

THE Canadian Evangelist

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TORONTO, MARCH 2ND, 1891.

Something for Theatre-Goers.

Whether many, or any, of our readers attend and defend the theatre we know not. If there be any of them who have looked with any favor upon it, a reading of the following extract may give them cause to change their minds:—

Miss Mary Anderson, who is a Louisville lady, has ever been regarded as one of the few pure women on the stage. She has been used as an argument against the preachers and others who condemn the theatre as evil in its influence and tendencies. It has been said: "If the theatre were so bad, would such a woman as Mary Anderson be in on the stage?" Of course the theatre as an institution might be very bad indeed, and yet there might be a few persons on the stage who were not corrupt. But now Miss Anderson has permanently retired from the stage because she is convinced it is evil, and she declares that she will never attend a theatre again.

This is no instance of disappointed ambition, for Miss Anderson attained the highest distinction of any woman who has acted in the theatre of this generation. Sometimes people find out a thing is wrong when they try to do it and fail. Not so in this case.

Neither is it a case of decayed popularity. After men have worn themselves out, even though they have attained success along certain lines, they sometimes have conscientious scruples which never bothered them during their times of success. But Miss Anderson's popularity has suffered no diminution. Indeed the declaration of her conviction that the theatre was wrong was called forth by an attempt on the part of a manager to engage her for \$5,000 a week.

Here then is a pure woman who thought she could have an honorable career on the stage, maintaining her uprightness and avoiding all wrong. She was influenced by no "Puritanical" ideas. She regarded the stage as a proper and honorable profession and she achieved the highest success in it; yet she finds, after a thorough trial, that it is all wrong, and she declares she will never act again nor will she countenance acting by her presence.

If this does not convince those church members who have been inclined to apologize for the theatre, we do not know what sort of evidence would convince them.—W. Recorder.

Some years ago, if we recollect aright, a New York theatre manager undertook, by presenting only "the legitimate drama," to conduct a theatre such that earnest Christians and the most scrupulously moral might attend. His effort was an entire failure. "The legitimate drama" does not draw and does not, therefore, pay. It is "the illegitimate drama" that draws and pays; and "the illegitimate drama" is of the earth, earthy, and of the flesh, fleshy, and that is why it draws and pays. Should any one feel like resenting this, let him candidly study the question and he will, if he be a sincere Christian desirous of framing his life according to New Testament prin-

ciples and models, we think, come to the conclusion that those who frequent theatres are "sowing to the flesh and will of the flesh reap corruption." Such is our conviction, and we therefore hold the theatre as an institution to be an enemy to good morals, to say nothing of the lofty ideals of character presented in the New Testament. Christians should give it no manner of countenance. Miss Anderson's testimony will, we trust, open the eyes of many who thoughtlessly, perhaps, have, by their presence at theatres, recommended to others one of the most pernicious institutions of our times.

Foreign Missions.

The Special Collection is requested to be taken up on the first Lord's day in March. But that does not mean that no other day will do. Any other day will do, for that matter. But it is very desirable that, just as soon as possible, all that the brethren can give should be sent to Bro. McLean, so that the missionaries may not suffer. We should be glad to know that every church in Canada would give according to its ability to this noble work. "Go ye into all the world and preach the Gospel to every creature," said our Lord. Who dare neglect that command?

Toronto Church Opening.

We call special attention to this announcement in another column. To what is said there we would add that arrangements are made with the railroads so that all who attend can get cheap rates. Buy a single fare ticket from your home station and get a certificate from the agent certifying this fact. Take this with you and on presenting it at the Toronto station when you return you can get a ticket for one-third single-fare. Let every one come, and don't fail to secure a certificate. For the benefit of those who are not well acquainted with Toronto we give the following directions. On leaving the Union Station walk to King Street. There take any Spadina car going west, and ask the driver to let you off at Cecil Street. Then you are at the church, where a committee will be on hand to receive and billet you. Now the people here are making ample provision for entertaining every one who comes. The only expense you need be to is your railroad fare. If you have any business in the city arrange to transact it then and you will have a good time and save money. Come and rejoice with us. It would do every Disciple in the country good to come and see what a great work is being done in Toronto, by the brethren throughout the country co-operating in building up the cause here.

Bowmanville Opening.

Perhaps no one event in connection with our work in this country was ever marked by so much enthusiasm and enterprise as the opening of the new house of worship at Bowmanville. Men sat down and proved it impossible to build such a house, and see it free from debt. Some few thought it desirable and set about doing it, and now it is done. When the car was first started for the new building, good people said there could not be more than \$200 raised. Seven thousand dollars have been raised, and a new and beautiful church tells that the Lord's people think that they should not live in houses of cedar while the Lord Himself dwells in tents.

The Lord does not need our money, but we need that we give Him all that He gives us. All that we have and

are belongs to Him. If not, then we are not His. These are matters that we had better consider, and the sooner we consider them the better for ourselves.

As the Congregational minister stated in his remarks at the afternoon service we claim for ourselves high ground, and if we hold it we must prove it by our practice.

We believe we have a right theory, but I fear we come short in our practice. We cannot have a right practice without a right theory, but we can have a right theory without a right practice. If the Lord's people were right in theory and practice the world could soon be won for Christ. If we do the Lord's work in the Lord's way we can accomplish great things. There is some reason why the Lord's work is not being done. If we are not to blame for it the Lord is. Should we not at least act the part of gentlemen and admit that we are to blame, even if we are not willing to be Christians and confess our shortcomings, and strive to be more diligent in His service.

Talk about the Disciples as a people being poor. They have thousands and thousands of dollars more than they know how to use. It is too bad that they have so much. If they were poorer in this world's goods they would be richer in good works.

While speaking thus we believe that two Disciples in this country are entering on the dawn of a very bright day. They are seeing that there is a brighter day before them than any other religious people in this or any other country. We are able to utilize our forces better than any other people. We can accomplish more than our brethren in the States.

We do not ask our friends to give hundreds of thousands of dollars to build up colleges, but we use our Provincial University and ask the men of means to assist in the preaching of the Gospel.

For this we must have preachers and church buildings.

Get a good preacher and you can soon have a good house.

If your preacher is cold and always discouraged, you will not accomplish much. If he is full of zeal and enthusiasm don't chill him. The reason there is a new house in Bowmanville free from debt is because Bro. Baughman, full of zeal and love, set aglow the warm hearts of a truly good people. To speak of Bro. Baughman with sorrow seems impossible when we think of a life (a short life) accomplishing so much for the Master. While he courted no one, he found a warm place in the hearts of all the church and many of the towns people. He is honored and lives, and will continue to live, in the minds of many, many people, and his works do truly follow him.

If the Disciples are not perfect the Bowmanville people have attained perfection in regard to hospitality. Not to strangers, because you cannot be a stranger when you are there. If it were possible to be too kind one would say that these people are in danger. I am sure no one of all the visitors will ever forget the hospitality shown to them.

Bro. F. M. Rains is the right man in the right place. He does not beg for money, but speaks of the work in such a quiet, credible and pleasant manner that you are inclined to feel that you had better do your part while you have the opportunity. If there are any people in the Bowmanville church who are not now happy it will be those (if there be such) who feel that they have not done what they could and should.

Some people think it wrong to raise money at church openings. Do such give their share? Giving is a part of worship, and it is in order to give when it is needed.

The person who presents to you your duty in giving is doing you an act of kindness for which you should thank him. In Bowmanville all gave of their means, so there was nothing wanting. We trust there may soon be many more churches built and paid for in this broad country of ours. There can be. Will there not be? Let us do good as we have ability.

D. M.

In "Woman's Work," last number, the "poet French" should have read the "poet Trench."

We request our friends to observe that all matter intended for publication in THE EVANGELIST is to be sent to the Editor, Erin, Ont.

We are pleased to insert Mr. Bevan's article on "The Order of Confirmation"; and when Bro. Sheppard replies, as we presume he will, we shall be glad to hear from Mr. Bevan again.

The article on "Union on the Mission Field," by Bro. Garst, one of our missionaries in Japan, will be read with interest as being fresh from the Mission Field. We invite Bro. Garst to write for THE EVANGELIST again and often.

A private note from Bro. Joseph Franklin informs us that his wife and himself arrived in safety at their home in Bedford, Indiana. At the date of writing Bro. Franklin was engaged in a very interesting protracted meeting in Bedford, of the results of which he has promised to write us.

In an editorial on the Dominion Elections the Christian Guardian expresses an opinion in harmony with what we have been saying in THE EVANGELIST. It says: "This is the time for electors to show that their profession of temperance principles is something more than talk." Of course it is, but temperance people will not think much about Prohibition until after the elections, and then, perhaps, they will circulate petitions to Parliament. Now is the time to petition Parliament, but it won't be done.

The readers of THE EVANGELIST will do well to read the advertisement of FAIR HAVEN SPRINGS in another column of this paper. The brethren owning these Springs are responsible and reliable in all regards, and their enterprise is assuming vast proportions. Thousands of dollars will be made at Fair Haven during the next year or two. There are no risks to run, and a small investment there in the new city will yield ample returns. Send to the Fair Haven Agency, 55 Yonge Street Arcade, for pamphlet and maps describing this wonderful place. You will do well to send for pamphlet at once and learn all about this great enterprise. You will never regret it.

It was with pleasure we received No. 1, Vol. I., of the Ontario Christian Magazine and Monthly Journal. It is a twelve-page pamphlet published by the Christians, and opens with this statement: "Depend upon it, the Executive Board would not enter upon the work of publishing this magazine except under the deep conviction of duty, and we believe all who have given any thought to the subject are convinced that it is an absolute necessity; that our work cannot be carried forward with any degree of success without a journal for the purpose of

recording progress." We trust the Board will find this new venture more successful than their most sanguine hopes lead them to look for. Of course, it is a small venture, but the smaller it is the more heartily it must be supported by every congregation or it cannot succeed. The sooner any body of people appreciate the benefit of a live paper, the sooner they will start on the road to success.

The Musical Messenger is a monthly magazine of thirty-two quarto pages, published by Fillmore Bros., of Cincinnati. No. 1, Vol. I., is to hand, and contains fifteen pages of excellent reading matter and fourteen pages of sheet music. It contains articles on subjects such as "The Tribulations of the Choir Leader," "Hints on Harmony and Composition," "Teaching Music to Children," "Teaching Vocal Music," "Campaigns on Voice Culture," "The Choir's Way of Telling It," "The Province of Music," "Theory of Singing Schools," etc. "Good Bye," by Fred. Woodrow, with music by Chas. H. Gabriel, and "Who can Tell," by D. R. Lucas, with music by J. H. Roscerans, are two excellent songs. Add to the above the many other things in the Messenger, which are of practical value to all interested in music, and you have a magazine which is worth three times the price, which is but \$1.00 per year. Send all orders to The Evangelist Pub. Co., 55 Yonge Street Arcade, Toronto.

The following are the Lenten regulations to be observed in the Archdiocese of Toronto:—

- 1st. All days of Lent, Sundays excepted, are fasting days. 2nd. By a special dispensation from the Holy See, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill-health, advanced age, hard labor, or some other legitimate cause, cannot observe the law.

Lard may be used in preparing fasting food during the season of Lent, as also on all days of abstinence throughout the year, by those who cannot easily procure butter.

The season, within which all who have attained the proper age are obliged to make the Paschal Communion, commences on Ash Wednesday and terminates on Trinity Sunday.—Irish Canadian.

Those rules may please our Catholic fellow citizens, but for our part we prefer to regulate our own bill of fare during Lent, and all the year round. They make one think of what Paul says, 1 Timothy iv. 3.

The Canadian Methodist Quarterly for January, 1891, is to hand. It is, we think, a good number. We have not yet had time to give it a thorough reading. An article on "the Methodist Liturgy" attracted our attention, and upon turning to it under the heading, "Baptism of Adults," we found this statement: "As to the mode, a choice has, from the first, been allowed as to immersion, sprinkling, or (1786) pouring." Notwithstanding how many Methodist ministers have ridiculed immersion, and opposed it with might and main as being unscriptural! And how many, after all, rather than lose a member, have done what they believed an unscriptural act in the name of the Father, and of the Son, and of the Holy Spirit? We have often wondered how an earnest soul, desiring to