

THE
Canadian Evangelist

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

Term, \$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.

Remittances sent by post office order or registered letter will come at our risk.

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HAMILTON, MAY, 15, 1893.

The Annual Meeting.

The Annual Meeting of the Co-operation of Disciples of Christ in Ontario is an event which for the last few years has served as an occasion for the assembling together of a large number of representative men and women among the Disciples in this Province. A growing interest and importance has become attached to the meeting through the enlargement of the Home Mission work of the Co-operation and the development of Woman's Work, both home and foreign. Additional interest is also derived from the fact that ministerial education, the Sunday school and the special work of the young people have been brought within the circle of the Co-operation's care. And altogether we think it may be said that while all the congregations of our brethren do not yet see their way to enter the Co-operation, the annual gathering of the friends of the Co-operation furnishes an opportunity for estimating the present standing and prospects of our people in this Province. And for our part we are bold to say that the conventions of the Co-operation for the last seven or eight years indicate a faith in, and zeal for the truth, and a disposition to sacrifice for it, which, as things go in this world, are worthy of admiration. Anyone who judges the efforts of the Disciples by those of the large and wealthy denominations, may think the Disciples are doing little, but that is not a fair way of judging. We venture to affirm that the Disciples in Ontario, in proportion to their numbers and ability, are doing at least as much for the cause they represent as any other religious people in this country.

Moreover, if results be taken account of, the situation will not be found discreditable or discouraging. Those who are well-informed know that the relative position of the Disciples in Ontario has improved within the last few years. The number of preachers constantly engaged has increased four-fold, if not more. New meeting-houses have been built and old ones repaired; Home Mission work has taken a greater hold upon our people; there is a healthy and growing interest in Foreign Missions; the Woman's Board of Missions has been a source of blessing to the sisters, and has shown commendable enterprise in undertaking, in conjunction with the sisters in the Maritime Provinces, the support of a missionary in Japan. These and other signs of an intelligent zeal go to prove that notwithstanding the somewhat depressed condition commercially in our country and the large amount of emigration, our brethren and sisters are not disposed to relinquish the effort to build up churches on the apostolic plan, and are determined to continue their protest against sectarianism and to persevere in urging their plea for the union of all who believe in the Lord Jesus Christ.

We expect a large gathering at Everton. The church at that place has a

reputation of long standing for the grace of hospitality, and is making ample arrangements for entertaining the delegates, and is providing facilities for carrying on the business of the convention.

Bro. Z. T. Sweeney has promised to attend in the capacity of "chief speaker," as we say. In addition to a choice selection of sound Gospel sermons, he will deliver a couple of his famous lectures.

We do not need to introduce Bro. Sweeney to our readers; he introduced himself last year at Bowmanville.

We are sure that many will join with us in the hope and prayer that the annual meeting of 1893 may be, in every way, worthy of a good and great cause.

The Keswick Brethren.

Readers of the daily papers will probably have become somewhat familiar with the phrase which stands above. It designates here three gentlemen from the old countries who have, within the last few weeks, held services in Montreal, Toronto, Guelph and Hamilton. One (Mr. Brooke) is a Church of England man, from England; one (Mr. McGregor) a Presbyterian, from Scotland; and the third (Mr. Inwood) a Methodist, from Ireland. They are representatives of the Keswick conference of the north of England, and the object of their labors in this country has been "the deepening of spiritual life." A worthy object, truly, and a much needed work. They are an interesting trio; deeply pious, and quietly earnest; very familiar with, if not always mighty in, the Scriptures; uncompromising in their opposition to worldliness in the churches; the relentless foes of the card table, the dancing hall, and the saloon. Their presence in a community even for a few days can hardly fail to raise the tone of religious life. The serious and decorous manner in which they conduct their meetings is in grateful contrast to the "hip-hip-hurrah" style of so many so-called evangelistic meetings nowadays.

What we may call the specialty of the Keswick Brethren, if we understand them aright, is this: Full surrender to Christ secures fulness of blessing; fulness of blessing brings instant and complete freedom from conscious sin. This fulness of blessing is the immediate privilege of every Christian as a result of his full surrender to Christ, which is his immediate duty. Freedom from all conscious sin does not mean "sinless perfection," but that the person always lives his best, though that best is not God's best. He should always strive to know God's best, and he will be always approximating that best while he lives. Fulness of blessing is not a condition of freedom from temptation, but a state in which temptation is always overcome.

We do not propose now to criticize this peculiarity of Keswick teaching. It is interesting as an effort to explain how the Gospel may become a vastly greater practical power than it now is in the lives of most of those who profess to believe it. As such, the Keswick teaching invites our sympathetic study, even though we cannot accept it as scriptural.

Prohibition.

These are interesting and hopeful days for prohibitionists in this country. The recent proceedings in the Ontario Legislature demonstrate that the politicians have concluded that they may as well bow gracefully to the inevitable, and that they realize that no party need expect to retain or gain power in Ontario that is not ready to propose and carry radical temperance legislation.

It would seem that nothing but dissension in the temperance ranks can now long delay the triumph of the prohibition movement. We trust our temperance leaders will earnestly endeavor to find a way of acting in harmony at this juncture. We should regret much to see a class of men who have given long and faithful service to this good cause now playing into the hands of the enemy. There is much hard work yet to be done; the liquor interests will fight to the last; but under the blessing of God a united and wisely guided temperance army will gain a glorious victory.

Reduced Rates on Railways, Etc.

Those attending the Annual Meeting at Everton will get reduced rates on the railways in the usual way. That is to say, they will be allowed to return at one-third single fare, if when they are buying their tickets on the way going they tell the ticket agent they are going to the Disciples' Convention at Everton, and ask him to give them a certificate showing that they have paid full fare one way. Those requiring to travel over more than one railway must remember to get a certificate every time they buy a ticket. Certificates will not be honored if the ticket for going trip is purchased more than three (3) days before the opening of the meeting, nor unless ticket for return trip is purchased within three (3) days after the adjournment of the meeting.

In another place will be found a statement showing the arrangement made for conveying delegates from Rockwood to Everton. For the rest we presume our friends may be almost left to find their own way.

Rockwood is a station on the Grand Trunk Railway, about eight miles east of Guelph. Those not living on any of the G. T. R. lines will take other lines to the G. T. R., and then the G. T. R. agents will direct them.

It is desired that all who can will arrange to arrive at Everton on Thursday, June 1st, so as to be on hand for the important business of Friday morning.

Notes.

The Toronto and Montreal district Congregational meetings do not approve of the overtures certain Congregational ministers have been making to the Presbyterians with a view to union. If the Congregationalists and the Disciples could agree on the action and subjects of baptism, a union between them would perhaps be more feasible than between any other two bodies in the Dominion.

The report of the "State of Religion," presented to the Presbyterian Synod of Toronto and Kingston at Guelph last week, contains these words: "Evidently dancing and card playing are becoming more fashionable and therefore more dangerous. It is time that the statement 'there is no harm in these things' was set aside." It does appear that "dancing and card playing are becoming more fashionable," and that in face of the fact that Presbyterian ministers oppose them more than they used to do. We are told that dancing and card playing are indulged in by even Methodists to an extent that greatly troubles the preachers. "Society" is responsible for a great deal of the dancing and card playing.

Our Omnibus.

Bro. O. G. Hertzog expects to be at the June meeting at Everton.

In my article on "Blotting the name out of the Book of Life" in last issue, reversed is made by the printer reserved.—E. S.

Any church needing a regular preacher will be put in correspondence with a good man upon application to the editor of this paper.

For the benefit of Christian Endeavorers intending to go to the Montreal convention, we copy a long article from the *Endeavor Herald*.

Renewals are coming in pretty well, and the demand for "On the Rock" is increasing. Remember, \$1.25 pays for the EVANGELIST one year and "On the Rock."

Sister Josie Franklin, of Anderson, has consecrated her life to the work of foreign missions. India is her chosen field, where she will shortly go. She is the daughter of Bro. Joseph Franklin, pastor of the church at Bedford, and granddaughter of Bro. Benjamin Franklin, for so many years editor of the *American Christian Review*. Years ago she gave her young life to the service of the Master, and now she lays all upon the altar, and is willing to leave father and mother, sister and brother, home and native land, to tell the poor heathen the sweet story of Jesus and his wondrous love. The love and the prayers of her "kindred in Christ" will go with her as she goes on her wonderful mission of sacrifice for Christ.—*Columbus Evangelist*.

Church News.

LONDON, May 4.—One baptism here last week. T. L. FOWLER.

DETROIT, May 5.—We are having very encouraging meetings. In the last four months at our regular meetings over thirty have been added to the Plum St. congregation; many of them had been in sectdom, but they learned "the way of God more perfectly," and walked in it.

Your Bro. in Christ,
W. D. CAMPBELL.

BLENHEIM, May 4.—We have just had one of those rare feasts that once in awhile we are privileged to enjoy, when an earnest, consecrated worker from the foreign field returns to tell the story of his labors in the dark places of the earth. We consider ourselves to have been specially favored in having Bro. Jackson with us over Lord's day, as well as Tuesday, coming to deliver his very interesting lecture on India. We all feel that his coming has done us great good. COM.

RODNEY.—I send report from Rodney: One baptism yesterday. The candidate was one of the oldest persons in the township—84 years, with all her reasoning faculties unimpaired. We have an excellent baptism in the church building at Rodney. Bro. Arch. McKillop, of West Lorne, the noble man of God, is gradually wasting away; but the patience exhibited by the dear brother is of the nature that only a man of God could maintain. God bless our dear brother, is the prayer of his people here.

R. M. A.

West Lorne.

MINNEDOSA.—The readers of the EVANGELIST are aware that Bro. J. B. Lister has removed from Minnedosa to Silverton, Oregon. Bro. Hiram Brown, who has been pursuing medical studies in Detroit, has agreed to spend his vacation preaching for the church in Minnedosa. The Woman's Board consider themselves very fortunate in securing Bro. Brown's services, as it was feared there might be difficulty in filling Bro. Lister's place at once. Bro. Brown expected to reach Minnedosa before May 14th.

TONAWANDA, N. Y., May 6, 1893.—DEAR BRO. MUNRO: I enclose check for \$1 to pay subscription on EVANGELIST. Wife and I had a pleasant time in California. I met Bro. Richardson in Denver, Bro. Smither in Los Angeles, and Bro. Munro—your namesake—in Oakland. I addressed the Senior Christian Endeavor, and in the evening preached for him. He is a good, strong, robust brother. I also spoke to the reformers in Hamilton Hall along the line of national reforms. Bro. Munro is a grand national reformer and in favor of organizing a national reform party in the United States to take the place of the prohibition and people's party. If such a union can be formed at Chicago in June as per call, the great reform fight will be on for 1896.

Hopefully yours,

E. EVANS.

AYLMER, Ont., May 2, 1893.—Dear EVANGELIST: The enclosed address and newspaper clipping will make known to you the greatest surprise I ever received in my life. I most deeply feel my unworthiness of the lavish kindness of these Aylmer brethren. Since coming to this community I have been receiving continual gifts from Aylmer and Dorchester. It is a joy to work for such people:

"Last evening about twenty-five of the members of the Church of Christ, Aylmer, met at A. Reavie's for a social time, at which maple taffy and sugar had a prominent place. It being the occasion of Elder Black's birthday, he was presented with an address and a pony. Mr. Black was so taken by surprise that he could not express his thanks, and visions of a white horse bowing to him through the open doorway remained with him last night."—*St. Thomas Journal*.

THE ADDRESS.

"DEAR BRO. BLACK: We have met to-night to spend a few hours together to celebrate the first birthday anniversary you have had since coming in our midst, and we hope you may spend many more with us. Since you have come we have not ceased to admire your earnestness and zeal in advancing the cause of truth. You have strengthened us by your example and unswerving faith. We have received lasting benefit from noting your daily walk and from your practical sermons. We have been led to seek for the truth as it is in God's Word and taught not to rely upon our own opinions. We appreciate the zeal you have manifested in our spiritual welfare, and we thought we should show in some tangible way the gratitude we so deeply owe you. We ask you to accept this . . . dromedary." (Enter pony.)

I enclose the examination questions upon which our Bible class wrote at the close of the first quarter of '93. They may be of interest to Sunday school workers. Nothing we have ever attempted in S. S. work has been so successful as this. If Sunday schools desire to teach the Word of God and not simply to entertain the scholars we heartily commend the written examination method. Our junior classes also wrote. We teach them Bible stories gathered about Bible characters. Our teachers would not now choose the old system.

E. R. BLACK.

INTERNATIONAL BRIDGE, Ont., May 11.—EDITOR EVANGELIST—DEAR SIR AND BRO.: Since I last sent you news of the work being done here we have made some progress. Bro. Jackson spent two weeks with us early in January, and although the weather was very unfavorable, and the attendance somewhat meagre, yet the results were good, both in the upholding of the faith of the brethren, and also in getting home the truths of the gospel to many. Bro. Jackson's Bible lessons are so rich in truth, and yet so simple and plain in teaching, that none can shut their ears to his explanation. Since