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TORONTO, MAY 15th, 1891.

The Annual Meeting.

It is not necessary that we should enlarge upon the general question of the propriety and benefit of annual gatherings of those who are engaged in a common work. We need not take space to prove what is conceded by all competent to judge. Neither do we think it needful that we should urge our brethren and sisters to attend the coming Annual Meeting in Toronto. We believe they will be present in large numbers without any urging. Those who would not respond to the gracious invitation tendered by the church on Cecil Street through Bro. Gaff would scarcely heed anything we might say. The programme, too, is suggestive of a profitable and interesting meeting. The name of Bro. A. N. Gilbert alone is sufficient to ensure a large attendance and a successful convention, as the exercises of each weekday are to close with a Gospel sermon by him. The sisters, too, have taken thought to add to the pleasure of the occasion by arranging for the presence of our talented sister, Miss Jessie H. Brown. Already we hear of brethren and sisters from the east and the west; from the north and the south, who purpose being present, and we confidently anticipate a large representation of the brotherhood from all parts of the Province, which for many reasons is very desirable, and will no doubt result in great good to the cause we love.

Two or three points should be noted by all who intend being present:—

I.

The church on Cecil Street particularly requests that all who purpose being at the meeting should notify on or before May 23 the Secretary of the Billeting Committee, C. W. McMillan, 288 Huron Street, Toronto. This should not be neglected by any who desire the church to provide entertainment for them.

II.

In past years some have had trouble in regard to reduced rates on the railways. There is no occasion for any mistake being made if these points are observed: (1) Tell every agent, from whom you buy a ticket, where you are going, and ask him for a certificate that you have paid full fare one way. This will entitle you to return by the same route as you go for one-third fare, when it has been signed by the Secretary at the meeting; (2) Be at the station in good time, so that the agent will have plenty of time to fill up your certificate; (3) If you happen to be near the station a few days before you intend to start, ask the agent if he has a supply of certificates; (4) "Certificates procured from the agent at starting point more than three (3) days prior to commencement of meeting or committee meeting (if any), and certificates presented more than three (3) days after close of

meeting, will not be honored for tickets for return trip."

III.

Be getting ready for the meeting by considering the interests and needs of our mission work and by praying the Lord richly to bless our coming together for the good of His cause and the glory of His name.

"The Fathers."

THEIR POSITION ON ORGANIZED MISSION WORK.

In view of the long-continued and curiously bitter controversy among the Disciples as to the lawfulness of organized associations for the carrying on of mission work, it is a matter of great interest, if nothing more, to know the position of Alexander Campbell and his coadjutors regarding them. From the way in which those who oppose missionary societies use the name and appeal to the judgment, if not to the authority, of Alexander Campbell, it might be supposed that that great man was a bitter foe of every species of organization for the spread of the Gospel.

If anyone wishes to learn how far such a supposition would be from the fact, let him procure and read a little book, recently written by President Loos of Kentucky University, and published by the Guide Printing and Publishing Co., of Louisville, Ky. It is for the most part a re-print of a series of articles some time ago contributed to the *Apostolic Guide*, under the general heading of "Our First General Convention," which is also the title of the book. This little book of 96 pages, published in paper covers, and selling for 25 cents, is worthy of an extensive circulation among, and of a careful reading by, the Disciples of this generation. It claims, in the preface, to be a "historical sketch," and the name of President Loos is a guarantee that it is what it professes to be. In the preparation of the book the author had not only before him the full published Minutes of the Convention, and articles relating to it in the press of that day, but had also the advantage of his own personal recollections of the meeting. We can therefore peruse the book with the assurance that we have presented to us facts, and these facts declare that Alexander Campbell, and most, if not all, of the eminent men associated with him in the effort to restore primitive Christianity, were heartily in favor of a missionary society, were, in fact, what our "anti-missionary society" brethren today would call rampant "progressionists."

It may be said, no doubt will be said, and for that matter ought to be said, that what Alexander Campbell thought right and proper is not necessarily so, and that we are not bound to receive anything on his *ipse dixit*. All that may be said, or can be said, on this point, we are prepared to emphatically endorse in advance. But we are nevertheless not debarred from the privilege—always a great privilege—of examining his reasonings, and adopting his conclusions, if we judge them to be sound.

We think we are doing our readers a favor in thus directing their attention to this book, and we shall be glad to know that a large number of them have hereby been induced to purchase copies of it.

We might if time and space permitted give extracts showing the general tenor of the contents of the book; but, as that cannot now be done, we close by earnestly commending this historical sketch to our readers, and especially to any who may have still lingering suspicions that our co-opera-

tive work in this country is unscriptural. We feel confident that an unprejudiced examination of it would lead to a removal of such suspicions, to a withdrawal of opposition, and to a hearty co-operation in what we believe is a good work.

The Stuff Presbyterians are Made of.

The *Canada Presbyterian* of April 29th has a paragraph that suggests the above heading. It is a curious specimen of religious newspaper literature, and that our readers may have an opportunity of meditating upon it, we give it here in full:—

There is one way in which the church might perhaps economize a little in Home Mission work that we have never seen discussed. It does not by any means follow that a Presbyterian congregation can be built up in every place in which, speaking numerically, there is room for one. The question is not simply: Are there people enough there to start a congregation? The question is: Are there people enough capable of working the Presbyterian system? Presbyterianism means self-government, and self-government in church or state requires intelligence, self-control, patience and a certain amount of capacity for managing affairs. We could easily name localities in which all the ministers in Toronto could not build up a substantial Presbyterian congregation. No doubt some of them could draw crowds by their preaching, but the crowd would scatter as soon as the preacher went home. When left to themselves the crowd could do nothing, and people who can do nothing never can be made Presbyterians. Other denominations can make something out of men who have no brains; but we cannot. Quite likely the Home Mission Committee always take the quality as well as the number of people into consideration when opening new mission stations. Presbyterians, however, do not always do so. The time has certainly come when Presbyterians should ask whether proposed new missions have material that can be made into elders, managers, deacons and other office-bearers. Without the capacity for self-government, stations are of little ecclesiastical use to us. Other denominations can preach the Gospel to them; and we can do our best work among people who are blest with brains.

This suggests a revised version of the commission: "Go ye into all the world, and preach the Gospel to every creature blest with brains." Or is it a new doctrine of election? It is a doctrine of selection, certainly. Hereafter, if the *Canada Presbyterian* represents the Presbyterian church, we may expect to hear from Presbyterian pulpits, "Whoever is blest with brains may come," and a chair of phrenology may be established in Knox College, and the chief qualification of the Home Mission Superintendent of the Presbyterian church may be expertness in "reading heads." Now that the *Canada Presbyterian* has chosen the brainy people for its church, we are curious to know what section of the remainder the *Christian Guardian* will take for Methodism.

Read the article on the "Revised Version," which we clip from the *Christian Guardian*. And, by the way, do you possess and use the Revised Version? Ten years now since the Revised Version of the New Testament was issued.

Readers of the *Christian Standard* are now enjoying a rich treat in a series of articles on "First Principles," by J. S. Lamar. In all of reading of religious newspapers we have found nothing more timely, more loyal to the truth, more saturated with the doctrine and the Spirit of Christ. It will be a great mistake if Bro. Lamar's series when completed is not published in book form. There is no much dan-

ger, we are glad to know, of the Standard Publishing Co. making such a mistake.

Do not fail to read the selected article "Joking on Sacred Things." If any of us have thoughtlessly countenanced the practice of making jokes about baptism, let us resolve never to do so again. The *Christian Inquirer* says truly: "Baptism is honored in Scripture as is no other ordinance or appointment."

We find the following in the *Texas Christian Courier*:—

John Wesley was indicted by the grand jury of Georgia for refusing to baptize Mr. Parker's child otherwise than by dipping, except the parents would certify it was weak, and not able to bear it—1787. On the 21st of February, 1786, Mary Welsh, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion. These are historical facts not much spoken of now.

When Episcopalians are making so much ado about some of their ministers inviting other preachers to speak in their churches, how is it that nothing is said of the constant and universal disregard of the Prayer Book's requirements with reference to dipping? How many Church of England people know that the Prayer Book makes dipping the rule, pouring the exception, and does not recognize sprinkling at all?

Do you ever get tired of hearing that the Disciples are the most illiberal people under the sun? We do. When next you are told that the Disciples in Ontario give little or nothing in comparison with others, call for the proof. According to a United States Baptist paper, even the "Missionary Baptists" are not above criticism in the matter of contribution for mission work; here is the testimony:—

To read the reports of nine-tenths of our Baptist Associations is sickening in the extreme. A membership of three or four thousand missionary (?) Baptists report \$800 or \$1,000 for all missionary and benevolent purposes when there are three or four churches in the said association which could more than give, each, the whole amount, without feeling the burden! Sometimes the amount is infinitely less than this, and not unfrequently a whole church sends up the startling sum of fifty cents for Foreign Missions, \$2 for Home Missions, \$5 for State Missions, and \$2.50 for minutes, when the membership of the church is worth several hundred thousand dollars. There should be an ecclesiastical penitentiary for all such churches. In many instances the reports are worse than this.—Dr. Loftin, in *Western Recorder*.

A new experiment in Temperance progress has just been attempted in the Massachusetts Legislature. It is the introduction of a bill to punish drunkenness as a crime. This suggests the discussion which has for some time been going on as to whether drunkenness should be treated as a disease or a crime. There are medical experts who pronounce in favor of the latter. No doubt there is much truth in both sides of the question, but it is noteworthy that an increasing number who study inebriety as a physical condition deem liquor-drinking a punishable offence—that is to say, the recognition of it as more distinctly criminal than it is in the common opinion. Whatever effect this new departure may have, it is intended to supplement, rather than supplant, the proved methods of local option and moral suasion in advancing the Temperance cause.

The above clipping from an exchange suggests a reference to the scriptural view of the question "as to whether drunkenness should be treated as a disease or a crime." What Paul says about drunkards in 1 Cor. v. 11; vi. 10, seems to lean very heavily on the

side of those who hold drunkenness to be a crime; and Gal. v. 21 is to a similar effect. It is certain that drunkenness is a great sin in the sight of God, whether human law accounts it a crime or not.

Programme of the Annual Meeting.

TORONTO, JUNE 4th TO 8th, 1891.

Thursday, June 4th.

2.30 p.m.—Devotional Exercises; Address of Welcome, J. R. Gaff; Response, E. Sheppard; Appointment of Committees; Social Meeting.

7.30 p.m.—Song Service.

8.00 p.m.—Preaching, A. N. Gilbert.

Friday, June 5th.

9.00 a.m.—Devotional Exercises.

9.30 a.m.—President's Address; Report of Board; Reports of Standing Committees; Address, T. B. Knowles, Subject: "Churches of Christ, Independent and Dependent"; Discussion.

1.30 p.m.—Public Session of Ontario Christian Woman's Board of Missions.

7.30 p.m.—Song Service.

8.00 p.m.—Preaching, A. N. Gilbert.

Saturday, June 6th.

9.00 a.m.—Devotional Exercises.

9.30 a.m.—Unfinished Business; New Business; Consideration of Reports of Standing Committees; Reports from other Committees and consideration thereof; Report of Treasurer.

1.30 p.m.—Devotional Exercises.

2.00 p.m.—Sunday School Work:—

1. Opening Address, Jas. Gillfillan.

2. S. S. Reports, C. Sinclair.

3. Advanced Class Teaching, A. Tovell.*

4. Opening and Closing Exercises, How to Conduct them.

5. Primary Class Teaching.

6. S. S. Conventions and Local Associations of S. S. Workers, Jas. Lediard.

7. Gospel Work in the Sunday School, J. R. Gaff.

8. Question Drawer.

7.30 p.m.—Song Service.

8.00 p.m.—Preaching, A. N. Gilbert.

Sunday, June 7th.

11.00 a.m.—Preaching, A. N. Gilbert; Lord's Supper.

8.30 p.m.—Preaching.

7.00 p.m.—Preaching, A. N. Gilbert.

Monday, June 8th.

9.00 a.m.—Devotional Exercises.

9.30 a.m.—Unfinished Business; Social Meeting; Adjournment.

Programme for Annual Convention of the O.C.W.B.M.

Thursday, June 4th.

8 p.m.—Social Meeting; Address of Welcome and Response; Appointment of Committees.

7.30 p.m.—Meeting of the Board.

Friday, June 5th.

9.30 to 12 a.m.—Attend the Session of the Co-operation.

1.30 to 4 p.m.—Devotional Exercises; Reports of Cor. Sec., Treasurer, and Supt. of Children's Work; Address by Sister Jessie H. Brown.

5.6 p.m.—Meeting of Children's Mission Band, and all interested in that work. Conducted by Sister Jessie H. Brown.

Saturday, June 6th.

9.30 a.m.—Devotional Exercises; Report of Committees; Appeals for Aid.

Afternoon.

Attend the Session of the Co-operation.

Monday, June 8th.

9.30 a.m.—Closing Session for unfinished business—if necessary.

*Bro. Tovell will take the S. S. lesson for June 8th, and the Convention for a class. Brethren, study the lesson.—CHAIRMAN S. S. Conv.