

## THE Canadian Evangelist

PUBLISHED SEMI-MONTHLY

85 WELLINGTON ST. NORTH,  
HAMILTON, ONT.

Terms, \$1.00 per annum in advance.

GEORGE MUNRO, Editor and Publisher.

All matter intended for publication, and all exchanges to be addressed to George Munro, 85 Wellington Street North, Hamilton, Ont.

All business communications and remittances to be sent to George Munro, 85 Wellington Street North, Hamilton, Ont.

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.

HAMILTON, JAN. 15-FEB. 1, 1895.

### Double Number.

The editor was detained at West Lorne much longer than he expected to be. The special meetings did not close until Lord's day evening, Jan. 27th. He could not leave the meeting to return home to get out the Jan. 15th EVANGELIST. The best therefore that can be done in the case is to make this a double number. We feel sure that our friends will bear with us when they consider the circumstances. Those who have written inquiring about Jan. 15th number will find their answer here.

### To the Young People.

"Just as I am, young, strong and free,  
To be the best that I can be,  
For truth and righteousness and thee,  
Lord of my life, I come."

This stanza, from an adaptation for young people of a favorite hymn, expresses well the purpose that should fill the mind of a young person confessing for the first time Jesus as Lord. And it is an object he should never relinquish. If his ideal at any time falls below that he is not "walking worthy of the vocation wherewith he was called."

The resolution to be the best that one can be for truth and righteousness and Jesus Christ, involves the obligation to become personally acquainted with Him, to endeavor to understand thoroughly His will concerning us, and to be ready to

"Maintain the honor of His word,  
The glory of His cross."

No one can be the best that he can be for the Lord Jesus who does not imitate the Bereans of old, who "searched the Scriptures daily." In John i. 18 we read: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him."

And in Matt. xi. 27 (R. V.) we find these words uttered by our Lord: "All things have been delivered unto me of my Father, and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and He to whomsoever the Son willeth to reveal Him." Now we know to whom the Son "willeth" to reveal the Father, for the Saviour proceeds to describe them in the words that immediately follow: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Christ's disciples are to learn of Him. In John viii. 31, 32 (R. V.) we read that, "Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

It is evident that the more clearly

we apprehend the will of Christ and the more faithfully we go it, the more we shall accomplish for Him and His cause. It therefore should be the ambition of every young disciple to put himself as completely as possible in line with Jesus Christ and His teachings. Paul's exhortation to Timothy (2 Tim. ii. 1, 2) comes to mind here: "Thou, therefore, my Son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

These words indicate the method by which the unadulterated doctrine of Christ was intended to be transmitted from generation to generation. The Apostles received it directly from the Lord himself and from the Holy Spirit. They were careful to teach and practise exactly what they had received of the Lord. See for example Acts xviii. 24-28, Romans xvi. 17; 1 Cor. xi. 23-26; Gal. i. 6-12; Jude 3. Timothy was instructed to commit to faithful men the same things that Paul had taught him. We place ourselves in the line of the true apostolic succession, where we learn of Christ as he is presented to us in the New Testament, and conform ourselves scrupulously to all His requirements.

It follows, therefore, that young Christians very particularly should beware of any religious affiliations, or church relationships, which would involve them in even seeming to believe and to suppose what Jesus never taught and His apostles never practised. Those who are determined to be the Lord's freemen and are anxious to breathe the pure air of apostolic Christianity, if they have not already done so, should separate themselves from all sectarian churches, whether they be Pædobaptist or Baptist, and take their stand with the people known as "Disciples of Christ." Those who are now connected with that people should rejoice in the liberty they enjoy and beware lest they be entangled with the yoke of sectarian bondage.

To our young brethren and sisters we offer our sincere congratulations, because their church fellowship is of an unsectarian character, because they are free to develop Christian character strictly according to New Testament models, because, without fear of the crack of the ecclesiastical whip, they may proclaim the undiluted gospel of Christ, and observe the ordinances as they were originally delivered. We bid them God speed in every good work in which they may be engaged, exhort them to "adorn the doctrine of God our Saviour in all things," and we urge them to consider well the interest of the cause in our own country, and to lend a hand to the furtherance of the Lord's work in every lawful way.

Finally, we commend most heartily the suggestion of Bro. Coulter, that the young people's societies take up a special collection for the Home Mission Fund of the Co-operation on the first Lord's day in February.

### "The December Meeting."

For many years the Disciples of the Township of Aldborough, in the County of Elgin, Ontario, have kept up yearly "June meetings," "August meetings," and "December meetings." To these meetings the brethren of all the adjoining churches are invited. They have been usually occasions of great interest, and from them many count the beginning of a Christian life. It was the late Elder Dugald Sinclair who established this system of yearly meetings, in the days when preachers were scarce and the brethren few, and so not able to have evangelists working among them constantly. That energetic

pioneer, to meet the wishes of the brethren and the needs of the cause in a systematic way, arranged to visit them at stated times, to edify the saints, and to preach the gospel to the people. The older Disciples in Aldborough and neighboring townships have happy recollections of these meetings in the old days, and many delightful reminiscences they relate. These yearly meetings are held at different points in the township—"the June meeting" at Eagle, on Talbot street, "the August meeting" at "the Plains," in the North-West, and "the December meeting" at West Lorne, in the central easterly part.

"The December meeting" of 1894 was opened in the McKillop Hall, West Lorne, on Saturday evening, Dec. 29th, by the editor of the EVANGELIST, who had been invited as preacher for the occasion. Three meetings were held on the Lord's day, all of which were well attended—very well attended for West Lorne, so the brethren said. The services seemed to be interesting, too. They certainly were to the preacher. There were visitors from Lobo, London, Glencoe, Iona, Yarmouth and Ridgetown.

Evangelistic meetings were continued after the Lord's day, and are still going on (Jan. 15th). So far, eight have made the good confession; three of those came forward at Rodney, where the writer preached on the mornings of two Lord's days—Jan. 6th and 13th. An idea of the nature of the sermons delivered may be gathered from the following titles: "The Glorious Inheritance;" "The Crucified Saviour;" "Is Infant Baptism, Baptism?" "What is Baptism?" "Christ wants You;" "You need Christ;" "Sometime—not now."

### The O. C. W. B. M. and Home Missions.

It is a pleasure to mention for the first time to make special mention of the decision arrived at by the last annual meeting of the Ontario Christian Woman's Board of Missions to unite with the Co-operation for Home Mission work. Their determination was expressed, as we recollect it, to first amply provide for their missionary in Japan, Sister Mary Rioch, and then hand the balance of the Auxiliary money to the Co-operation of the Disciples of Christ in Ontario, to be used by them for their general Home Mission work. And it was stated that, while, if we understand the matter aright, no certain sum was definitely promised, the amount so added to the funds of the Co-operation would probably be at least \$300 for the current year. This is no inconsiderable sum, and very materially increases the ability of the Co-operation to assist weak churches to maintain preachers. It is fitting, therefore, that hearty recognition should be made of the interest those sisters have shown in the Home Mission work and of their confidence in the Co-operation.

The more insight we get into the workings of well-regulated auxiliaries of the O. C. W. B. M., the more we see of how much service an auxiliary may be to the sisters of a church—to themselves personally and to the church of which they are members. When devoted Christian women meet for prayer, the study of the Scriptures, and to consider the interests of the Lord's work at home and abroad, the effect on themselves must be good, and their influence on the spiritual life and activity of the church greatly enlarged. We would strongly urge these considerations upon the sisters of any congregation in which there is not now an auxiliary of the O. C. W. B. M. If only two or three could meet to begin with,

that would be no good reason for not making a beginning. There is a very precious promise to "two or three" met together in Christ's name. Sisters interested in the formation of auxiliaries should write to Miss L. V. Rioch, 225 Maria street, Hamilton, Ont.

### Clean Men Wanted.

The unpleasant story a few days ago telegraphed all over the country concerning the Chief of Police of this city, whether true or false—and we shall be glad to have it proved false—suggests an article on the topic, "Clean Men Wanted" as officials in high and low places. Whether our Chief of Police be a vile man or not, we know that in our day as in other days vile men are often exalted, and in their care is placed the protection of the moral interests of the community. And what incongruous situations are thereby produced! Fancy, for instance, a Chief of Police who is himself a frequenter of houses of ill-fame, prosecuting the keepers and inmates of such places, directing his subordinates to be zealous in the suppression of them, and appearing before the magistrate as leader of the prosecution. Or think of a gambling chief raiding a gambling den! Such things have happened in—say, New York—and, possibly, nearer home.

Now why should a respectable Christian community allow such men to occupy these positions? Are there no clean men who would accept these offices and are competent to fill them? Is it not possible to find men, high-toned, Christian men, who would adorn the office of Chief of Police and the chair of the Police Magistrate in our cities? We believe it is possible, and it is certain that if the prosecution of evil-doers is placed in the hands of dirty men, the result will be more and more filth in the body politic, and in bodies individual, too. As it has been very aptly put by someone, "while we do not want politics in religion, we do need all the religion—pure and undefiled—we can get into politics. Christian people must take hold of city government, if the devil is not to have the upper hand."

### Pres. Loos on "Disciple."

Elsewhere in this number of the EVANGELIST will be found a lengthy article by Prof. Loos, of Kentucky University. We give it entire, as we are most anxious to have our people read every word of it. It deals with a matter that interests us very much and to which we, every once in a while, direct the minds of our readers. And we have endeavored by example and precept, in private and in public, by tongue and by pen, to discredit the use by our brethren of the word "Disciple" as an adjective.

It may be conceded that were it Scriptural, the term would be mighty convenient, and further, we almost despair of ever succeeding in inducing our religious neighbors, and the press, religious as well as secular, to cease using the objectionable epithet. So long as we are a separate people the public will find some way of describing us, our affairs, meeting houses, preachers, etc., etc. And moreover we must have a way of talking about ourselves, and our belongings and *et cetera*. Which should it be? A Scriptural way, are we told? So let it be. Where is the New Testament text that shall be our example and our guide? We find it in John xiii. 5, where we learn that our Saviour "began to wash the disciples' feet." By observing that style, using the possessive plural "Disciples" we can accurately and conveniently designate our preachers, meeting houses, papers, schools and so forth. There is no im-

propriety, in speaking of the "Disciples' Church," if we mean the meeting-house owned by the Disciples in the place, or if we should say the "Disciples' College," that, too, would be perfectly proper.

For an inscription on a meeting-house the best thing we have ever seen is that noble and expressive phrase "Disciples of Christ." It tells the passer-by who the people are that worship there; Christian Church, or Church of Christ does not. And so in placing church notices in newspapers, directories, etc.

And another point, when any one of our people is asked, "What church do you belong to?" he need not reply, "The Disciple Church." Let him say, "I am a Disciple," or "I am a Disciple of Christ." He will thus give the questioner the information he is seeking, and avoid any unscriptural phraseology.

### Editorial Notes.

What frequent records the secular papers contain of sudden deaths by one or other of the many modern means by which mortals are hurled into eternity! The recent terrible disaster at Butte, Montana, impressed us more than usual, inasmuch as one of the poor fellows killed was a distant relative of ours—Donald C. McPhail—a fine young man, twenty-seven years of age. How these things enforce the exhortation to be always ready!

We have recently come across the notion, and that among Disciples, too, that only regularly ordained brethren are scripturally qualified to preside at the Lord's table, or to baptize. We had been flattering ourselves that that idea had no place among us now. As a Baptist editor said of "Baptist Succession," that notion is "pickled through and through with Popery." If occasion demands, any reputable brother or sister may preside at the Lord's table or baptize.

The Supreme Court of Canada having decided that the Provincial Legislature has not power to pass a prohibitory liquor law, the matter will be passed on to the Imperial Privy Council. It bothers a layman to understand how great legal lights can differ so widely on these constitutional questions. It seems the Supreme Court was divided on this prohibition issue. One thing, there is no danger that the Privy Council will decide that the Parliament of Canada has not power to enact prohibition, and so we shall not fret.

It was my privilege to witness the induction of three elders into office in Bloor Street Presbyterian church on Sunday morning; and, as the ceremony was quite new to me, I was much interested. They had to subscribe to a good deal—those grave church pillars: First, absolutely and unconditionally to the Westminster Confession, which in itself is considerable of a gulp—if one may be permitted to so express it. Then they declared their belief in the inspiration of the Bible, and the Presbyterian form of church government; and by solemn promise bound themselves to fulfil the many duties and responsibilities of their office.

Such vows, taken in the presence of a large congregation, seem an ordination no less sacred than that of a minister. Certainly no man should take them lightly or without many heart-searchings.—FAITH FENTON in *Empire*.

And so the Elders even have to swear by the Westminster Confession in the city of Toronto in the year of grace 1895, "absolutely and unconditionally" too. We heard once of an Elder who subscribed to the Confession without ever having read it. That was faith—in men.