

THE  
**Canadian Evangelist**  
PUBLISHED SEMI-MONTHLY  
BY THE  
**Evangelist Publishing Co.**  
11 RICHMOND ST. WEST, TORONTO.

Terms \$1.00 per annum in advance.

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DONALD MUNRO, Business Manager.

All matter intended for publication, and all exchanges to be addressed to George Munro, Editor, 11 Richmond St. West, Toronto.

All business communications and remittances to be sent to the EVANGELIST PUBLISHING CO. 55 Yonge St. Arcade, Toronto.

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

No paper discontinued without express orders and payment of all arrearsages.

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TORONTO, APRIL 15th, 1892.

**CHANGE THE ADDRESS.**

Our Business Office has changed from 55 Yonge Street Arcade to 11 Richmond Street West. All correspondents will please govern themselves accordingly.

**Home Missions.**

**THE MAY COLLECTION.**

In addition to what was said in last number under the head of "Home Missions," we desire to present a thought or two by way of impressing upon our readers the importance of heartily supporting the Co-operation. We assume that the object the Co-operation has in view, as explained in our last issue, is one that our readers sympathize with, and would like to see furthered. Disciples, when they are Disciples indeed, believe in propagating the truth, and are not content unless some effort is being put forth in that direction. The intense propagandist spirit of the old Disciples is unfortunately not so conspicuous in their children and grandchildren. One does not find that fine hatred of sectarianism, and that eager passion for Christian union so highly developed among the younger Disciples of our day. At the same time, it is but fair to say that our young people are not without zeal and not devoid of an anxiety for the progress of the cause. But one misses that clear perception of the differences between the pure Gospel of Christ and denominationalism, and that urgent demand for an aggressive proclamation of apostolic doctrine that so strongly characterized the pioneer Disciples. We should like to see that noble spirit awakened in the young, which led the fathers to labor and suffer for the truth. We fancy that were such the prevailing spirit among us, it would not be difficult to raise money for Home Missions. We should be happy to hear of our preachers taking special pains to instruct the young Disciples in the first principles of the doctrine of Christ. We can assure them that they would find it a delightful task, and the young people would rise up and call them blessed. It is a mistake to take it for granted that the young people understand these things.

But what about the May Collection? Just this, it should be the largest collection in our history. Why so? Because the Board of Managers have undertaken more this year than ever before. Why did they do that? Because they could not help themselves. Take the London mission, for example; a Christian with faith half that of a grain of mustard seed would not have ventured to say "Do not undertake that work, you can't raise the money." The Board believed it was the Lord's will that that enterprise should be supported, and so in faith they took hold of it. And, of course, the Disciples in the Province will stand by them. Churches and individuals know about how much they have

been in the habit of giving; now let us respectfully suggest that all should double their gifts. This may be too much for some, but in most cases it will not. Really, friends, when we calmly reflect upon the spirit and amount of our offerings for missions we have very little reason to congratulate ourselves. How often is it a trifle lightly given! What is wanted is that all should give seriously and religiously according to their ability. Let it be so on this occasion.

Whether the collection will be small or great depends very largely upon the elders and preachers. There is a good deal even in the way in which the collection is announced. A cheerful and sympathetic notice will almost ensure giving of a like character, and when a hearty and interesting address is made before the collection is taken up the result will always be gratifying. There are several misconceptions which the preachers should seek to remove where they exist. One is that the Co-operation is devoting itself to the cities and towns to the neglect of the country districts. At present the mission points are in cities and towns mainly it is true. But why is it so? Because formerly the cities and towns were neglected by our brethren to the great loss of the truth. And now it is necessary, if the cause is to be built up in cities and in towns, that the country churches should support missions in cities and towns, and for our part we have admired the way in which the churches in rural districts have cheerfully entered into the work of establishing churches at central points. All honor to them for their broad and liberal spirit, and for their generous contributions to the good cause. Another idea more or less prevalent is that the Co-operation is a party to raising exorbitant salaries for the preachers at the mission points. The salaries are only such as are necessary to enable the preachers to support their families in a respectable way, and no reasonable person can object to that. Again, it is sometimes complained that appeals from points quite as promising as those being assisted are rejected. That may be; but what then? Simply this, that it is impossible to aid all those seeking help from the Co-operation. A selection therefore has to be made, and if occasional mistakes should be made and the less promising assisted, that would be no just reason for not supporting the Co-operation. And then it should be remembered that when once the Co-operation undertakes to support a certain point it is not desirable to discontinue supporting it until it becomes self supporting, or until it is concluded that it cannot be made so in a reasonable time. A consideration of this point will sometimes forestall adverse criticism of the Co-operation. We must close here for the present with two remarks; first, we believe that all connected with the Co-operation, especially the board of managers, are desirous of doing the very best they can to further the cause of Christ; second, let us all, preachers, elders, brethren, sisters, young and old, give the truth as we understand it a mighty impetus by doing all in our power to make the collection on the first Lord's day in May worthy of the cause we plead and the Lord we serve.

**Notice.**

The editor of this paper has recently received communications from a number of churches, making enquiry as to available preachers. Some desire experienced men, others are looking for young men with a little experience. Particulars will be cheerfully furnished upon application.

**Our Religious Neighbors.**

In considering the question propounded by Bro. Lediard, it will occur to those accustomed to seek for precedents in the New Testament to enquire whether any light is thrown upon the matter by the apostles of our Lord. Can we learn from their method of treating those who differed from them religiously how we should conduct ourselves towards those not of our faith and order? We think that an examination of the book called "The Acts of the Apostles" will furnish not a little instruction on this question of every-day practical importance. And right here we wish to observe that those who have dealt with the question in our columns have presented principles rather than specific rules. And that is not to be wondered at. It indicates that the writers have done some thinking on the subject, even if they have not had personal experience of the difficulty of determining just how far to go in the way of cultivating friendly relations with the denominations. Very few, if any, of our people would venture to lay down cast-iron rules to guide their brethren in this regard. They would say, we must consider whether in doing thus-and-so we compromise the truth, or stultify ourselves.

As we survey the Acts of Apostles we find that the Apostles used every opportunity of proclaiming the truth, that they spoke with equal boldness before high and low, that they did not withhold the truth for popularity's sake, nor from fear of persecution, and we notice that while they were uniformly courteous, they could be severe when the occasion required it. In all these respects we should follow their example.

To be more specific, let us note their procedure with the Jews who believed not. Their custom was to visit the places where Jews were in the habit of assembling, notably the synagogues, and when an opportunity was given they would preach the Gospel of Christ, and would continue to do so until those having control of the synagogues would intimate that such teaching would no longer be tolerated within their jurisdiction. The Apostles would then retire, not however without giving their testimony in all plainness and honesty against those who "opposed themselves and blasphemed." Is there not a lesson for us here? In approaching Gentiles, we find that the Apostles were considerate and conciliatory, continuing with them and preaching the truth to them so long as allowed to do so.

And to come nearer to the subject before us, How did the Apostles deal with those disciples who were in error in theory or in practice? Take the case of Peter when he was criticised for having fellowship with Cornelius and his friends. Peter's critics were in the wrong of course. Did he make a furious attack upon them? No, not though he was an inspired Apostle. He simply recited the facts in the case, told them the truth about the matter: they accepted his word and rejoiced in the increase of their knowledge. Is there not a lesson for these days here? Again, consider Apollos, who was imperfectly instructed in Christian doctrine, though a devout and zealous believer; when Aquila and Priscilla discovered that his knowledge was imperfect: "they took him unto them and expounded unto him the way of God more perfectly," while he, for his part, evidently thankfully received the increase of knowledge and with unabated zeal devoted himself to the Lord's work; and in like manner those twelve (or about twelve) disciples at

Ephesus whom Paul instructed more thoroughly in the truth, how promptly they put in practice the new knowledge they received? Do these instances not show us the path of duty now? Our religious neighbors we consider imperfectly instructed in the truth; they practice what the scriptures do not require; they do not practice what the scriptures do require. Be it ours, in every lawful way, to "expound unto them the way of God more perfectly," and let us never place ourselves in circumstances that would give ground for the suspicion that we esteem that of little account which the Word of God places a high value upon. What would the Apostle Paul do were he to enter a Pædo-baptist church when an infant was being sprinkled with water in the name of the Father, Son, and Holy Spirit? Would he protest? Yes, verily. Would his protest be heeded? We grieve to write that we do not feel certain that it would be. What would the same grand man do were he to hear a professed minister of the Gospel teach that "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death"? Would he protest? Most assuredly he would. And so we might go on with such instances. But time and space admonish us that we must defer further remarks on this interesting question. We ask our readers to study it along the scriptural lines we have indicated, believing that by so doing such conclusions will be arrived at as are in harmony with the truth.

We clip the following from the *Christian Commonwealth*:—

Lecturing last week at Lockwood, Huddersfield, on "Incidents in the Life and Labors of the late Rev. C. H. Spurgeon," the Rev. W. Stott, late of the Metropolitan Tabernacle, said Mr. Spurgeon had his trials; but his darkest sorrows and bitterest griefs came from his own church; for one great spirit after another went down like falling stars, in each case an inordinate love of wine being the cause of their downfall.

Many a preacher has had similar experiences with those who would tarry long at the wine.

Do we hear somebody say: "It is money, money, nothing but money!" Well, that's so, or at least, it's a good deal that way. And don't you find it that way about the house, about the farm, about the shop, about the office, etc., etc., etc.? And you have to keep shelling out, shelling out, don't you? Of course you do. And why should it be considered a strange thing if the cause of Christ makes constant demands upon our purses? And, by the way, brother, which of us has hurt himself in paying out money for the Lord's work? Echo answers, Which? It is not that kind of expenditure that hurts us, but other kinds that most of us know of right well when we are candid with ourselves.

Here is another item about Mr. Spurgeon:—

Writing of Mr. Spurgeon in the New York *Christian Advocate*, the Rev. John B. Gould says that, in conversation, the great Baptist preacher gave his reasons for never visiting America, as follows: "You know that I believe in and advocate open communion, and I have had committees wait upon me and say that if I visited America I would 'scatter fire-brands and death' among them, and while they were glad to call me a Baptist on this side of the water, they did not wish me to disturb their peace at home. Therefore I shall never visit America."

One cannot but speculate on what the consequence would have been had

the great preacher visited America and advocated open communion in Baptist churches.

Here is a fine thought well expressed:—

God's almightiness is sent to us as a pledge; not that it may do everything for us, but that it may awaken our strength and call up every energy we possess and consecrate it to the high and solemn service of the great Lord.—*Selected.*

And we also take a little space in this department to remark that the first Lord's day in May is Home Mission day with the Disciples in Ontario. Do not forget it, gentle reader, and in the meantime be making up your mind how much you ought to give. You surely will not feel comfortable if you only give five cents when you might give five dollars. Of course, if you cannot give more than five cents do not feel uncomfortable about that.

These words from the *Christian Evangelist* are quoted with unusual pleasure:—

Our conclusion, then, is, that the disposition to deprecate an honest, courteous, but firm and unwavering advocacy of the fundamental truths and principles underlying our own religious movement, as too denominational, and to seek after so-called "undenominational" papers, which have no interest whatever in the work we are doing, is an unhealthy sign. It is not a protest against the evils that are to be remedied, but a surrender to them and an abandonment of a plea for unity among Christians which now, more than ever, is attracting the favorable consideration of wise men in all religious bodies.

Those Disciples who have so much loving-kindness that they cannot endure the countless advocacy of the truth are not much account in this world, and we do not believe they will occupy a very high position in the world to come. We prefer the kind of people who love the truth well enough to fight for it.

**Our Omnibus.**

**NANKIN HOSPITAL FUND.**

Previously reported.....\$39 50  
Mrs. Thos. Cook ..... 1 25  
J. R. Smith and wife ..... 1 00  
Mrs. D. McGill ..... 1 00  
T. R. Butchart and wife ..... 5 00  
Miss Sadie Ballah ..... 2 00  
Friends, Galt ..... 50

We should be very happy if about fifty of our friends would send in a dollar apiece to this fund within the next ten days. Who is there that would not like to have one dollar invested in Dr. Macklin's hospital?

**SUNDAY SCHOOL STATISTICS.**—Bro. Amos Tovell, of Warton, chairman of the committee on Sunday schools, will be very much obliged to the officers of the Sunday schools, if they will return to him at once the blanks he sent them, properly filled up.

Our big journalistic brother of St. Louis, Mo., to wit the *Christian Evangelist*, has the following complimentary reference to this paper in a late issue:—

THE CANADIAN EVANGELIST, Toronto, Canada, has moved from 55 Yonge St., Arcade, into much more commodious and comfortable quarters at 11 Richmond St. West. It is a good paper, is doing a good work for the Disciples in Canada, and is worthy in every way of their cordial support, and we are glad to note its increasing prosperity as indicated by the recent change in its quarters. We would also call attention of our Canada brethren to the fact that THE CANADIAN EVANGELIST handles all the publications of the Christian Publishing Co., and can furnish them at as reasonable rates as can be obtained here.