

THE Canadian Evangelist

PUBLISHED SEMI-MONTHLY
AT
85 WELLINGTON ST. NORTH,
HAMILTON, ONT.

Terms, \$1.00 per annum in advance.

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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.

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HAMILTON, JUNE 1, 1893.

Loyal to the Truth.

Is that person loyal to the truth who joins a church which teaches and practises as essentials what he does not believe to be in accord with the word of God? We do not need to maintain that every true Christian is loyal to the truth. We assume that every reader will admit that. Then our question would seem to be answered. But it seems there are many who claim to be honest Christians who feel no compunctions of conscience, though they hold membership in churches whose characteristic doctrines and practices they do not agree with. They do not consider that they are giving their countenance and support to what they believe to be unscriptural. But a moment's reflection will show that they are.

If Christianity is any good to a man, it will make him conscientious. If a church is any good to a man, it will make him love the truth. If a preacher is any good to a man, he will help him to be faithful to his best convictions. In this day of great liberality (and shall we say of much spurious liberality?), it is to be feared that the fine regard for truth is being largely displaced by a desire for union without reference to truth. It is curious how such feelings grow. The writer, for example, has sometimes seen them spring up among Disciples, right in the face of his earnest and, as he believes, Scriptural teaching to the contrary. It has always been the ambition of the editor of this paper, by pen and speech, to cultivate among the young Disciples that grand zeal for the truth which we so much admire in our old brethren. But he has to sorrowfully admit that his efforts have not always had the desired effect. Others, no doubt, have similar experiences. Not long ago we received a letter from one of those faithful brethren who are holding up the standard of primitive Christianity amid adverse circumstances and with a small company of Disciples. He was lamenting the fact that some of the Disciples were uniting with sectarian bodies. Some people make such moves because they lack knowledge, others because they lack conscience. The only thing that can be done to prevent such moves is to constantly present the truth and continually urge the claims of conscience. If people go out from us under such influences, they will do us no harm, and will do no good to the people they ally themselves with.

The evil of popery is not generally understood, nor is it usually perceived that popery is not confined to the Roman Catholic church. Popery may exist in any church, and as a matter of fact, does exist in every sectarian church. What is the essence of popery? It is making laws for the church of Christ; and specially making laws with reference to the conditions of membership in the church. And what distinguishes a sectarian church from a

true church of Christ is that the sectarian church adds to or takes from the conditions of membership laid down by the Saviour and His inspired apostles; and that is popery. Now no loyal-hearted believer in Jesus Christ can give his support to such a church or such a system when his attention is drawn to the matter, for he sees that to do so is virtually to repudiate Christ.

Perhaps the greatest service the Disciples of Christ have rendered to the cause of Christ is their emphasis of this great principle: "That nothing should be required as a condition of membership in a church of Christ for which we have not a 'Thus saith the Lord' in express precept or approved precedent." Our preachers should give it constant attention and be careful to instruct the young Disciples so that they will clearly apprehend its meaning and its obligation.

We do not desire to cultivate what is called a sectarian feeling. We are anxious not to be bigoted. And we are confident that it is entirely noble and undoubtedly scriptural to warn our brethren against the sin of leaving a church of Christ pure and simple, and joining a body which, whatever its good points may be, is teaching for doctrines the commandments of men.

A Comparison.

"When shall we have an authorized evangelist in Canada who will press every convert and old believer to accept the Holy Ghost as Paul pressed the Ephesian believers, as recorded in Acts xix?"—B. SHERLOCK, in *Christian Guardian*.

Before commenting on the above, let us transcribe the passage referred to (Acts xix. 1-6), quoting from the Revised Version:

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, and found certain disciples, and he said unto them, Did ye receive the Holy Ghost when ye believed? and they said unto him, Nay, we did not so much as hear whether the Holy Ghost was given. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them, and they spake with tongues and prophesied."

Now, go back and read Mr. Sherlock's question. Notice his use of the words "press" and "pressed," and observe that the citation from Acts does not say that Paul "pressed" the Ephesian believers to receive the Holy Spirit. The plain story is that Paul found out that they had not received the Holy Spirit; he discovered the reason, viz., because they had not been baptized into the name of the Lord Jesus. When they learned of the mistake in their baptism, "they were baptized into the name of the Lord Jesus." And then we are told that "when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." No "pressing" in that. Simply, the conditions were complied with upon which the Holy Spirit was promised, and then the Spirit was received.

We would kindly suggest to Mr. Sherlock that he compare the scriptural narrative with his own statement, in order that he may clearly see wherein they differ. In our humble opinion, believers should not be taught that the promise can be enjoyed before the conditions of receiving it have been com-

plied with, and we would direct attention to a plain and pertinent scripture, Acts ii. 38 (R. V.): "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." We should rejoice greatly if the Methodist church would send out a few evangelists to "press" upon believers the enquiry whether or not they had obeyed the injunction of that text.

Sectarianism in the Toronto Public Schools.

The Toronto public school board has passed a resolution authorizing the purchase of 7,000 copies of a Presbyterian hymnal, containing the Tonic Sol-Fa notation, the object being to facilitate the introduction of that system in the public schools. We gather from the discussion, as reported in the *Globe*, that it is intended that the psalms or hymns in the book are to be sung to the tunes accompanying. Now, Presbyterian hymns are intended to aid in impressing Presbyterian theology upon the minds of those who sing them. It is, therefore, a gross outrage to place such hymn books in the public schools as a text book. A school board has no right to make such a purchase, and we shall be surprised if the Toronto people endure such an imposition.

Prohibition.

Prohibitionists have their work cut out for them now until the polls close at the municipal elections, January 1, 1894. The aim and object of every true prohibitionist must be to roll up as large a majority as possible. We are glad to see that those temperance men who opposed the plebiscite, now that it is decided upon by the legislature, are determined not to be a whit behind its chief promoters in preparing the people to vote against the liquor traffic.

As there are those who are now seeking to prejudice the temperance people against those called professional temperance agitators, that is to say, those who devote all their time, or most of their time, to the advocacy of prohibition, we take the opportunity of saying that we feel certain that but for the "professionals" the good cause would not be in the hopeful condition it now is. Many a man, preacher or somebody else, can make a rousing speech on temperance, who has not any more political sense than a baby, does not understand our system of government, and has no more idea than the man in the moon of how to make a question practical politics.

Now, was not that a marvellous spectacle when the Marter Bill was before the Ontario Legislature? Every last member there cast a vote against the liquor traffic. How did that happen? It didn't "happen." It was brought about. You may depend there were long heads behind that, and they were not members of the Legislature either, neither were they preachers and others who have an occasional whack at the liquor traffic. Nay, verily, but those "professionals," men who have studied politics and know the ways of politicians. No, friends of temperance, don't go back on the "professionals" until a prohibitory law is enacted, and then you won't; you'll know better.

The Editor has received notice that his presence is desired at the annual re-union and banquet of the Alumni Association of Kentucky University, Thursday, June 8th. He would like to run down to Lexington to see the "boys," but he can't go. All he can do is to send them his blessing.

Notes.

The *Christian Guardian* says: "There is no evidence to show that all the disciples who partook of the Last Supper were baptized members of the Christian Church." That is true, for the very good reason that there was no Christian Church then. But there is ample evidence to prove that they were all baptized. What does the *Guardian* say to this?

According to the papers, Pope Leo thanked God for having preserved him to celebrate his episcopal jubilee. This event, he said, would be regarded by men as a sign of the divine protection extended over the church in these calamitous days. We suppose some men will so regard it, but for our part we do not. We do not believe God takes pleasure in the church of which the Pope is the head. Moreover, any and every system of religion can be proved to be of divine origin, if aged functionaries are to be taken as evidence.

As an indication of the constant interest in the discussion of the action and subjects of baptism, we note the following books advertised in the *Christian Guardian*: "Baptism: its mode and meaning at the time of our Lord;" "Immersion proved to be not a Scriptural mode of baptism, but a Romish invention;" and "The Scriptural and Historical Character of Infant Baptism Asserted and Defended." It behooves those who are certain that the immersion of believers is the only baptism commanded by the Saviour to be active in spreading that truth.

Our Omnibus.

A postcard received from Miss Mary Riach, dated Tokyo, April 24, says: "We are quite settled already, and are getting acquainted with the neighbors."

King Oscar, of Sweden, is very simple and unaffected in his manners. When he went to see the Pope he kissed him on both cheeks. Such a salute was quite irregular, long usage having established the custom of kissing only the Pope's hand. This rule was only broken once, in the case of the late pontiff, by a president of the United States. General Grant simply shook him by the hands and said, "How do you do, sir?"—*Canada Presbyterian*.

General Grant should have had a third term for that.

Our citizens were surprised to learn this afternoon that Mr. John Percy, of the firm of Percy & Sons, blacksmiths, was dead from heart failure. He had been ailing for a week, but seemed considerably better yesterday. He settled in Bowmanville in 1851, and was the oldest business man in the town. He was a member of the Disciples church, a life long Reformer, and bore the respect of all who formed his acquaintance. He was born in the parish of Inwardly, near Okehampton, Devon, England, in 1821, and was therefore in his 71st year. He leaves a widow, two daughters and four sons.—*Bowmanville Cor. Daily Globe, May 20th.*

If you want to buy or sell a farm, advertise in the *Toronto Weekly Mail*. That paper reaches 100,000 farmers homes every week and your advertisement should meet the eye of some one who wants to purchase. Advertisements of this class are inserted in the *Toronto Weekly Mail* for Five Cents a word for each insertion or Twenty Cents a word for five insertions. Address, *The Mail, Toronto, Canada.*

A well-known Berlin physician states: "A healthy stomach is cholera-proof." K. D. C. will restore your stomach to healthy action, and fortify you against cholera.

Died.

HEPBURN.—At his home, Yarmouth township, after a sickness of only five days, Bro. James Hepburn, in the 61st year of his age. The deceased had filled places of public trust for a number of years, and was a trustee of the church at St. Thomas at the time of his death. Rev. Mr. McDiarmid, of Toronto, a brother-in-law of the deceased, was present, and assisted in the services. May the comfort of the Lord be with the sorrowing wife and daughters.
T. B. KNOWLES.

After a brief illness Mrs. Joseph Watson, 7th line, Erin, passed away last Thursday morning. Though the deceased had been in poor health for some time, yet death was not expected so soon; in fact about a week previous to her decease she had attended the funeral of the late Wm. King. Mrs. Watson was a lady of most estimable character, highly respected by a large circle of friends and acquaintances. Two sons and two daughters survive her: Joseph, a druggist in Elora; Mrs. Jno. J. Hawes, of East Garafraxa; William and Emily at home. The funeral took place on Saturday to Price's Corners' cemetery and was very largely attended. Mr. Watson and the bereaved family have the sincere sympathy of all in their sad bereavement.—*Hillsburg Beaver*.

Church News.

LONDON, May 22nd.—One addition from the Baptists recently.

T. L. FOWLER.

HAMILTON, May 25th.—A young man having confessed Jesus as his Lord was baptized last night.

BOWMANVILLE, May 1, 1893.—I held an eighteen days' meeting with the church at Salem, Indiana, resulting in twenty-two additions. The incessant rains hindered us greatly. Bro. C. H. DeVol is the pastor.

E. B. BARNES.

LOBO.—We report that four young people have recently confessed the Lord Jesus and put Him on by baptism by His authority. The Lobo church and Y. P. S. C. E. are alive and work nobly "For Christ and the Church." Two of the additions were young men and two of them girls about fifteen years of age. Our only daughter, Bessie, was one of them. Brethren, rejoice with us and pray for us that many more may follow the noble example of these young people. I have been informed that the gospel is the power of God unto the salvation even of those raised to regard the pope as their father, as the head of the church.

J. A. BRUNENSTUHL.

Poplar Hill, May 23rd.

BLenheim, May 16.—The children's mission band gave an entertainment on the evening of May 10. Silver collection taken at the door for children's work. Some of our young sisters took charge of training the children, and the manner in which the programme was rendered reflected great credit on their training. A missionary quilt was on exhibition, pieced by the children under oversight of older heads. One of our young sisters read Sister Flaglor's "Loving tribute to Mary M. Riach." Just previous to this reading, the chairman (our town lawyer) called the attention of the audience to the fact that Miss Riach was the missionary whose picture, framed, hung upon the wall.

Last Lord's day we listened, in all probability for the last time, to our aged Bro. Stripp, now in his 83rd year. He expects this week to go to Nebraska.