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GEORGE MUNRO . . . . . Editor.  
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C. O. CRAWFORD, }

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**Mercy and Grace.**

HEB. IV. 14-16.

The more the Gospel of Christ is thoughtfully and sympathetically studied the more it will appear to be adapted to its professed purpose—the salvation of men from the guilt and power of sin. When a person discovers himself to be a sinner in the sight of God, two great necessities confront him—pardon for his past sins, and aid to avoid sinning in the future; and these two necessities the Gospel proposes to meet. When the multitude cried out on the day of Pentecost, "Men and brethren, what shall we do?" 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." In that response we find "remission of sins," one of the fell needs, and "the gift of the Holy Spirit," to supply the other. This is notable as Peter was making the first presentation of the Gospel, and it is natural to expect he would be plain and specific. In Acts iii. 19 there is a similar bringing together of these things; we quote from the Revised Version which removes an obscurity there is in the old version: "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." There we have pardon in the expression "that your sins may be blotted out," and we think there is no reasonable ground for doubting that "the gift of the Holy Spirit" is meant by the words, "that so there may come seasons of refreshing from the presence of the Lord." It will be noted that these statements refer to persons who were out of Christ. The last verse of the fourth chapter of Hebrews shows that those in Christ have similar necessities. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." These words were evidently addressed by a Christian to Christians, and they teach that the Christian also has need of pardon, and help to overcome evil—mercy and grace are offered unto him at the throne of grace. The same condition of things is recognized by the apostle John (1 John i. 9) "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

We find then that the offers and promises of the Gospel are just such as we feel the need of. And they are made by one who is able to fulfil every promise He makes, by Him who was appointed by God a Prince and a Saviour, so that our faith and hope is in God. We therefore can joyfully accept the exhortation, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need,"

and can ascribe the glory "unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

**Baptists Against Themselves.**

As we published in our last number a lengthy article from Professor Goodspeed setting forth his conception of the position and practice of the Regular Baptist Churches in the United States and Canada in regard to man-made creeds, it is proper that we should give our readers an opportunity of seeing what the Editor of the *Canadian Baptist* has to say in reply. Accordingly a long article will be found among our selections in this paper. We need not recommend a careful perusal of it.

It is both curious and interesting to find two prominent and able men in the Baptist denomination in Canada holding diametrically opposite views on a matter of fundamental importance. The careful reader will observe that the Professor and the Editor differ not only as to whether Baptists ought to have a creed, but as to whether they have one. On a former occasion we expressed our surprise that the Editor of the *Baptist* could maintain that the Baptists have not a creed. And now, in view of what Professor Goodspeed says—and he certainly ought not to be mistaken as to the matter of fact—we cannot see how there can be two opinions on the question. If nine out of ten Baptist churches in Canada have formally adopted the New Hampshire Confession of Faith, then nine-tenths of the Baptist churches have a creed and the other tenth has doubtless virtually adopted the creed through the Baptist system of church recognition, which system, with all deference to the N. Y. *Examiner*, constitutes the Baptist churches the Baptist church.

We have great pleasure in publishing what the Editor of the *Baptist* has to say in reply to the question, "Ought Baptists to have such a creed?" It will have a familiar "ring" to intelligent Disciples, reminding them of much they have read from the pens of our own brethren, especially the paragraphs numbered 2, 3 and 4. Such teaching cannot fail to do our Baptist friends good and will certainly hasten the day when they will as a body be delivered from the thralldom of man-made creeds. It is very significant, and from our standpoint very encouraging, to know that the Baptist denomination in Canada have for their principal Editor so liberal-minded a man, and the fact that they have endured so much from him that is radically opposed to the well-known doctrines and practices of Regular Baptist churches, we take to be a token that he is not alone, but has, at least, a considerable number of sympathizers among his influential brethren.

When the Baptist people come to argue with their Editor that nothing should be demanded as a condition of church membership but what the New Testament requires, and when they faithfully follow out that principle their influence will be mightily increased, and the difference between them and the Disciples largely decreased. It is the claim, not to say the boast, of the Disciples that they demand no more and accept no less as tests of fellowship than what the Apostles did. They are always ready to justify this high claim, and they will rejoice when the Baptist people can do the same.

The definition of an ideal life: "A man after Mine own heart, which shall fulfill all My will."

Bro. O. G. Hertzog has resigned his position as preacher at Rochester, N.Y., and accepted the office of financial agent for Hiram College, Ohio. We trust he will be successful in raising enough money to fully endow the College.

**CHILDREN'S DAY.**—It is to be hoped that every Sunday school in the Province will take up a good collection for Home Missions the first Lord's day in September, or as soon thereafter as possible. The work undertaken by the Co-operation this year will require the liberal support of the Disciples in Ontario.

We are glad to notice that an article on *Dancing* by James Oliphant in the *Westminster Review* is largely quoted from and favorably commented upon by our religious contemporaries. An extract from it will be found on another page. In conversation the other day the question arose whether dancing is immoral. A gentleman present, who is not a professor of Christianity, said that in his opinion it certainly is, and he is right.

Dr. John Brown, of Bedford, speaking at the opening luncheon of Westgate Congregational church, Peterborough, said a parishioner had recently returned from Mentone, and gave \$250 as a thankoffering for having escaped the earthquake. "Ah!" said Dr. Brown, "I have a number of friends I should like to send to Mentone, for I am sure nothing but an earthquake would move them to give me such a donation!"—*Canada Presbyterian*.

At the General Convention in Springfield, Ill., three years ago, word came to Bro. Moffett of the death of his first-born son. The universal sympathy that went out to him then will be deepened by the sad news that another son, Dr. A. G. Moffett, a young dentist of great promise, was drowned in Lake Chautauque, August 11. Dr. Moffett had but recently graduated in his profession, and his earthly future seemed remarkably bright. Heaven comfort the mourners.—*Standard*.

September brings us all back to work, the children to school, teachers to their desks—holidays are over. Those who have been refreshing themselves in camp, by the sea-side or on the sunny hills, should be strong and ready for work for the Master. Sunday school work begins in earnest, missionary meetings begin again, the W. O. T. U. opens a new year's work. After a delightful summer nothing should be a task, rejoice in renewed strength and push on.

It is singular that men should speak of non-essentials in the religion of Christ. Whatever He commanded is always essential. We doubt the genuine conversion of any man who is seeking to go to heaven by doing just as little as he can in the way of obedience to Christ.—*Central Baptist*.

Then the Disciples are not wrong, after all, in saying that baptism is essential, it being a command of the Saviour.—*Missionary Weekly*.

That is the true doctrine of essentials and non-essentials—what Christ commands is an essential, what He does not command is a non essential.

It would almost appear that the Young People's Society of Christian Endeavor, as an inter-denominational institution, is not destined to enjoy a long life. Among the Methodists the Epworth League is almost certain to prevail, and the Baptists have recently organized the Baptist Young People's Union of America. The denominations will not long support that which clearly tends to destroy denomination-

alism. That which commends the Y.P.S.C.E. to many Disciples renders it obnoxious to the thorough-going sectarian.

The Nashville Bible school is to go on. The announcement is made in the *Gospel Advocate* of Aug. 5 that this proposed school will open Oct. 1 and continue until June 1, 1892. J. A. Harding, T. B. Larimore, and David Lipscomb are to be the teachers. The chief object is to teach the Bible, but some English branches, Latin, and Greek will also be taught. Nothing is said in the announcement about anti-society and anti-organ classes. We shall watch the career of this school with a good deal of interest.—*Missionary Weekly*.

The establishment of the above school is a recognition of the demand and necessity for educated ministers of the Gospel.

We are very much pleased to note that our brethren in the North propose having a Sunday school institute Sept. 1 and 2. It reminds us of a suggestion made by Bro. James Lediard in a paper read by him at the Annual Meeting. It struck us at the time as a capital idea. The Sunday school workers in other districts would do well to follow the example of those in the north. If the Sunday school is to maintain its place, officers and teachers must become efficient workers and instructors. Much of the opposition to the Sunday school, we believe, has arisen from the evident incompetency of the teachers. Where it is at all possible some capable person should conduct a weekly meeting for the teachers.

One of the sayings attributed to Sir John Macdonald was, "After me the deluge." Whether it is authentic or not, there is something in the way of a deluge at Ottawa these times, and Quebec it seems is not to be behind hand. As our manner is we say, if there is corruption among politicians the people are to blame, and if corruption be condoned the people will be to blame, and if it be condoned, it will be repeated as a matter of course. Now is the time for honest people of all parties to let their voices be heard in condemnation of all those disgraceful and dishonest proceedings, and with the condemnation should go a peremptory demand that the wrong-doers, high and low, shall be promptly and adequately punished.

As we have taken occasion now and again to note the organization of Regular Baptist Churches upon the basis of the New Hampshire Confession of Faith, we now have pleasure in reporting what we think is an improvement. At a place called Coquerell, so the *Canadian Baptist* informs us, a Baptist church was organized, July 14th: "A brief statement of Baptist views, based on Acts ii. 36-47, was given by the writer (J. McEwen) and eight persons signified their hearty agreement with the same, and their desire to enter into union for the observance of the apostles' doctrine and fellowship, and breaking of bread and prayer." That is more like the ancient order of things; but we would like to know how Mr. McEwen explained Acts ii. 38.

Rev. W. A. McKay, lecturing the other evening in Montreal, is reported by the *Witness* to have related the following:—

"Our late Premier was certainly right on this point. A friend of mine once said to him, 'Sir John, when are you going to give us prohibition?' 'Sir John—'Whenever you want it.' 'But we want it now,' said my friend. 'Sir John—'Then say so.' 'But how are we to say it?' was the query of my friend.

"Sir John—'By sending prohibitionists to Parliament.'"

"On another occasion, replying to a deputation of liquor-sellers, Sir John said, 'Gentlemen, don't abuse the churches or stir up their hostility, for as soon as the churches do their duty your days are numbered.' Would that all ministers and church-members understood the subject so well. But, alas, multitudes of professing Christians pray for temperance and then vote to put about one thousand drunkard-making shops in this city of Montreal."

That is the way to get Prohibition. And prohibitionists had better address themselves to that method. However, we presume that prohibitionists and anti-prohibitionists will be looking for the report of the Royal Commission that is to be appointed.

Our brethren of the Central church, Detroit, opened their fine new house of worship, Aug. 10. J. H. Garrison, of St. Louis, preached in the morning, Pres. Loos, of Kentucky University, in the afternoon, and J. B. Johnson, the preacher of the church, in the evening. The following paragraph from Bro. Garrison's report in the *Christian Evangelist* will be interesting to our readers:—

Bro. S. B. Moore, pastor of the church at Jacksonville, Ill., was present during the day, and assisted in the various exercises, as was also Pres. Loos, of Kentucky. It was a great day for the church, and one never to be forgotten. The singing, led by Bro. Campbell, was excellent, the songs selected being inspiring and uplifting. I have been greatly delighted with the brethren and sisters in Detroit, not only with those of the Central church but with some of the Plum street church who were present at the services. Bro. Loos preached at night for the Plum street church brethren. Bro. Thompson, we learn, has been engaged to preach for this congregation. We trust that the two churches will learn more and more to co-operate as brethren in a common cause and thus show forth the unity which is so prominent a part of our religious plea.

In our last number we published some wholesome words from the *Sunday School Times* in regard to right methods and motives in giving for religious purposes. And now we have Cardinal Manning on the same side, according to a press despatch:—

Cardinal Manning in a letter just made public denounces the employment of lotteries and raffles at bazaars for works of charity or religion. The Lord's work, he says, ought to be done in the Lord's own way. Christians must not encourage lower motives.

Whether it be Catholic or Protestant of high or low degree that gives the various undignified, dishonest and demoralizing ways of raising money a knock we uniformly rejoice. And here is an item that shows Phillips Brooks to be sound on these matters:—

Some people seem to think it is all right to raise money for the Lord's cause in almost any way, but Phillips Brooks is not of that opinion. At one time the young ladies of his church were preparing for a church fair, and, feeling sure that they could make a nice sum of money from the sale of Dr. Brooks' photographs, approached him on the subject. They assured him that if he would grant them this request they could make \$50 for the church. "Very well," said Dr. Brooks, "I can save myself the annoyance and you much trouble." Then, calling himself he wrote out his cheque for \$50 and handed it to them. Comment on this incident is unnecessary. The moral is good.—*Central Baptist*.

Speaking of the late action of Drake University in conferring some titles on some big preachers, my beloved Bro. Smither, in a late issue of the *Truth*, says:—

"We heartily rejoice in this forward movement of Drake University. As far as we know it is the first one of our colleges that has ever conferred