunday School Times adds a foot note on this, which we copy here:

"Drs. Dwight and McLaren are agreed in the opinion that the mode of baptism in this instance was by immersion. There are other scholars who think that here and elsewhere the administrator and the subject of baptism went down into running water, and the former poured water upon the head of the latter, according to a mode indicated in early Christian art, and referred to in 'The Teaching of the Apostles.' Practically scholars are agreed that the primitive meaning of the word baptizo was 'to immerse;' but the claim is also made by some, that, in New Testament times, an ordinary use of the word was an equivalent of the term 'to purify.' Common fairness requires that these differences of opinion should be recognized."

The editor of the Times is one of those who have been immersed, but he recognizes the fact that some scholars still maintain, that baptizo does not exclusively mean to immerse. There is no doubt but that the "some" will soon have to be written "a few." Dr. Geikie, like Dr. Dwight, a Pædo-baptist, in the same paper, writing of the baptism of the eunuch, makes these observations:

"Washing, or bathing, had always had a place in Judaism, in its many purifications, but the use of these had greatly increased since the return from Babylon. A bath was required from the strict Jew before private prayer, on entering the house of public prayer, or the temple, or a synagogue, and hence places for religious uses were built beside flowing water (Acts xvi. 13). The adoption of baptism by John, and afterwards by Christ, was therefore natural, and would excite no opposition on the ground of novelty. In the pass by which Gaza is reached from Hebron, there is a fine spring, flowing out of the limestone on the right hand of the track, and now offering grateful refreshment to the traveler. Perhaps it was at this they stopped, for, seeing water, the eunuch asked Philip if he could not be, there and then, baptized. The stream must have been dammed back at that time, perhaps to collect the means of irrigation; and indeed there are even now dams across the little valley, to retain the surplus water of the rainy months."

The Nashville Convention.

"All persons who propose to attend the General Christian Missionary Convention, which meets at Nashville, Tenn., Oct. 15th-21st, will please write at once to Elder R. Lin Cave, Vine Street Christian church. Visitors on

arrival will report at the Vine Street Church, where a reception committee will meet them and consign them to their homes."

We do not know whether or not Canadian Railways will grant reduced rates, but we understand that the United States' lines Canadians would travel over in going to Nashville will give reduced rates on the certificate plan, provided tickets are bought within three days before, and not more than three days after the first day (Oct. 15th).

Church Opening at Georgetown.

As intimated in last EVANGELIST, the brethren in Georgetown expect to open their house of worship for public services on Lord's day, October. Bro. L. L. Carpenter, of Indiana, will be the speaker of the day. He is an able preacher. It will, no doubt, be a treat to hear him. We trust that a large number of the Disciples from the neighboring churches will arrange to be present at these opening services in Georgetown.

Lobo October Meeting.

Please announce in the EVANGELIST that Bro. E. Sheppard, of Walkerton, will hold the annual meeting of the church in Lobo, the date of which is the second Lord's day in October. Brethren and friends are cordially invited to attend. P. MITCHELL.

We cordially endorse the following paragraph taken from the Christian Guardian:

Several French Canadian papers express great dissatisfaction at the result in regard to separate schools in Manitoba. It is broadly hinted that it is the duty of the Dominion Government to take such steps as will give separate schools to the Catholics of Manitoba. They claim this as a right under some alleged contract. It seems to us, that when the highest judicial authority in the empire has decided that the Catholics have no such constitutional right, and the people of the country have deliberately voted against separate schools, this should settle the question. There is a strong feeling that neither the Roman Catholic, nor any other Church, can have special privileges conferred by public law.

We have no fear that the will of the people of Manitoba will be set aside, even should the Dominion Government undertake to do so; but we should much prefer that no such attempt should be made. We trust that wise counsels will prevail in the Dominion Cabinet.

We find the following sensible paragraph in the Hamilton Daily Times:

Some days ago there was some correspondence in the Times about congregational singing, which is in some churches a lost art. A good deal of attention is paid to the organ and the organist, to the choir leader and to the choir, but very little is paid to the congregation. The members sing at a go-as-you-please gait, and as long as they don't disturb the choir it is considered all right. But it is all wrong. If we had the bossing of an organist and a choir leader we would not confine their duties to teaching and leading the choir. We would make them teach and lead the congregation as well. Choir practices are common enough, but how seldom does anybody hear of a congregational practice? Prayer meetings are held weekly, but how often are praise meetings held? There will always be poor congregational singing as long as the congregations are not taught to sing, and they ought to be taught the same way as choirs are taught. Managers and ministers of churches have this matter in their own hands. There are churches in this city, however, where the congregational singing is hearty and good, but they have no high toned or high priced choirs.

We have often wondered that those anxious for good congregational sing-

ing did not hit upon the expedient of a congregational practice.

A poet must be like every other writer; he must be intelligible; he is great only as his thoughts are great, beautiful, pure. If pretty words and sweet sounds and the rhyming of lovely thoughts leave forever within the mind an echo of the beautiful, surely that author can be called a poet. One of these was John Greenleaf Whittier, and as we think of him we cannot but love him. The world is better that he lived; the English language is softer and gentler that he has written; the human heart has been uplifted and purified by his songs; the orchard and the farmhouse, the fireside and the family have all lent their sweetness to the verses of this simple, good man. That his pen is idle, that we speak of him as belonging to the past are saddening thoughts; that there are no clubs and societies who are likely to organize for the study of his meaning adds nothing to our sorrow that he is gone. The place of the Quaker poet will not soon be filled, and while this generation survives and many others come and go he will be unforgotten. Perhaps he may not pass down as one of the classics, but what he has written will find a place so long as life lasts and the human heart applauds the beautiful and good.—"Don" in Toronto Saturday Night.

The gentle old Quaker poet is dead and all the papers, religious and secular, are saying nice things about him. Whatever may have been the case in other days, he seems to have no enemies now. The extract from Saturday Night is one of the finest estimates we have read of Whittier. Our friends will be glad to see it.

There is in certain quarters a good deal of teaching, respecting the guidance of the Spirit, which we deem questionable and misleading. The Scriptures are disparaged in order to exalt a theory. It is true that "as many as are led by the Spirit, they are the sons of God." But this does not mean that the Spirit leads by inward impressions which supersede the testimony of Holy Scriptures, the exercise of reason, and the indication of God's providence. When men profess to be so unerringly guided in all things by the Spirit that they are kept from all error or mistake, they are claiming an infallibility greater than what Roman Catholics claim for the Pope. Such people are above reason and argument, for they claim a direct spiritual revelation that lifts them above these methods of finding truth. John Wesley wisely says: "Try all things by the written Word, and let all bow down before it. You are in danger of enthusiasm (fanaticism) every hour if you depart ever so little from Scripture; yea, or from the plain literal meaning of any text taken in connection with the context. And so you are if you despise or lightly esteem reason, knowledge or human learning, every one of which is an excellent gift of God, and may serve the noblest purposes."—Christian Guardian.

The above is wholesome teaching and is very gratifying as coming from the editor of an influential Methodist paper. John Wesley's advice to "try all things by the written Word" is seasonable still. How would it do, for example, to try infant baptism by that rule?

Our Omnibus.

"I am again in Guelph at school after spending a three months' vacation in Vaughan" R. STEWART.

We hear of an intelligent Presbyterian who has been reading Bro. Knowles' articles, and is highly pleased with them. He says they are sound.

Miss Janet McDougall, of Guelph, has been appointed one of the teachers on the Toronto Public School staff, and enters on her duties on 1st Oct.—Guelph Mercury.

Read the advertisement of "A Subtle Adversary" in this paper. It is all the critics quoted say it is. We

have not time for a more extended notice just now.

A large number of our subscribers to whom notices were sent that they were in arrears have paid up, and also renewed their subscriptions. Many others have not done so as yet. We hope to hear from them soon.

Sister Mary Rioch expects to leave Hamilton for Japan, Tuesday, October 4th. She will travel by way of Cincinnati, O., and Lexington, Ky., to San Francisco. A reception will be tendered to her and four other missionaries in Cincinnati on the evening of Oct. 5th, and another in Lexington Oct. 6th.

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The Prohibition Commission has got as far west as Montreal. It is amusing to read the evidence given before the Commission. You can have it "as you like it;" from ardent friends of ardent spirits and from the most uncompromising prohibitionist. One prohibitionist hit a nail on the head when he said, "The great difficulty was that the temperance people were not prepared to do the hard and nasty part of the work."

The following contributions to Foreign Missions have not heretofore been reported in the EVANGELIST:—

John Campbell, Erie Mills, St. Thomas. \$100 25
O. C. W. B. M. 250 00
S. S. Everton 11 58

Some United States journals are urging that next year during the celebration of the discovery of America the name of the Republic be changed from "The United States of America" to "Columbia." The people of the United States are too late. First come first served. The "United States of Colombia" is the name of a South American Federated Republic. But it is about time the country had a name and ceased to assume the name of America and its people of Americans.—Montreal Witness.

We do wish the United States would select some other name for their country. It would not sound well to speak of United Statesers, and we won't call them Americans, even if they are a great people.

NANKIN HOSPITAL FUND.

Previously reported \$87 95
E. S. Kilgour 1 00
J. W. Kilgour 1 00
Mrs. M. Dawes 1 00
Miss Jane Stewart 1 00

At the convention at Allegheny, the Guide promised to try and raise \$125 for this fund. Soon after the convention we published editorially several strong appeals to our readers to assist us in raising this money, but so far we have received no money. Aside from the relation of the memorial to the remembrance of our dear brother in whose name it is proposed, the object is a good one. The hospital is a greatly needed one, and will be a mighty power to help the work in China. Healing the sick in the name of Jesus is a scriptural and spiritual power to save souls. Who will help us? We call again upon the readers of the Guide. Help us in this good work.—Guide.

We are not glad that the Guide's appeals for the Nankin Hospital have not been responded to; at the same time we