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TORONTO, MAY 15th, 1890.

Special Notice.

As the Provincial Government has determined to hold the general elections Thursday, June 5th, the day on which it was arranged the Annual Meeting should convene at Owen Sound, the Board of the Co-operation has decided that in the circumstances it would be wise to postpone the meeting one day, that is until Friday, June 6th, and to ask the brethren and sisters to go prepared to remain, if necessary, until Tuesday the 10th. In this emergency we trust our brethren will have in mind what our Saviour said on one occasion: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

"After Many Days."

We have at last heard from the *Canadian Baptist*, thanks to our friend Mr. Waddell. It will be of interest to our readers to peruse the following editorial note found in the *Baptist* of April 21st:

In the statement quoted from the *ONTARIO EVANGELIST* in Bro. Waddell's letter in another column, the *EVANGELIST* states that the *Canadian Baptist* still refuses to send us an exchange copy, though repeatedly and respectfully and personally requested to do so. In reply to this we can only say that the present editor has not the slightest recollection or knowledge of any such request. In fact we have to confess, though it may not be to our credit to do so, that until we received Bro. Waddell's letter we did not know of the existence of *THE EVANGELIST*, or that the "Disciples" had an organ. We have inquired of Bro. Roberts, who has been connected with the *Baptist* as Business Manager for years, and he knows nothing of any such request. We should feel very much chagrined if we thought that those who know us would believe us capable of treating any one with such discourtesy as that charged against us. If the publishers of *THE EVANGELIST* will send us a copy of their paper that we may get the correct address we shall be glad to put it on our exchange list. The subject-matter of Mr. Brown's letter is sufficiently dealt with by Bro. Waddell. With reference to the proposed change of name we may venture a single remark. While we are sure that the Baptist Convention will welcome cordially and hear respectfully any deputation that the Disciples may be pleased to send, we cannot suppose that the proposal in respect to change of name could be entertained for a moment. We do not suppose that *Baptist* is the name that would be preferred by the members of the denomination, had it not become historic. As a matter of fact we do not suppose it was ever chosen by themselves. But we feel sure that even were a change possible—as it clearly is not—the Baptists of Canada would never consent to adopt a name which belongs in common to all disciples of Christ, and the adoption of which as a special designation seems to be, by implication, an attempt to de-Christianize the brethren of all other denominations.

With reference to this we wish to say that we do not hold the present editor of the *Baptist* responsible for

the act of discourtesy in question. But we cannot say the same of Mr. Roberts, the business manager, although he says he knows nothing of any such request. We do hold him responsible for refusing to put *THE EVANGELIST* on the *Baptist* exchange list; for as stated before he was "repeatedly and respectfully and personally requested to do so." And not only so but upon one occasion when the editor of this paper made the request directly to Mr. Roberts in his own office, he took the name and address of the paper, and promised to send the *Baptist* to us. This was in February, 1889, but not a single copy of the *Baptist* came into our hands from its own office until we received a copy of the issue for April 21st, 1890. In the early part of this year a similar application was made to Mr. Roberts; he then gave no explicit intimation whether he would exchange or not; though the writer received the impression that he did not want to, and, as a matter of fact, he did not. Some three years ago the same request was made to Mr. Roberts by mail, and by mail it was refused. Mr. Roberts is no doubt a man "troubled about many things," and these facts may have escaped his memory, but facts they are nevertheless.

Passing to the latter part of the above note, it will be observed that the *Baptist* says, "We cannot suppose that the proposal in respect to change of name could be entertained for a moment." And we may be permitted to say, that for our part we thought Bro. Brown over-sanguine by far in making the proposition. We were not ignorant that the Baptists are very much attached to the name "Baptist," albeit it is a name, which, if the *Canadian Baptist* please, being adopted and cherished by a particular body of professing Christians, by implication, if no more, declares that all others than Baptists are un-baptized. We here waive discussion of the point raised by the *Baptist*, that we use the name "Disciples" in an exclusive sense, but we call attention to the fact that Baptists use the name "Baptist" in such a sense.

Furthermore, is it not obvious that the Baptists, by more than implication attempt "to de-Christianize the brethren of all other denominations," by their practice of close-communication? Even a child can see, when his attention is directed to the matter, that it is something very near akin to mockery to call a man brother and then ostentatiously refuse to eat with him. The Baptists cannot lay a charge of de-Christianizing against the Disciples without inviting a reference to the old proverb concerning "people who live in glass houses."

A great many copies of this issue are being sent out as specimens. Our friends will understand that they incur no obligation to us by receiving such copies.

Bro. Hertzog's many friends will be glad to hear from him again through the *EVANGELIST*. We thank him for his kind words and good wishes. He is doing a noble work in Rochester.

We are glad to know that Bro. T. L. Fowler is enjoying himself in Nebraska and that his work in church and college is prospering. The article which we clip this issue from the *Fairfield Herald* is a report of the first of a series of lectures delivered by Bro. Fowler by special request in order to withstand the "rationalizing" of the Congregational minister of the town. The Congregational minister has left Fairfield.

There should be a good representation of Sunday school workers at the Annual Meeting. As will be seen by reference to another column a thoroughly practical programme has been prepared for the benefit of those who are engaged in Sunday school work.

TO SUNDAY SCHOOL SUPERINTENDENTS.—If you have not already filled up and forwarded to the committee the blank report sent to you for statistics, you are urgently requested to do so without delay. The committee desires to present a full report to the Annual Meeting.

We cannot find space to publish the many compliments paid to the *CANADIAN EVANGELIST*. We must content ourselves by here making a general acknowledgment of the generous words of appreciation received. We trust the paper with each issue will be more worthy of the support of Christian people.

Some of our old friends are enquiring how about those subscribers whose time on the monthly had not expired when the semi-monthly began? They will receive credit on the semi-monthly list for half the time due them on the monthly; in other words they will get the same number of papers, but in half the time and a better paper at that, i. e. they will get more than they bargained for.

The first Lord's Day in June is the day on which the Sunday schools are asked to take up a collection for Foreign Missions. There was quite a general and a liberal response to the appeal last year, and we trust it will be more general and more liberal this year. Give the children a chance to contribute; it will do them good; and it will do you good to see the delight they take in the giving.

If you should ever feel like saying that we are slow to contribute to the mission treasury above all those that dwell in Canada, read this extract from a late issue of a contemporary:—"The treasury is empty, and I require about \$2,300 to enable me to pay salaries due 1st inst., to forty-four missionaries. Brethren for the love of Christ do send me the money immediately, so that our obligations can be met."

Since engaging in newspaper work we have found the *Christian Evangelist*, of St. Louis, foremost among our big journalistic brethren in the States in giving us encouragement. As usual it has a word of cheer and our new departure. Here it is: "As the *CANADIAN EVANGELIST* promised some weeks ago, it has come to us enlarged and greatly improved. It is a clean, pure, gospel paper, and we wish it abundant success."

The May number of the *Missionary Tidings* is largely a memorial one to Mrs. Sarah E. Shortridge, late Corresponding Secretary of the Christian Woman's Board of Missions of the United States. Mrs. Shortridge died April 1st, "after many months of painful, wearying illness." She was a noble Christian woman, possessing unusual gifts of head and heart. The conspicuous success which has attended the work of the sisters in the States is said to have been largely due to her good judgment and fine executive ability.

Only fifteen of the 212 presbyteries of the Presbyterian Church of the United States have not yet voted on the question of revision of the Westminster Confession, and of these only

one is in Alaska and several others in foreign lands. Of the 197 that have voted, 128 have declared themselves in favor of and 65 against revision. It is safe to say, therefore, that two-thirds of all the voting presbyteries will be found agreeable to the proposition which the General Assembly submitted to them last year, and this should be a sufficient proportion to warrant the Assembly in undertaking the work of revision.—*The Mail*.

We have received another communication from Mr. Waddell, Baptist minister, Hillsburg, which we are compelled to hold over until next issue. In the meantime let the reader consider the following paragraph from his pen found in the *Canadian Baptist*:—"Evidently Mr. Brown thinks the name is the greatest, if not the only hindrance to union. He needs to learn that Baptists differ from Disciples in regard to the doctrines of (1) Hereditary and total depravity; (2) The nature of regeneration; (3) The nature of the saints; (4) The nature of faith in regeneration; (5) The agency of the Holy Spirit in conversion; (6) The design of the ordinance of baptism; (7) The prerequisite to the privileges of church relation. Disciples are open communionists. W. J. WADDELL." Hillsburg, April 14, 1890.

It has often been said that it matters little to a man what kind of death befalls him, if so be he is prepared to go. But it cannot be said that it matters little to those nearest to him who are left behind to mourn. An illustration of this is found in the excessively distressing circumstances of the death, on the 21st of April, of Bro. Henry Smith of Erin. Within a few rods of his own doorstep, and within a very few minutes after leaving the house in his usual health and in unusual spirits, his body lay upon the ground a mangled corpse, gored to death in the darkness by one of his own bulls. It is believed that the first charge of the furious beast rendered Bro. Smith insensible, if it did not instantly kill him, so that in all probability he suffered little, if any pain, and it might be said he died an easier death than many a one who has died on his bed with his dearest friends around him, after having been tenderly nursed for weeks or even months. Easier for him, but, alas! not for the stricken widow who was denied one word of farewell, who was not permitted the luxury of ministering to her husband during one brief moment of conscious or even unconscious life, and who was a painfully unwilling spectator of the lifeless body's being still within the power of the mad brute until help came to lead him away. No wonder if Sister Smith was well nigh crazed at the time, and still finds it impossible to prevent her mind from brooding over the terrible way in which her companion of many years was taken from her. But, thank God, to this dark picture there is a bright side: Bro. Smith had not taken the awful hazard that many take of preparing to meet his God in the hour and article of death, he was a Christian for many years; and for Sister Smith there is this assurance that even for so great a grief as hers "there is a balm in Gilead, there is a physician there"; the Lord is able and willing to deliver such as put their trust in Him.

HIGH TIME TO BEGIN.

After a long winter the system needs a thorough cleansing, toning and regulating to remove impurities and prepare for summer. Thousands of testimonials show that Burdock Blood Bitters is the best spring medicine ever discovered, producing a feeling of buoyancy and strength. It removes that tired, worn out feeling, and restores lost appetite.

Church News.

GLENCARNA.—Bro. Colin Sinclair was holding special meetings at Glencarna last week.

NANAGAWA.—Bro. J. K. Hester, of Guelph, makes regular visits to this point every fourth Lord's day we understand.

MIMONA.—The brethren at this place have determined this season to enlarge their house, brick it, and generally put it in first-class condition.

BOWMANVILLE.—We have just closed a ten days' meeting, resulting in six baptisms, men and women. Two others were baptized in March. F. W. BAUGHMAN April 17th, 1890.

WEST TORONTO JUNCTION.—In our April number we mentioned that work was about to commence on the new building. The contract is now let and building started. The audiences are growing. Everything in connection with the cause here is very encouraging.

SELKIRK.—The annual meeting of the Church of Christ, at Selkirk, will be held commencing on the 19th inst., and will be continued over two Lord's days, during which time Bro. W. D. Campbell will proclaim the Gospel. All visiting brethren made welcome. J. FRY.

May 5th, 1890.

Last Friday evening's entertainment in the Disciples Church was a decided success in every particular. The entertainment was under the auspices of the Children's Mission Band. A good programme was presented, consisting of speeches, readings, recitations and music. The speakers were the Rev. Messrs. McRobbie, Sinclair and Brown. The house was well filled by an appreciative audience, who responded to the children's call by contributing a good sum to the cause.—*Ridgeway Plaindealer*

TORONTO.—The service of Sunday evening, the 4th inst., was under the auspices of the Young People's Society and conducted by Bro. Gaff. Two of the young men took part in speaking. W. R. Ballah spoke on "Turning Points," and C. C. Crawford on "Young People's Work in the Church." Bro. Bradley, of Washington City, who is actively engaged in temperance work, being present, delivered a stirring address. On the 11th inst., Bro. Prosser filled the pulpit here while Bro. Gaff preached for him in Oshawa.

MINNEAPOLIS.—The masons commence on the foundations of our house of worship to-day. We have the material all on the ground, and with good success we hope to open the same the first Lord's day in June. Could not some good brother come up from Ontario to help us at the opening and continue meetings for a few weeks? We feel assured that with our Heavenly Father's blessing much good would be done. We are thankful for the assistance already sent us from Ontario, and we trust our brethren will still further aid us to complete this work.

May 2nd, 1890.

R. J. DARROCH.

DEVON AVE YOUNG PEOPLE'S SOCIETY. The closing week-night meeting took place on Thursday evening, the 8th inst. An excellent program was rendered, consisting of music, reading and speaking. This being the closing meeting of the season they invited Mr. E. E. Sheppard, of Toronto Saturday Night, to deliver an address. This address was cheerfully given and heartily received, and the young people will be pleased next year to welcome the speaker again. Subjects for Young People's Sunday morning meetings:—

May 25, Cheerfulness—Psalm c., 2.
June 1, Sobriety—Titus ii., 2-6
June 8, Evil Speaking—Jas. ii., 11.
June 15, The New Heaven and the New Earth—2 Peter iii., 13.
June 22, Conditions of Effectual Prayer—Matt. xxi., 22.
June 29, A Suffering Christ, a suffering Christian—John xv., 20.

The *Christian Examiner* hits a good many people in an article entitled "Joining a Pastor." It says they do not join the church. They "unite themselves" to the popular pastor. While he stays, they stay. When he goes, they scatter and hunt for the next popular pastor to join.—*Herald*.