

# THE Canadian Evangelist

PUBLISHED SEMI-MONTHLY

85 WELLINGTON ST. NORTH, HAMILTON, ONT.

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HAMILTON, MAY 1, 1894.

### Read This.

Did you ever observe the standing notice just above this with the  before it and the  after it? Take a look at it now. Well, now, you would wonder how hard it is to get some people to realize that that means what it says. The other day we received a notice to stop a paper on which there was \$2 owing. Just think of that; a man professing to be a Christian taking a paper regularly from the post office for two years and then coolly asking the paper discontinued because the time was out long ago!

### The May Collection.

DEAR BRETHREN AND SISTERS,—I regret that the Board is compelled to make a special appeal, but you should know the facts. It is only five weeks until our annual meeting, and at this date finances give us much anxiety. We know that the earth is the Lord's and the fulness thereof; that the gold and the silver are His, and that all the treasures for the world's salvation have been committed to earthen vessels; and we know also that we are His stewards. Shall we be found faithful? We are trusting in the Lord, knowing that it is His work; but we must each do our duty before we can consistently pray for God to help us. Let me kindly but seriously ask you, Have you done your duty to the cause of Christ? Have you endeavored to show to others their duty, and have you given for the cause as the Lord has prospered you? and have you prayed to God that He would bless our efforts for the furtherance of the cause? Never in our recollection was there so many bright prospects and such good hopes for the ultimate success of the cause of primitive Christianity. The Board feels a very great responsibility. The work is hopeful and prospering at every point. You surely will not, brethren, compel us to dismiss any of the preachers at these mission points. Money is needed now. Let us make our May collection the largest we ever had. We can do so. May God help us!

HUGH BLACK.

### "Creeds Divisive."

The able article with the above title, which we copy from the *Church Union*, of New York, we trust will be read and pondered over by every one into whose hands this paper comes. It is long, but it is interesting and very instructive. The writer, Robert Stuart McArthur, is one of the most prominent Baptist ministers in New York city, and from the standpoint of the Disciples it is very gratifying to read such an article with such a title from such a source.

There is scarcely a sentence in it which an intelligent Disciple could take exception to, and in its line of thought it corresponds very well with the manner in which Alexander Campbell criticised and assailed man-made creeds when used as tests of fellowship.

There is one statement which is not accurate, so far as Ontario is concerned. It is this: "The Baptist denomination, for instance, has no creed, in the technical sense of the term." We have before us a copy of the "Proceedings of the Twenty-second Annual Meeting of the Midland Counties Association of the Baptist church," in which is included the constitution of the association. Article second is a creed to all intents and purposes—technically and otherwise. It begins, "This association shall be composed of such churches only as hold in substance the following doctrine," and then proceeds to recite some sixteen items of doctrine, which unless a church holds it cannot be received into the association. Now that is certainly an associational creed of a rigid character. But if the church is bound by it in the association, the individual must be bound by it in the church. This is a point which many Baptists do not see, and which, if they did see, they would, as others have done, and are doing, withdraw from the Baptist denomination.

Note this statement by Mr. McArthur: "But these great creeds do not conserve doctrine." As an illustration, take the case now pending among the Presbyterians in this country, that of Prof. John Campbell, of Montreal. Take also the trouble the Methodist people have with the Holiness Association. The fact of the matter is, that subscription to man-made creeds has come to be largely farcical and immoral.

"Better far to go at once to the Word of God . . . than to allow creeds . . . to come between the conscience and its God." That is a great truth well put. It is no light matter for a person solemnly to declare he believes what he does not believe. The reason why there is not greater unanimity among believers now is because so many look at the Scriptures through their creed, and are more anxious to square the Bible by the creed than the creed by the Bible.

"The apostles had no successors, and in the very nature of the case could not have had successors." That is the fact which demolishes the claims of the Episcopal, whether they be Roman, Greek or Anglican. "Apostolic succession" is as baseless as it is baneful. May the Lord hasten the day when the cause of Christ will be no longer handicapped and cursed by its assumptions.

Read Mr. McArthur's article until you thoroughly comprehend it, and then show it to your neighbor, who wonders how a church can get on without a man-creed. He may discover that such a creed is a hindrance, not a help—an incubus, not a support.

By the way, what about the doctrine of Baptist Succession? Have our Baptist friends ceased to believe in that?

We must here add that the history of the Marmion agitation in Ontario should be sufficient to convince fair minded Protestants that Catholics are reasonable when they assert that it is next to impossible to have a strictly non-sectarian system of education. In an anti-Catholic atmosphere the education given to children will always be more or less anti-Catholic in character; yet this is the only one out of many reasons why Catholics insist upon educating their children in Catholic schools. Our chief reason for this is that we wish positive religious teaching to be given to them, and on this matter parents have the first right to decide, and it is not either the duty or the right of the State, or of a hostile majority, to override that decision.—*The Catholic Record*.

We would not say that "it is next to impossible to have a strictly non-sectarian system of education." Though under present circumstances in Ontario public schools it is altogether impossible. In order to have strictly non-sectarian schools, the schools must be secular entirely. All religious exercises should be abolished; the reading of the Bible prohibited, and everything of a sectarian character kept out of the text books. The teaching of religion should have no place in the public schools. The church, the Sunday school and, more than all, the home, is the place for it. Here is where our Roman Catholic fellow-citizens and many Protestants, too, make a great mistake. Neither party should expect their views of religion to be taught in a school that is supported by public funds.

Prof. I. B. Grubbs, in last week's issue of the *Christian Standard*, treating the question of "The Two Forms of Faith and the Relation of Each to Repentance," which he has done in a most able manner, presents the gist of the whole matter in the closing paragraph thus: "Now, the moral revolution in man, called repentance, which consists in turning away from sin unto godliness, is grounded, as we have seen, on the faith of the gospel in the form of conviction, on the one hand, and precedes that faith in the form of trust on the other. It comes before trust, because it of necessity comes before overt obedience with which faith in the form of trust stands connected. What a Baptist calls repentance precedes what he calls faith; for with him repentance is sorrow for sin, and faith is looking to Christ for salvation. A man must, of course, have such sorrow before he can seek relief from the sense of guilt. But our Baptist friend errs in his use of these terms. While he confounds repentance with the 'godly sorrow' that produces it, he wrongly restricts the term faith to its final form of trust, while the New Testament applies this name to the hearty conviction of the Messiahship of Jesus, which underlies all religious activity."—*Christian Oracle*.

The above discriminating paragraph is commended to all who love clear ideas and are seeking light on the relation between repentance and faith.

### Our Omnibus.

"Jimmy State" is to hand, but not in time for this number of the EVANGELIST.

We learn from the *Globe* that Bro. Angus McKinlay, of Georgetown, died April 25th. He had been poorly for a long time. May the Lord comfort his wife and family.

We are not able to find space in this number yet for the last article of the *Northwest Baptist* on the Disciples. That long article on "Creeds Divisive" shuts out sundry pieces on other topics.

Bro. E. Sheppard is now located at Rodney, Ont. His correspondents will please take notice. We hope that his health will soon be fully restored and that the Lord's work in Aldboro may greatly prosper.

An independent church of baptized believers has recently been formed in Hamilton by "Father Francis," as he is called. He has withdrawn from the Baptist denomination, together with the major portion of the North End Baptist church. Lack of space prevents us from giving a fuller account now.

The Children's Day number of the *Missionary Voice* is to hand. It contains, besides much good matter relating to foreign missions and what children may do to help them, a missionary concert exercise for Children's Day. It would be a good idea for the Sunday schools to get a supply of them from A. McLean, Box 750, Cincinnati, C.

In quoting from one of my sister's letters some time ago I mentioned that O'Kura San had been baptized, and a week later her mother, giving the impression that both had brought to a knowledge of the truth through my

sister's efforts. My sister wishes it stated that such was not the case. The mother was baptized at Mr. Snodgrass's preaching point, and is one of his converts. She had nothing whatever to do with her conversion to Christianity.

L. V. R.

The Presbyterian synod of Hamilton and London met in this city this year. The most exciting matter before the Synod was the hearing of an appeal from one of the presbyteries, growing out of what one of the ministers was alleged to have said in the pulpit about somebody's wife. The minister threatened if the Synod did not do him justice he would carry the case to the General Assembly, and if that body would fail him he would leave the church. We do not think the case illustrates the beauty of the Presbyterian system. Instead of sending it on from court to court, the first body applied to should have told the parties to settle it themselves.

BRO. Z. T. SWEENEY'S LECTURES.—We are requested by Bro. John Campbell to say to those who were expecting Bro. Sweeney to lecture for them soon, that owing to ill-health he is not certain that he can come as early as agreed upon. It was also his intention to be at the annual meeting at Hillsburg to preach and lecture. It would be a great disappointment if he should not be able to come. Bro. Sweeney says if he cannot come to deliver the course of lectures so soon as arranged for, that will be the first outside work he will undertake when he recovers. We see by an Indianapolis paper that a strong effort is being made to have Bro. Sweeney run for Congress.

We notice that John Robertson, of Glasgow, concerning whose baptism we had an item on page three of last number, has laid aside as "a rag of popery," we presume, the prefix "Rev." We always feel like "hitching up" a little nearer to a man who does that. Some of our brethren seem to be inclined to adopt it as a simple intimation that the one to whose name it is prefixed is a preacher; but none of our papers have yet ventured to style our own preachers "Rev." It is always "Bro. J. Smith," or plain, "J. Smith." And so may it continue. It is a delusion to suppose that a preacher's influence is increased by tacking "Rev." before his name or "D. D." after it. It gives us great pleasure to notice that in papers and magazines that come to us an increasing number of the really eminent men eschew all ecclesiastical titles and simply use their own honored and undefaced names. It is a mistake to think that "Rev." makes our preachers more acceptable to our religious neighbors, or disposes them the more to receive the truth we preach. Our suggestion, and our practice is, to uniformly refrain from applying the title to our preachers whether it be on sign board, in paper, or on envelope. Policy and principle, in our judgment, alike recommend this course.

Bro. W. J. Ihamon is very pleasantly introduced to our readers by his "Impressions of Canada," which we copy from the *St. John Christian*. Apropos of what he says of "annexation" we quote this sensible paragraph from the *Golden Rule*:

We are inclined to class as a news paper yarn the story of a certain "major" of the United States, who has been traveling in the wilds of Canada between Hudson Bay and Labrador. It is said he believed that he was in an unknown land to which he had the rights of a discoverer. At a point more than three hundred miles north of Lake Superior, with great ceremony he raised the Stars and Stripes, and solemnly claimed the region in the name of the President of the United States!

Whether the account of this strange freak is true or not, it is a good illustration of the silly way in which some American people talk of annexing Canada. They do not stop to think that possibly the Canadians might not be ready to jump at the chance of annexation. Of course, all Americans believe the United States to be the best country in the world, but of course, also, the Canadians believe the same of the Government whose centre is Ottawa, and think their own Dominion the land of destiny. If they didn't, they wouldn't be worth annexing; and, thinking so, they are not likely to be annexed. The trouble with us, as with the doughty "major," is that we forget that Canadians discovered Canada before we did.

And now let the *Golden Rule* cease to speak of the people of the United States as though they were "the American people." Canadians are Americans, too, and so are Mexicans, and Central Americans, and West India Islanders and the South Americans. We know it is awkward to say "United Statesers," but an awkward expression is to be preferred to an incorrect one. Can't the people of the United States settle upon a name which can be conveniently used as a national designation in all sorts of circumstances? Let the *Golden Rule* have a symposium on the point.

### Co-operation Notes

#### Contributions.

- Mrs. Rioch . . . . . \$ 5 00
- Mrs. E. H. Anderson . . . . . 20 00
- A friend . . . . . 5 00
- Miss B. McKillop . . . . . 1 00
- Y. P. S., St. Thomas . . . . . 10 00

"Churches desiring help from the Co-operation are required to send to the corresponding secretary for blank forms, which they will fill up, in order to explain the grounds on which they claim assistance."

This appeared in last EVANGELIST. So far we have only received an application from one church. Are the rest of the present missions expecting to be self-supporting next year, and do no other points wish aid?

We have not space to publish the programme of the annual meeting in this paper, nor the invitation from the Erin Centre church, nor instructions how to reach Hillsburg, etc.

The Y. P. S. at St. Thomas sets the other societies a good example in giving \$10 to the Home Mission Fund.

Brother preacher, have you spoken a good word to the church for the home mission work yet? If not, will you not do so next Lord's day?

Read Bro. Black's appeal on page 4, GEO. MUNRO, Cor. Sec.

### Church News.

HAMILTON.—One baptized believer added to our fellowship here since last report.

MARSHVILLE.—Two confessions since last report. D. STEWART.

GRAND VALLEY.—Two accessions here last Lord's day—one by letter and the other by primitive obedience. D. STEWART.

LONDON.—Rev. T. L. Fowler, Christian church, preached a powerful sermon, Sunday, evening, from Acts viii. 13. One member was received in the morning and two candidates for membership at night.—*Advertiser*.

LESLY.—This is taken from a private letter. "We are having very instructive discourses from Bro. Lediard every Lord's day afternoon, and the church is edified and built up in the most holy faith."