

The Canadian Evangelist.

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"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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\$1 PER YEAR IN ADVANCE.

The Canadian Evangelist

Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

Annual Special Collection for Foreign Missions, Lord's Day, March 3rd.

Let every church make an offering and send to A. McLean, Box 750, Cincinnati, Ohio.



Missions the Life of the Church.

That the church has everything to gain and nothing to lose by an aggressive expansion in heathen lands, is a simple fundamental fact. Missions are the very life of the church now as in the early days of her history. They cannot be classed (1) as an experiment; (2), Nor as a reasonable experiment; (3), Nor as a mere benevolence, a kind of humanitarian measure; (4), Nor as a mere logical inference.

Missions are positive and imperative to the very life and purpose of the church. The church of Christ is His evangelist to the whole world. Preaching the gospel is not a mere incident. It is not like occasional sneezing or coughing, but it is the normal breathing, the church's very existence. We do not need to quote missionary commands, missionary promises, missionary predictions, nor appeal to modern missionary literature to confirm this. The Bible is the chief missionary book. "Unto me, how am I less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."—Eph. iii. 8, 9.

In its broad and certain tendencies, in its dispensational developments, in its purpose and spirit, every page of the Book of Life is luminous with missionary teaching. The church of God, which is the pillar and support of the truth, has been elected, redeemed, en-

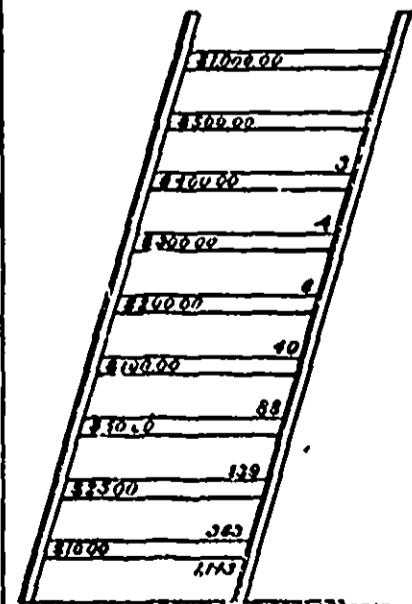
dowed with varied gifts, enjoys all her hopes, partakes of all her rights, possesses all her rich endowments of divine favor for the evangelization of the world. This is not only her business, *this is her supreme business.* The missionary enterprise is not a phase of Christianity; not simply one view of it, but missions are Christianity itself. Missions were not inaugurated for the church, but the church for missions.

The foregoing being true (and who will venture to question it?) then three things follow naturally:

1. No church has the right to bear the name of Christ that does not do missionary work. An anti-missionary church is a caricature. The church that is non-missionary is in a very grave sense non-Christian. It crosses the divine plan, the divine will, the divine commands. It resists the holy calling and ruptures the inspired order, and the great purposes of the kingdom of God are thwarted by deserting the chief line of its development.

2. The non-missionary church sins against its own self interest. The institution that has no power for self-propagation has no power for self-support. And disobedience to God's will means spiritual poverty, while to do His will means spiritual wealth. God's will and great purpose is to make known His saving grace to every kindred, tribe and tongue. To violate or to cross this will is to sin against the best interest of the church and render it useless and helpless.

3. The spiritual vitality and vigor of a church may be always known by the measure of its missionary spirit and enterprise. To be loyal to Christ, the church must be thoroughly possessed of the missionary spirit. The leader of God's host in all the earth, was Himself, the first of all missionaries. To have this spirit is to seek and save the lost. The home church, the church that cares simply for itself, can never become strong and prosperous while the evangelization of the world is neglected or ignored.



Foreign Missionary Ladder.
FRIENDS, COME UP HIGHER.

Examine this ladder carefully. Preach a sermon about it or talk about it in the prayer-meeting or Endeavor Society. Last year no church gave \$1,000 as a congregation, nor did any go up to \$500. Three reached \$300; four, \$300; six, \$200; forty, \$100;

eighty eight, \$50, and three hundred and sixty-three gave from \$10 to \$25, and ONE THOUSAND ONE HUNDRED AND FORTY-THREE gave \$10 and less. The application is easy.

How many churches will stand on the \$500 round of the ladder this year? Move your church up one round higher. We hope no church will go below the \$10 round.

Friends, come up higher. All move together!

A. McLEAN, } Secretaries.
F. M. RAINS, }

Miss Mary M. Rioch, Missionary in Tokyo, Japan.



In her last monthly report Miss Rioch says: "I am living with Miss Oldham. Part of our work is combined, such as the service on Sunday morning and the Bible class on Tuesday. Our calls are nearly all made together. Apart from this, I have a charity school taught by my Bible woman, with thirty-seven enrolled. We have at the same place a Sunday school, with an attendance of sixty-five; also a woman's meeting on Wednesday, with from eight to ten in attendance. There were two conversions last September. The Sunday school in our home falls to my care." Miss Rioch is trying to do what the other missionaries are trying to do; that is, to carry the gospel to those who have it not. In the homes of the people, in the schools, in her own home, in the chapel, she is doing what she can to win Japan for Christ. She is hopeful and cheerful, and thankful that to her was this grace given that she is permitted to serve as a missionary in Japan.

Miss Rioch is a Canadian by birth. She is supported by the women of Ontario and of the Maritime Provinces. She works in connection with the missionaries of the Foreign Christian Missionary Society.

The Ten-Dollar Line.

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Look at these figures. Last year 663 gave over \$10 each to Foreign Missions. The number giving \$10 and less is 1,143. Is your church numbered with the 663 or with the 1,143? Let us lift a greater number above the \$10 line this year. Do not be satisfied with less. We must lift the standard of liberality higher before we will ever be a great missionary people.

The Spirit of Missions in Canada.

The time appointed for our annual offering to Foreign Missions is rapidly approaching. The secretaries of our Foreign Society are strenuously seeking to enlist a larger per cent of our congregations in this great work. It is not enough that one church in four throughout our brotherhood should have fellowship with a world-wide work for Christ. It is an injury and an injustice to the other three out of four. Not all of us have yet attained to the apostolic idea of a church, namely, a rallying point for worship and a radiating point for work. When that idea becomes prevalent we will all pray and give for all for whom Christ died. With apostolic thought and zeal about the church as the "earthen vessel" of redemption for the whole world, nothing but the most extraordinary circumstances could restrain us from giving. Like the eunuch we would say, "What hinders me?"

Canadian Christians have something of which to boast as compared with their brethren across the line. I estimate that the average per member given last year to the Foreign Society, exclusive of the \$1,300 from the Farewell estate, was nearly 15 cents, with that it was a little more than 23 cents. Our entire brotherhood did not average above 9 cents per member. It is not so easy to frame a comparison as to the number of contributing churches, but the following will be of interest to Canadian Christians. Of the list of churches constantly standing in the EVANGELIST, I found that all but four are represented in the last report of the Foreign Society either as direct contributors or as contributors through the Sunday school, or the Endeavor Society, or both. Eight are represented in the Foreign report that are not on the list of the EVANGELIST. It would seem that there is a pretty close relationship between the EVANGELIST and the missionary interest in the churches. If the list in the EVANGELIST is at all exhaustive, it also means that a far larger proportion of the Canadian churches contribute to Foreign Missions than of the American churches.

The amounts given through the various branches of our work are worthy of note. The churches gave \$874.74. The C. W. B. M. is a close second with \$863.35. The next largest offering is from individuals, \$259.50. The next from the Sunday schools, \$117.80. Lastly, the Endeavor Society, \$70.27. The total, including the amount from the Farewell estate, is \$1,485.66.

What is flattering to us by comparison may be in itself nothing of which to boast. In comparing ourselves "with some who commend themselves," we may be far from wise. In this case our comparison is with those who do not dream of commending themselves, but who know that they could easily give ten times as much and send out ten times as many workers. The Presbyterian Church North gives an average of \$1.02 per member. At that rate we would raise as a people well nigh \$1,000,000. In Canada we would raise at the very least four and a half

times as much as we did last year. But what can we say of ourselves in comparison with the Congregationalists, who give \$1.26 per member? The Reformed Presbyterians, who give \$1.71? The Seventh-Day Adventists, who give, spite of all that is so grossly erroneous in their teaching, \$1.73 per member?

After all, comparisons cannot indicate the true measure of giving. So far from that, they may mislead. Maybe we should give more than any of the above; maybe less. How has the Lord prospered us? How much have we saved during the year for His world-wide work? How much have we sacrificed for it? How are our gifts seasoned with prayer for it, and interest in it? Myriads of our race are naked; do we clothe them, or even seek to do so? Myriads are in the bonds of ignorance, superstitions, and "abominable idolatries;" do we visit them or care that others do as representatives of us? Eight hundred millions know not of our Lord's table; have we cared to give them so much as the crumbs that fall from it? Such questions are the really legitimate ones. The first Lord's day in March is near at hand. How much can I give? Besides giving money, what else can I do as an offering to this great cause? These are my questions, and I think they are yours. W. J. LHAMON.



Dr. W. E. Macklin

Sailed for Japan in 1885. Not being needed there, he went to Nankin, China. He opened a dispensary, and called for reinforcements. The new hospital has greatly increased the facilities for medical work. Drs. Macklin and Butchart treat ten thousand patients in a year. Men come hundreds of miles for treatment. Dr. Macklin is a Canadian by birth. Mrs. Macklin is a granddaughter of Jonas Hartzell.

First Baptisms.

First converts baptized in Uganda, Africa, in 1872.
First Fijis baptized in 1836.
First convert at Livingstonia baptized in 1881.
First Greenlanders baptized in 1739.
First Karen convert baptized in 1828.
First Afghan convert baptized in 1858.
First baptism in Wuppertal, South Africa, in 1830.
First Burman convert baptized in 1819.
Africaner was baptized in 1815.
Samuel Crowther (afterwards bishop) was baptized in 1825.