

THE Canadian Evangelist

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HAMILTON, SEPT 15, 1893.

Advanced Prohibition.

PLATFORM.

This Convention of Advanced Prohibitionists emphatically endorses the declaration of the Premier of Ontario that "three-fourths of the vice, lunacy, idiocy, poverty and misery of every kind" was owing to the foul evil of intemperance; therefore the entire destruction of the liquor traffic ought to be the dominant political issue.

It is the duty of all who share these convictions to consecrate their efforts to secure the election of representatives who are publicly committed to this issue.

We therefore reaffirm the platform adopted at our last convention, and pledge ourselves not to give our vote or influence to any candidate for parliamentary honors whose party is not distinctly pledged to the suppression of the liquor traffic, unless such candidate is prepared to introduce or see introduced a resolution committing the parliament to the outlawry of the liquor traffic. And we further covenant with one another to co-operate in the election of such candidates.

We hereby record our gratification at the enthusiastic reception of the platform wherever it has been presented to the people. Encouraged by our experience in the past, we go forth with renewed confidence to vigorously prosecute the work of organization and the spread of our principles.

Believing that our platform presents the only practical method by which effect may be given to the resolutions adopted by the various church courts on this issue, we call upon the members of these churches to co-operate with us in carrying these principles to victory at the polls.

Recognizing the issue that is to be presented to the electors on the first Monday in January, 1894, as being that of Prohibition, we are resolved to put forth every effort to secure such an overwhelming vote as will proclaim for all time to come the attitude of the people on this issue.

We should like our readers to carefully study the above. It appears to us that the Advanced Prohibitionists are really "advanced." They maintain that no other political question now before the people is of equal importance to that of the evils of the liquor traffic and their suppression, and that therefore old party lines should not hinder those who are of one mind on the liquor question from working together politically. And why should they not? Is it not much better to be working for the attainment of some great moral end, than to be simply "whooping it up" for the party, we scarcely know why? What issue is there now in provincial politics, save the "party" issue? None, friends, none. Let Prohibition be made an issue and let all genuine prohibitionists rally round it, and let our old political friends and leaders take care of themselves.

We trust that no questions will be raised by the friends of the cause with regard to the plebiscite and its propriety under our system of government. The simple fact is this, that the opportunity of the first Monday in January, 1894, is an opportunity to exhibit the number of Prohibitionists in the province. On no account should any Prohibitionist fail to record his vote.

The Pious Un-Immersed.

What will become of the pious un-immersed is a question that continually obtrudes itself, or is obtruded upon us. The pious un-immersed are a class of people who truly believe the gospel, have unfeignedly repented toward God, have publicly confessed Jesus as their Lord, and are daily striving to adorn the doctrine of God in all things, but have not been immersed, or as we would say, have not been scripturally baptized. The question is, what will become of them—will they be saved or lost, dwell with the redeemed in eternal glory, or be destroyed with an everlasting destruction? Some one, indeed many a one, has said not without point and wit, that it is a far more serious question what will become of the "un-pious immersed." Not long ago we heard a talented brother say that he begged to move that the question of the destiny of the pious un-immersed be laid on the table, and that we take up that of the fate of the impious immersed. With regard to the latter, 2 Peter ii. 21 comes to mind, "For it were better for them not to have known the way of righteousness, than after knowing it, to turn back from the holy commandment delivered unto them." Let us all work and pray that the doom of the impious immersed may not be ours.

But what about the pious un-immersed? What does the New Testament say about them? Who will give us chapter and verse that declares what is laid up in store for them? We have paid some attention to the New Testament, but we have never yet found a place that mentions the pious un-immersed, refers to them, or alludes to them. In fact, we would not gather from the New Testament that the Lord Jesus or His apostles had any acquaintance with, or knowledge of, such a class of people professing to be Christians. To our mind the pious un-immersed calling themselves Christians were an impossibility in apostolic days, and we would add if they are not now, they ought to be, and would be if the commission of our Lord were faithfully carried out. What difficulty was there in those days in a believer learning that it was the Lord's will that he should be immersed? None. What excuse for him if he were not immersed? None. One who would have professed to have faith in Christ, but would have refused to be immersed, would not have been a pious but an impious man, hence a pious un-immersed Christian was then an impossibility.

But is a pious un-immersed Christian an impossibility now? We think not. Because the requirements of the Gospel are obligatory only where the Gospel is preached: those who have never heard of the Gospel will not be judged by the Gospel. Those who never knew it was their duty to be immersed will not be condemned for not being immersed. James says, "To him therefore that knoweth to do good and doeth it not, to him it is sin."

We shall pursue this matter further in our next.

Father Chiniquy.

Father Chiniquy has been spending a day or two in Hamilton, and lecturing against Roman Catholicism. On Monday evening, Sept. 11th, he gave a lecture on Education. He contrasted the Protestant method and the Catholic method. The former, he said, aimed to build up, the latter to tear down. He was very severe on Protestant parents who send their girls to the convents to be taught by the nuns, who, Father Chiniquy says, are under the control of the priests, and the priests, we would infer Father C. thinks, are

under the control of the devil. A description was given of revolting immoralities in Italian convents, and the question raised whether Canadian convents are as vile; the old man very clearly gave it to be understood that he believed they are. The audience seemed to be glad to hear it, for they laughed and applauded very heartily when Father C. told what he thought about the relations of the priests and the nuns. The nuns are called the brides of the church. If Father C. is right, they are the concubines of the priests.

Father Chiniquy is 85 years of age, and is so poor that the chairman made a very pathetic appeal for a collection in addition to the admission fee. Why can't the Presbyterians take care of the old man?

A Little Business.

Can YOU not add one to the EVANGELIST list at our special offer of \$1.25 for the paper until January 1st, 1895, and a copy of "On the Rock"?

To AGENTS.—This is a good time of the year to get new subscribers and to collect arrears. Remember the publisher depends very much upon you for keeping the subscription list in good order.

We have a number of names on our list at post offices in different parts of the United States that are in arrears one, two or three years. To most of these we have sent notices and bills. It may be that some of these did not subscribe to the paper themselves, it being paid for by a friend for a year, and so they do not feel under obligation to pay for it now. We would thank all such very much if they would send us a post card notifying us of the facts in the case. We do not wish to have on our list any unwilling subscribers.

We would remind all our friends that our printer's bills are due every month, and that we cannot meet them unless our subscribers pay up promptly. Many thoughtlessly allow themselves to fall into arrears.

Notes.

A writer in one of the journals calls attention to the humiliating fact that, notwithstanding all the efforts that have been made in many churches to draw the "masses" by means of music, lectures, entertainments and other doubtful means, the masses are steadily drawing away from the church: that modern systems of attracting by extraordinary and doubtful means, are a dismal, conspicuous failure. In fact, it is a fraud. The only way careless men can be brought to church, is to go to them and speak to them kindly about their souls, and then if they come, preach the Gospel to them in such a way as to do their souls good. If that plan does not work, it is useless to try any other. There is no real permanent attraction, but the cross.

We do not agree with everything the *Canada Presbyterian* says, but to the above we subscribe without any mental reservation whatever. Preaching the Gospel publicly and from house to house is an old-fashioned way, but it cannot be improved upon.

CHRISTIANS AND TEMPERANCE.—Dr. Joseph Cook informs church members, in very strong terms, as to their duty towards temperance reform. Four great Protestant denominations now refuse to admit rum-sellers to membership. The Roman Catholic church is saying sterner things to the rum seller every year. If church members would stand together and vote as they pray, the liquor traffic might soon be made an outlaw. The preacher who is not an abstainer is behind the schools. The teacher must emphasize total abstinence, and he is expected to back up his precepts by example. It is a fact and no fancy that we have lived to see slavery abolished. Is it incredible that some of us may live to see the

liquor traffic made an outlaw by State and National enactments?—*The Temperar.*

The rum-seller has been made to bear a great deal more than his share of blame. Really, which is the more blame-worthy before God, do you suppose—the rum-seller, or the man who, though a total abstainer, votes to legalize the liquor traffic?

The *New York "Independent"* says: We have been requested to call attention to a cable despatch received a few days ago to the effect that the Pope is likely soon to send an accredited representative to act as Minister-Resident to our Government at Washington. The report is ridiculous and absurd. There is not the slightest probability of any such representative being sent or received. We have no established church whose head our Government could recognize; and the papal court has no temporal sovereignty with which our Government can have any dealings. Our people may individually recognize the Pope and his representative Satolli as much as they please, which is all right; but in international matters we can only recognize the representative of the King of Italy.

To be sure and of course. Things will have to change vastly in the United States before a representative of the Pope will be received by the government of that country. The mere mention of it is enough to enrage the Protestants of the States. The Catholics will get all they can, but not that.

Our Omnibus.

We shall be glad to receive communications on the subject raised by Bro. Kirk.

We call attention to the advertisement of "The Prince of India" in this paper. Those who have read "Ben Hur" will be eager to see this latest work by General Lew Wallace.

"I herewith send you P. O. order for \$1.25 for renewal of EVANGELIST and a copy of 'On the Rock.' My subscription won't run out for some time, I think; but I want to see that book you are writing so much about."—All right, brother, when you have read the book, you'll be talking a good deal about it.

"Knoxonian" in *Canada Presbyterian* has this good word for the doctors of medicine:—

Some people indulge in a good deal of small wit at the expense of the medical profession. As a matter of fact, a medical man in fair practice does more for the poor and suffering without fee or reward than is done by any dozen of other men in society.

Gilbert Harney, writing in the *Christian Standard*, uses this language:—

I am in favor of doing every lawful thing to attract the attention of men to Christ, but I am in favor of keeping the gospel itself prominent, and depending wholly upon it for the work. I am in favor of discouraging the popular demand for something merely exciting, and creating such an interest in the great theme itself, that our most learned and gifted preachers shall be most able to turn the world upside down.

We are called upon to record the death of Sister P. T. Kilgour, wife of Dr. Kilgour, of College Hill, O., who is widely known in Canada and the United States. We have not the data for a biographical sketch, but can lay tribute to a faithful wife and a dutiful Christian, whose early removal plunges a Christian home in incalculable woe. Bro. Kilgour has our deepest sympathy in this sad bereavement.—*Christian Standard*.

It is sad when the young wife and mother is taken away. We join with the *Standard* in extending heart-felt sympathy with Bro. Kilgour.

We desire to commend to those who are vexed with infidel doubts and objections, the lectures on infidelity, by H. L. Hastings, 47 Cornhill, Boston.

The first is the noted lecture on The Inspiration of the Bible, which has already had a circulation of more than two million copies. Then there are Remarks on the Mistakes of Moses; Who Made the New Testament? Is the Bible a true Book? How to Reach the Masses, and, Friendly Hints for Candid Sceptics, and a score of others, published at from 5 cts. each upwards. A package of assorted numbers is sent for 25 cts., and whoever orders them will be sure to get their money's worth.

"Learned witnesses to Christ's ordinances," is the title of a tract recently printed at the Northern Business College Printing Office, Owen Sound. "Scripture baptism" is the principal topic, and is set forth under the headings: Meaning of the Greek; Testimonies of Celebrated Pedobaptist Scholars; Ancient Testimonies to the Practice; Modern Testimonies to the Practice. Ancient and modern writers and church confessions are quoted in support of the position that "Baptism precedes Communion," and finally many witnesses testify that infant baptism is an invention of man. This tract is a very handy little affair. We should like to see it widely scattered among the Pedobaptists. Send to C. A. Fleming, Owen Sound, for some of them and hand them to your neighbors.

A very pleasant family re-union took place at the residence of Mrs. E. Royce, Main street, on the 17th inst., when her four daughters and one son assembled to offer congratulations and their good wishes on the eightieth birthday of their mother. She was made the recipient of a number of beautiful presents, for which she expressed her gratitude. It may be mentioned that Mrs. Royce is quite active, both in body and mind, and the members of the family hope that she may be spared to see many more anniversary days. Among those present were: Mrs. Orr and family, Mr. and Mrs. Josiah Royce, of Ramosa; Mrs. Butchart, of Milton; Mrs. Morton, of Hamilton; Mr. and Mrs. Tough, of Grand Valley; Mr. Wheeler, of Hamilton, and others.—*Acton Free Press*.

Bro. C. A. Fleming has been at Chicago, and in the *Owen Sound Times* he gives an interesting account of his travels and of what he saw there. We quote a couple of paragraphs:

WOULD YOU ADVISE ME TO GO?
To this oft repeated question I would answer yes—emphatically, yes—especially to my younger readers. It would be the mistake to be regretted in years to come if you were to miss seeing this fair. It is the opportunity of a lifetime. It is unlikely that you will ever have an opportunity of seeing the like again. Chicago has so eclipsed every effort heretofore made in this line that her citizens will lose millions of money. The financial lesson will likely prevent so magnificent a display being made again. The education you will get in a few days cannot easily be valued.

HOW MUCH DOES IT COST?
This question, asked more frequently than any other, may be answered by saying, "Just as much as you like." If you want to see the Exhibition proper, it costs 50 cents per day for entrance fees. Board and lodging, \$1.25 per day and upwards. The sum named will get good meals and room. Then there is street car fare, and souvenirs for those left at home. There are side shows and museums and theatres, etc., to no end. If you delight in such things, I can't tell you anything about the footing of your expense account. It is sufficient to say that these things can be seen when the World's Fair cannot, and, besides, a good night's rest is a far better preparation for the fatigue of following a day's sight seeing than the late hours, etc., of the sensational and spectacular entertainments of the "Windy City."