

THE
Canadian Evangelist
PUBLISHED SEMI-MONTHLY
BY THE
Evangelist Publishing Co.
55 YONGE ST. ARCADE, TORONTO.

Terms \$1.00 per annum in advance.

GEORGE MUNRO Editor.
DONALD MUNRO, } Publishers.
C. C. CRAWFORD, }

All matter intended for publication, and all exchange to be addressed to George Munro, Erie, Ontario, Canada.

All business communications and remittances to be sent to the EVANGELIST PUBLISHING CO., 55 Yonge St. Arcade, Toronto.

Remittances sent by post office order or registered letter will come at our risk.

No paper discontinued without express orders and payment of all arrearsages.

In ordering change of address be sure to give the old post office as well as the new.

TORONTO, OCTOBER 1st, 1891.

Our Premium.

Some good Christians may have a prejudice against such a book as "Farrar's Life of Christ." They may say, we have all the "Life of Christ" we want or need in the Four Gospels. Let it be granted that there is sufficient recorded in the Gospels to produce an intelligent faith in Jesus as the Christ the Son of the living God. The careful and devout reader will nevertheless find many things he does not clearly understand at the first reading, nor at the hundredth reading. For example, one is reading the second chapter of Luke. He wonders about the "taxing," and why Joseph and Mary, dwellers in Nazareth, had to go all the way to Bethlehem to be taxed; the statement of Luke, "because he was of the house and lineage of David," while suggestive, does not altogether satisfy the mind. Canon Farrar throws light on that point. Then there is "the inn" and "the manger." How vague, and, if not vague, how incorrect are the ideas of the western reader regarding them. In a few paragraphs Farrar so describes the inn and its surroundings as greatly to deepen the impression of the lowly circumstances of our Saviour's birth. In a word let us say "Farrar's Life of Christ" is not intended to supplant, but to supplement the Gospels. Those who are most familiar with the Gospels will appreciate "The Life of Christ" most highly.

"The Good Confession."

1 TIM. vi. 12-13. (R.V.).
ROM. x. 9. (R.V.).

In our last number in discussing "The Good Confession" it was held that "the good confession witnessed by Christ Jesus before Pontius Pilate" was that, "He is a King." We now propose to consider "the good confession confessed by Timothy in the sight of many witnesses."

In the Revised Version, Rom. x. 9 reads, "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." Confessing Jesus as Lord is spoken of as something which every one desiring salvation is required to do, and therefore we may assume that Timothy confessed Jesus as Lord, and we may say further that in doing so he made a good confession, whether it was the good confession or not.

The doctrine that Jesus is Lord is very conspicuous in the New Testament, and it appears at the very beginning of the Gospel history. The angel said to the shepherd (Luke ii. 11) "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." John the Baptist speaking of himself (John i. 28) said, "I am the voice of one crying in the wilderness, make straight the way of

the Lord." Our Saviour Himself said (John xiii. 18), "Ye call Me Master and Lord: and ye say well; for so I am." When Thomas was convinced that Jesus was indeed risen from the dead, he exclaimed (John xx. 28), "My Lord and my God." The Grand conclusion of Peter's discourse on the day of Pentecost (Acts ii. 36) was, "therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And in harmony with these citations He is in very many places and by all the New Testament writers styled "the Lord," "Our Lord," "the Lord Jesus," "the Lord Jesus Christ," etc.

The name "Lord" denotes one having power or authority, more or less extensive; as applied to Jesus it signifies that He has "all authority in heaven and on earth" (Matt. xxviii. 18, R.V.). The same fact is simplified in the words of the Father heard on the mount of transfiguration, "Hear ye Him." As Lord, Jesus is to be heard and obeyed; as He said (Matt vii. 24) "Whosoever hear these sayings of Mine and doeth them," etc.

To confess Jesus as Lord is to acknowledge Him as Lord, that is as one's own Lord. The one so confessing Jesus, pledges himself to "Hear Him."

To confess Jesus as Lord is equivalent to acknowledging Him as King, for a king is also one having power or authority. And that this is a scriptural view of the matter will appear from a consideration of John xviii. 37, where the Saviour after answering in the affirmative Pilate's question "Art Thou a King then?" proceeded to explain the nature of His Kingship, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth HEARETH MY VOICE." His subjects then are those who hear His voice, or as we may say those who confess Him as Lord. From this it follows that those who confess Jesus as Lord "confess the good confession" which Christ Jesus witnessed before Pontius Pilate, and acknowledge Jesus as a King. And thus we have demonstrated as a fact what in our former article we declared to be a reasonable supposition, viz., that the phrase "the good confession" means the same in both the twelfth and the thirteenth verses of the sixth chapter of first Timothy.

Air in the Churches.

There is always air in the churches, but it is not always fresh air. Sometimes it has been breathed over and over again for a score of times, until it has been robbed of all its oxygen, and is heavy with poison and death. At other times it is foul with impurities which have been securely imprisoned to stagnate for a week. No wonder the sermon is uninteresting, the preacher dull, and the entire congregation stupefied, some sleeping with their eyes open and some with their eyes closed. Even if he were to think only of himself, no preacher can afford to let his audience go to sleep for want of fresh air; and if he thinks of his heaven-ordained commission, and the import of his message, he will see to it personally that there is a sufficient supply of fresh air in his church, and at the same time that the temperature is what it should be, and that draughts are not permitted to blow unpleasantly on any one in the audience.

It is related of Mr. Spurgeon that while preaching in a large hall the air became oppressive, and stopping in the midst of his sermon he said: "If those persons sitting near the windows will take their canes and umbrellas and knock out sufficient glass to let in some fresh air, I will pay all the damages as soon as I am done preaching." The success of some ministers is due

to their good sense as well as to their good sermons.

Why can we not have fresh air? It costs nothing. It is abundant and always at hand, needing only a proper place to get in. It would be difficult to say whether there is absolutely anything in the construction of a church more important than proper means of ventilating, and yet in most cases this is entirely overlooked. In adopting plans and specifications for new churches, let people everywhere see that this important matter receives its merited attention.—Selected.

We deem the above of sufficient importance to place in our editorial department. We commend it strongly to all whom it may concern. Every church should be ventilated immediately at the close of the service; if not then, as soon as possible thereafter. It is amazing what some people will put up with in a meeting house. Good housekeepers, who would be frantic at the sight of a cobweb in their own houses, will serenely endure cobwebs by the score in the Lord's house; and after sweeping and dusting diligently at home through the week will go to meeting on Sunday with their best clothes on, trail their garments over the dirty floor and seat themselves on the dusty pews. We do not suppose they enjoy that, but we have known them to endure it for years. Was that patience, or what?

We have not the slightest doubt but that preachers not a few, and others a great multitude, have contracted disease through preaching and worshipping in houses poorly ventilated, imperfectly heated in winter, imperfectly cooled in summer, and more or less filthy all the year round. Such things ought not so to be, and we believe are not to the extent they once were. But as to the matter of ventilation, country, village, town and city are pretty much the same, and all in general woefully ignorant of, or indifferent to, the evil results of sitting and attempting to worship in foul air.

Passing it Around.

Last season a sister in Toronto gave us for publication a recipe for making communion wine. We heard of a number of churches for which a year's supply of unfermented wine was made according to it. It is a very satisfactory recipe. We republished it in our August 15th number this year in the hope that it might attract the attention of other churches. We are pleased to see that the *Missionary Weekly* copied it and commended its use to the churches. From the *Missionary Weekly* it went to the Alabama department of the *Apostolic Guide*. Pass it around, editors; a little space given to it may be the means of doing much good and overtaking not a little evil.

The General Conventions in the United States.

The Missionary Conventions of the Disciples in the United States will be held this year in Allegheny, Pa., Oct. 16-23. For the benefit of any of our readers who may wish to go, we give the following particulars relative to entertainment:—

The convention will meet in the First Christian church, corner of Arch Street and Montgomery Avenue, Allegheny. The Pittsburg churches will assist in the work of entertainment, and the plan adopted at Des Moines last October will be followed; namely—delegates will be given lodging and breakfast at the homes, and dinner and supper will be furnished by a caterer at the expense of the delegates. The committee on entertainment desire all who are coming to notify the undersigned, stating on what day they will probably arrive. On reaching Allegheny or Pittsburg, delegates will come directly to the church, where

cards will be given them, directing them to the homes of their hosts.

Those leaving the train at the Allegheny depot will go north on Federal Street to the park, and thence one block west to the church. Those landing on the union depot in Pittsburg will go west on Liberty Street to Ninth Street, and take "Pleasant Valley" electric cars for Allegheny. The California Avenue line will take them to the church door. The Irwin Avenue and Perryville Avenue lines will take them within a block. From the Baltimore and Ohio and the P. & L. E. depots in Pittsburg, delegates will go to corner of Fifth Avenue and Smithfield Street, and take the same cars for Allegheny as above. W. F. RICHARDSON, 109 Jackson St., Allegheny, Pa.

And also this information regarding reduced rates on the Railroads. It would appear those going from Canada cannot get reduced rates until they cross the lines at Niagara Falls or Buffalo.

The Trunk Line Association, embracing lines from Niagara Falls, Buffalo, Pittsburg, Bellaire, Wheeling, Parkersburg and Charleston, W. Va., and points east thereof, except in New England.

The Central Traffic Association, embracing lines north of Ohio river (except in Michigan), from Buffalo, Pittsburg and Parkersburg on the East, and Chicago and St. Louis on the West; and the Southern Passenger Association, embracing lines south of Ohio and Potomac rivers, and east of the Mississippi river, will grant reduced rates on the certificate plan. Delegates and other regular attendants will pay full fare going, and return at one-third first class limited fare.

On purchasing first class ticket at starting point, request the agent to furnish you printed certificate of purchase. The Secretary of Convention will certify on reverse side your attendance, and this certificate will entitle you to purchase return ticket at one-third fare.

The prospect is that there will be a grand convention. We trust there will be a good representation from Canada.

Bro. O. G. Hertzog's address is changed from Rochester, N.Y., to Hiram, Ohio.

"Why is my paper so damp every issue?" Perhaps, because there is so much due on it.—*Guide*.

Come now, Bro. *Guide*, why do you do so? Do not do that again, please, or we won't know what to do, unless we say, adieu.

Bro. Azbill is right when he says to his missionaries, go depending on God. Then he as messenger can visit the churches and urge them to help.—*D. L. in Gospel Advocate*.

But if Bro. Azbill visits the churches and urges them to help, won't there be danger that some one will say that the missionaries are depending upon Bro. Azbill rather than upon God? We would suggest that Bro. Azbill and D. L. go out as missionaries and tell no one, and report to the brethren in twelve months how they are getting on.

A correspondent in another column calls attention to a prevalent and gross abuse which has crept in under cover of the Act which gives to married women, as to other citizens, power to hold and manage property in their own right. Few reasonable persons will question the justice of the Married Women's Property Act now in force in this Province, or deny that the former laws under which a married woman could not possess or manage property in her own right were essentially unjust, and often the means of inflicting great hardship and wrong. Nevertheless it is within the knowledge of most of those who give attention to such matters that there are in almost every community those who take advantage of the present law and make it the means of abetting the grossest dishonesty. Who does not know of cases in which men are living in luxury on the

proceeds of property which by every rule of honesty and right belongs to others, but who have so arranged matters, by the simple process of making over their possessions to their wives, that their creditors cannot lay their hands upon a cent's worth of it? Such a state of affairs is discreditable and shameful, and if it is within the power of our legislators to amend the Act by the application of checks and safeguards, as our correspondent suggests, it should be done without delay. We should be glad to have the opinions of others—both men of business and those learned in the law—in regard to the matter.—*The Toronto Week*.

We have received a copy of the St. John Daily Sun which contains a long and interesting account of the Annual Convention of the Disciples of Christ of Nova Scotia and New Brunswick. We are very glad to learn that the brethren had a good time. Interesting questions were discussed and able sermons delivered on live Gospel themes.

We trust the Sunday school workers throughout the Province are thinking about the suggestion made by "C. A. F." in last EVANGELIST in his report of the Sunday School Convention at Owen Sound. The workers in other districts could easily arrange to have conventions this fall, and we doubt not they would be similarly profitable and successful.

The letter from Gunnison, Colorado, is specially commended to weak, struggling congregations in our own country.

The *Christian Leader* withdraws its charge of unsoundness against Prof. de Launay in the following terms:—

Bro. De Launay's recent utterances in the *Leader* seem so artless and sincere, and his asseverations of fidelity to the cause of Christ so pronounced and decisive, that we feel under obligations to recall what we said of his soundness several months ago. We perform this act of simple justice with pleasure.

We think the *Leader* owes it to the Professor, and to the brotherhood, to state the grounds on which it charged him with not being "an honest representative of the church of Christ."

It is mortifying in the extreme to see baptized believers who know the truth identified with religious bodies who teach falsely. I know an intelligent man who for four years listened to the marvellous morning lectures of Alexander Campbell when in his prime as president of Bethany College, who is one of the leading members of a paedobaptist church in the town where he resides. I once asked him if he believed their teaching, Calvinism, infant damnation, sprinkling and all? He replied that he believed just as I did on those questions. I then asked him why he belonged to them, and gave his influence and money to uphold and advance what he believed to be falsehood? He said he went there in deference to his wife, whose education had led her into such associations. I afterward learned that said wife was a very bitter and decided enemy of the truth, and had a very emphatic way of making it known. I think it was the emphatic that overcame her husband's convictions. There are too many such. If the present generation contains much of the material of which martyrs are made, it has not been largely developed. Nothing can be more despicable than to see disciples who have moved to a new place looking about to see whether the church is popular or not before making themselves known. *Backbone* is the great want of our times.—*Ira C. Mitchell, in Christian Leader*.

We heard the other day of a family of Disciples who expect soon to move from the country to a large town. They say they are going to join the Presbyterian church for "the society." Well, they may get good society in this world by so doing, but, if the Word of God is true, such people will have very poor society in the next.