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HAMILTON, MAY 15, 1894.

Edmund Sheppard.

The hope we expressed in last paper that Bro. E. Sheppard might be restored to health was not to be realized. Before the paper was mailed we received word that he died Monday morning, April 30th. It perhaps was not reasonable, considering his age and the very unsatisfactory state of his health during the past year, to have expected him to live much longer, or to be surprised, as we were, by the news of his death. It is hard to realize that the eloquent tongue is stilled, and that the pen of the ready writer is laid aside forever. The Disciples in Canada have long been familiar with his name and with his writings, and many of them frequently heard him preach and knew him well personally. To a large number he was their "father in the gospel," these feel his death as a personal loss, and will ever remember him with gratitude and affection.

The readers of this paper are under many obligations to our late brother for his many and varied contributions to its columns. His conduct of the Critic's Corner, which he continued so long as strength permitted, was such as to lead to the remark by well-qualified judges that no paper among us presented more satisfactory replies to queries. His literary skill, his learning, and his scriptural knowledge, were freely used to help his brethren to an exact understanding of the Word of God.

As we look over the files of the CANADIAN EVANGELIST, and also of the Ontario Evangelist, we feel we have very special reasons for paying a tribute of respect to the gifted man who is gone to be with Christ. His contributions began with an article on "Incidental Religion" in the first number of the Ontario Evangelist, May, 1886, and ended with that beautiful, tender, hopeful, and—shall we say?—prophetic poem, "Come unto me," which appeared in the April 16th No. of this paper, only fourteen days before his death. During full eight years we had his cordial co-operation in our editorial work. This is to us a source of satisfaction and pride. For we count it no small thing to have enjoyed the friendship and the confidence of our pioneer preachers. And we may be pardoned for saving here that as these noble, honored, loved and faithful men are passing away one by one, it is a reason for profound thankfulness that we have never defiled the columns of our paper by reviling their characters, impugning their motives, or depreciating their services and their sacrifices. Let the young Disciples be taught to honor those fathers in our Israel.

It is not our purpose to give a biographical sketch here; that will be attended to by a more competent hand in next number. We are glad to be able to give a good likeness of our deceased brother on the first page, also two selections from his writings.

The Annual Meeting.

We have learned that it is not needful to spend much time in exhorting our people to attend the annual meetings of the Co-operation of Disciples of Christ. The interest in them has been growing from year to year; those who attend one wish to go to another, because they feel it is an opportunity to meet with their brethren and to confer with them on matters of general interest to the cause.

This year, as an examination of the programmes will show, there is the usual amount of business connected with the home mission work. In addition valuable papers will be read and conferences held with reference to questions of great importance.

The educational problem should be carefully considered. It is time that a forward movement were made in that line. It is becoming plainer every day that the urgent needs of the churches demand that the question of supplying a force of educated, capable and consecrated preachers should engage the thoughts of our people seriously and at once. This is a matter for the brotherhood; individuals cannot deal with it, neither can single churches. We exhort our brethren, who see the need and feel the responsibility, to give this subject their earnest thought, and come up to Hillsburg prepared to wrestle with it.

The evangelistic question—always an interesting one to Disciples—should be carefully looked into. Last year a very little time was spent over it, and those who have considered the situation since are satisfied that a few hours could have been profitably devoted to it.

The conference on our home mission work will serve to bring out clearly its ground, object and methods, and prepare our people to take a more intelligent interest in it in future.

The sisters of the O. C. W. B. M. will permit us to say, that the nature of their work and the relations of the auxiliaries to one another render it very desirable that every auxiliary should be represented at the annual meeting. The discussion recently carried on by a number of them in this paper indicates that there is a special necessity for every auxiliary sending at least one delegate in order that whatever is determined upon may be the product of the combined thought and judgment of all.

Whatever may be said of missionary efforts elsewhere, there never has been any ground here in Ontario for the allegation that the Co-operation is a clerical combination under the sole manipulation of the preachers for their own glorification rather than for the edification of the churches and the evangelization of the world. The non-preachers have always had the major part of influence and almost the entire management. In our judgment this is as it should be, and we therefore wish to see our brethren, who do not devote their whole time to the ministry of the Word, continue to take an active interest in every lawful enterprise which is intended to further the good cause we all have at heart. And we beseech one and all who read these lines to remember that the Lord's work is our work, and that He will not hold us guiltless if we neglect to devote to it our means, our thought, our prayers and our strength.

Longing for Freedom.

"Whereas it is very desirable that the Confession of Faith be the actual expression of the living faith of the church; whereas it is important that the Confession, when used as a test of admission to office in the church, should deal only with matters that are vital, and should not include matters on which the opinions of Christian men are and

may rightfully be divided; whereas the Westminster Confession of Faith includes many statements on matters that are non-essential; whereas it is much to be desired that there should be one creed for office-bearers and private members of the church; whereas there is at present no document subordinate to the Scriptures which can be appealed to as containing an authoritative statement of the faith of private members of the Presbyterian Church in Canada; whereas there is a growing desire in many branches of the church of Christ for greater unity, which can hardly be hoped for unless by a simplification of the distinctive creeds of the several churches; whereas the Presbyterian Church in Canada has intimated its desire to come into closer relations with some other branches of the church; whereas the inviting of ministers of other churches to occupy pulpits in the Presbyterian churches, without any restriction being placed upon their teachings, has become so common that it no longer occasions remark; it is humbly overtured to the Honorable the General Assembly that such action be taken in the premises as the Assembly may deem wise for the shortening and simplifying of the Westminster Confession of Faith, or for the substitution of a shorter and simpler creed for the said Westminster Confession of Faith, so far as its use as a test of admission to office in the church is concerned."

The above was introduced at a late meeting of the Toronto Presbytery by the Rev. D. J. Macdonnell. About twenty years ago our attention was first directed to him. We soon found out that he was in bondage through having subscribed to the Westminster Confession of Faith. We thought for a little while he would throw off the galling yoke, but he did not. Since then we have had sundry indications that he is not happy. We are glad to see that his conscience is not yet seared as with a hot iron.

As we cannot make extensive comment on Mr. Macdonnell's "whereases," we ask the reader to go over them and reflect upon them until he thoroughly apprehends their import. It will then be seen what a singular position the Presbyterian church is in, having a creed which is not "the actual expression of the living faith of the church." How can a minister expect the Lord to bless his work, if upon being ordained he solemnly declared his adhesion to a document some of whose articles he does not believe? What is to be said of an elder who acts in a similar manner, or even does as one man we have heard of, who subscribed to the Confession of Faith without ever having read it? We often wonder how a body like the Presbyterians, who are noted for honesty in business, can endure such dishonesty in religion. Is it not about time for some Protestants to stop talking about Jesuitism in the Catholic church and pay a little attention to Jesuitism among Protestants?

The Northwest Baptist.

The editor of the Northwest Baptist, in his issue of March 15th, makes an effort to prove his false charge against the Disciples by quoting from Alexander Campbell's work on "Christian Baptism," page 521, and by an extract from a Baptist paper, the New York Examiner. As for the latter we have only to say, now, that we have long known that on the testimony of Baptist papers the Disciples are heretics of the deepest dye. But Disciples do not allow that Baptists are reliable exponents of the views of Disciples.

With regard to the alleged quotation from Mr. Campbell, we are unable to verify it, inasmuch as this work on "Christian Baptism" contains only 444 pages, while the Northwest Baptist professes to quote from page 521. We judge our contemporary has picked up a newspaper "rounder" without verifying it. We cannot be expected to pay serious attention to such an alleged

quotation. We await his explanation of this point.

And in the meantime we beg to remind him that the charge he made was in these words, "Both Catholic and Disciple are agreed, however, that the certainties of salvation hang upon ecclesiastical ceremonies and sacerdotal functions." He has, as yet, made no attempt to justify his putting Catholic and Disciple in the same category. Neither has he explained what he means by "ecclesiastical ceremonies and sacerdotal functions." We have a little hope, now, that he may yet manfully face his own proposition.

Our Omnibus.

Bro. J. A. Brennstuhl is about to remove from Lobo to West Pawlet, Vermont. Bro. B. and his wife leave many warm friends behind them in Ontario, who wish them every blessing in their new home.

Bro. D. D. Burt, an old Erin boy, is business manager of the Hiram College Advance, which is a bright and sprightly college paper.

By a vote of 207 to 649, Mr. Thos. Spurgeon has been chosen to succeed his father as pastor of the Metropolitan Tabernacle, London. Some are doubtful of his ability to fill the place. Should he show signs of failing, we would suggest that instead of being known as Mr. Thos. Spurgeon, he have himself styled the Right Rev. Thomas Spurgeon, D.D., LL.D.

Church News.

WEST LAKE, May 11.—One confession, April 29th, and two more May 6th. Bro. Moffett reached here May 8th, and is doing us much good. We hope to see many souls brought to Christ and others built up in the faith.
J. D. S.

WAINFLEET.—A private letter says: "Our people have made a start toward our new church building; they are getting some of the material on the ground; they are changing the site so as to have it on the main road."

CINCINNATI, O., 165 Barr St., May 9th, 1894.—DEAR BRO. MUNRO: All settled. Like new field. Work starts off splendidly; excellent prospects. Received C. E. all right; can't do without it. My subscription expires 15th inst., I think, please find enclosed \$1.00 for next year. Can't be at convention this year. Sorry; will try to send \$5.00 for missions before then.
Yours in Christ,
W. G. CHARLTON.

Bro. Charlton is engaged as preacher for the Richmond St. Church, Cincinnati. His Ontario friends wish him well in that important charge. The EVANGELIST sends him a hearty benediction.

TORONTO, CECIL ST., May 9.—We had a good day on the 6th. Bro. R. Moffett, who preached in the morning, introduced Bro. Lhamon to the members present, and told us all in a clear and pleasant way of the duties of all its members of the Church of Christ, pastors or elders, deacons, etc. He impressed upon us the fact that there is work for all to do, and the necessity for each one to do his or her work. In the evening Bro. Lhamon preached, showing us in his sermon that it is often the things that man deems insignificant and unimportant that are really the most important, and the things that God uses to move the world and bring about the accomplishment of His own wise purposes. I think we are now in the way of doing a good work in Toronto.
J. D. HIGGINS.

Erin Centre's Invitation.

The brethren and sisters of the Erin Centre congregation of Disciples extend to their brethren and sisters throughout the province, to delegates from sister churches representing every department of church work, and to all whose interest in the Lord's work shall prompt them to come, a cordial invitation to be present at the annual meeting to be held at Hillsburg, beginning Thursday, June 7th, closing Monday, 11th.

Come and let us unite our prayers, our words of counsel and our contributions for the building up of Christ's great cause and the furtherance of the work of reformation committed as a sacred trust to our hands.

May the Lord make this a glorious meeting. May all hearts glow in one accord with a godly zeal and a single aim to advance the Lord's work. May our hearts be gladdened by hearing tidings from all workers in all fields of what God is doing among us and through us to spread the ancient gospel.

In behalf of the church,
R. W. BALLAH.

Annual Meeting Pointers.

I. DELEGATES.—Appoint delegates by May 20th. Each contributing church is entitled to two, each Sunday school to one, each young people's society to one, each auxiliary to two.

2. IMPORTANT.—While the Erin Centre church extends a warm invitation to the brethren and sisters everywhere to come, it is very important that all who intend coming should kindly send their names (a post card will do it) to Joseph McMillan, Hillsburg, Ont., by May 24th, so that they may be assigned homes during their stay.

3. TO REACH HILLSBURG.—Hillsburg is on the Elora branch of the C. P. R., in one of the most beautiful and healthful parts of the province. From points west of Guelph get to Guelph so as to catch the noon train from Guelph to Fergus. Change at Fergus, taking the first C. P. R. train to Hillsburg, which arrives here at 5.45 p. m.

From Hamilton and vicinity, take the morning train per G. T. R. to Inglewood, thence by C. P. R. From Toronto and east come by C. P. R., getting here at 11 a. m. and 7 p. m. From the north come by the G. T. R. via Fergus, or by the C. P. R. via Cataract.

4. RAILROAD TICKETS.—Do not buy return tickets. Go early to the station and get a certificate from the agent with every ticket you buy. This certificate must be signed at convention and then it will entitle you to buy a ticket home at one-third fare.

JOSEPH McMILLAN,
Chairman Billeting Com.
Hillsburg, Ont.

Presentation.

On March 28th inst., the Northwood congregation assembled at the residence of Bro. Melvin Arnold, and presented their pastor with the following address, which was read by Miss Lillie Read

Northwood, March 29, 1894.
From the Church of Christ (Disciples) and friends at Northwood,
To their pastor Bro. R. Bulgin:

DEAR PASTOR,—Since it has pleased our Heavenly Father in his infinite love to send you into our midst to proclaim the Gospel of Jesus Christ, which has been the means of calling so many of us into His marvellous light, we desire to express our appreciation of the good work you have inaugurated in this community. In a large sense we cannot recompense you; we cannot repay you. The blessings that have fallen to our lot through your ministry cannot be compared to the things of this world, for these spiritual blessings are imperishable.

Surely it is no exaggeration to say that no external advantage is to be compared with that purification of the spiritual eye which enables us to con-