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TORONTO, DECEMBER 16th, 1890.

Concerning Clearly Cut Definitions.

We trust no reader failed to consider carefully Bro. L. K. Murton's article, "Respecting the Essentials of Salvation," which appeared on page two of last issue. It reminds us of our purpose to say something about faith and repentance as a sequel to certain opinions expressed in these columns some months ago. And we are the more disposed to take the matter up, as we suppose Bro. Murton would include the editor of THE EVANGELIST among the writers and speakers who he says, "in their efforts at clearly cut definitions and fine distinctions with reference to faith and repentance, appear to sever the two, which are as intimately related as a body and spirit."

We may say that we have a high regard for "clearly cut definitions," because clear thinking is impossible without them. In fact the very nature of a definition requires that it be "clearly cut." And we judge that Bro. Murton is no less fond of such definitions, as he aims clearly to distinguish faith from repentance in his article. With regard to the severing of faith and repentance, we think the Scriptures justify us in severing them, that is to say, the Scriptures teach that faith may exist without repentance—granted that faith without repentance is, to use the language of James ii 20, 22, 26 (R.V.), barren, imperfect, dead; but nevertheless faith. For another Scripture take John xii. 42: "Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue." Those chief rulers had faith; they believed on Jesus, but they would not repent and confess Him. If faith precedes repentance, as Bro. Murton allows, then it can and does exist apart from repentance. We have not time now to follow Bro. Murton through his article—the main purpose of which we fully sympathize with, viz, as we understand it, to make it evident to all men that the Disciples do believe in regeneration and in "heart religion."

But we do not wish to pass the matter by without a statement or two:—

(1) When we speak of distinguishing faith from repentance, we wish to be understood as making the distinction where the Scriptures make the distinction. We believe the Scriptures in many places use faith to include repentance, confession, baptism—the whole life of the Christian.

(2) We do not think that too much can be made of faith as "the assent of the judgment" "to the truth of the proposition that Jesus is the Christ, the Son of God"; on the contrary, we believe that one very great evil is making too little of that, and assuming that it exists where it does not. The

assured conviction that Jesus is the Christ, the Son of God, is the solid basis—the rock—on which alone a Christian life can rest; without it repentance is impossible, confession a farce, and baptism an absurdity. And we are willing to go to record as holding that where faith is distinguished from repentance in the New Testament it signifies believing (call it "intellectual assent," if you will) that Jesus is the Christ, the Son of the living God. The Scriptural qualification is believing with the heart, or believing in the heart, which we understand to mean believing really, truly, sincerely. The trouble, no doubt, with many is they only think they believe in Jesus.

(3) We think that in the preaching of the Gospel great emphasis should be laid upon repentance, and its proper meaning clearly set forth. When this is done no harm will follow from the simple conception of faith we have presented. Prof. McGarvey's definition of repentance may be accepted with these qualifications, viz., that "sorrow for sin" is not the only antecedent of repentance, neither is "reformation" its only consequent. Let the thoughtful reader consider these qualifications. "Repentance is a change of the will"; let that stand—a "change of the will" with reference to God—a duty enjoined upon men on the basis of faith in Jesus as the Christ, the Son of God. No compromise should be made here. Let the hearer understand that he is required unreservedly to commit himself to God, which he does who truly repents.

(4) Confession in its New Testament use is very commonly misunderstood, and consequently belittled. It is not the mere acknowledging of belief in Jesus as the Christ, but, according to Romans x. 9 (R.V.), confessing with the mouth Jesus as Lord; that is, the individual acknowledges Jesus as his Lord—declares that Jesus is his Master.

(5) The New Testament does not define faith, repentance and confession; we infer that those for whom it was written first understood the words as translated. Scriptural teachers in our days should endeavor to make those terms plain to the people. A clear understanding of them may be obtained by studying carefully their New Testament use.

(6) After all, is it not true that obedience is the grand test of discipleship? And that all that needs to be asked of a person professing to be a Christian is: "Do you keep the commandments of Jesus Christ?" The Lord Himself said: "He that hath My commandments and keepeth them, he it is that loveth Me"; our salvation does not depend upon our ability to make "fine distinctions," but upon our obedience to the Lord Jesus Christ.

\$100,000.00.

The Foreign Christian Missionary Society at the late convention determined to put forth another effort to raise \$100,000.00 during twelve months for Foreign Missions. A statement published on page 7 of this issue sets forth the means devised to accomplish that end. Let the reader carefully examine it. The idea of asking each state and country to give a certain sum is a good one; it presents a definite object to the minds of the friends of the work. Canada is honored by being asked to contribute about \$500.00 more this year than last. If the Disciples in the Maritime Provinces take hold with a will it can easily be done. Ontario will do her duty as hitherto, and so will the church in Portage la Prairie, Man. If the Disciples in the States had contributed last year as largely in proportion to

their numbers as the Disciples in Ontario, the \$100,000.00 would have been raised and more. We shall keep the matter before our readers as our custom has been. It will interest and instruct our readers to examine carefully the tabulated statement on page 7. It would be well to preserve it for reference; it will answer the question so often asked, in what States are the Disciples most numerous, though the estimated membership given does not profess to be complete? Some person may say the Society is "taxing" the brethren; such a person will discover his mistake by carefully reading the statement of the committee. The committee "suggests" and "asks," but does not "dictate."

To friends in Ontario: "A letter sweetens the pains of absence."
 J. E. L., Minnedosa.

An unfortunate typographical error occurs in Bro. Murton's article in last number on page 2, column 2, ninth line from foot of page: for "distelhof" read "belief."

The November number of the *Missionary Intelligencer* contains the Fifteenth Annual Report of the Foreign Christian Missionary Society. Contributors who have not received copies, we presume, can get them by addressing A. McLean, Box 750, Cincinnati, Ohio.

On page one will be found an article by the rector of St. James' church, Guelph. It is with pleasure that we insert it. Any one who feels himself or his doctrines or practices misrepresented in THE EVANGELIST is more than welcome to use our space to correct what he considers a wrong impression. Nothing but good, we think, can result from the kind and courteous discussion of differences which exist among "Those who love the Lord Jesus Christ in sincerity."

We have received Vol. I., No. 1, of *The Disciple*, published monthly in the interests of the Christian Church in Canton, Ohio, edited by E. R. Black, and is fifty cents a year. This is a bright four-page little paper. The first number is full of points and matters pertaining to the church in Canton. We congratulate the editor, who is the preacher for the church, and trust his editorial venture will prove to be of longer life than that of many local church papers. Somehow the "church" papers often do not come to stay.

Occasionally we hear of Disciples who, because it is difficult to raise what money seems to be needed for church work by direct gifts from the people, propose the adoption of some of what the *Christian Guardian*, in a sensible article given elsewhere, calls "indirect and ingenious ways of getting money." We always regret to hear of our brethren adopting any of these methods. It is going backward instead of forward. It will be found in the long run, if not also in the short run, that the way to secure the greatest amount of money for the Lord's work is to appeal to the Lord's people to give directly and cheerfully according to their ability.

The readers of this paper have no doubt noticed for some time the advertisement of Dr. A. Wilford Hall's Pamphlet on Health and Longevity in our columns. Many of them have probably passed it by as "patent medicine" goods, and thought nothing more of it. It is only right to say that Dr. Hall's treatment does not require the use of any medicine, patent or otherwise, nor is it a humbug in any sense. Some of our friends have told

us of the wonderful results following the use of it. O. C. Pomeroy, 49 1/2 King St. West, Toronto, General Agent for Ontario, will be glad to send further particulars upon application.

"Buds of Hope Annual" for 1891 is out; it is devoted to the study of the *International Sunday School Lessons*, is edited by J. H. Hardin, and published by the Standard Publishing Co., of Cincinnati, Ohio. It retails at \$1.50, and considering the quality of paper and binding, the excellent illustrations, which are numerous and true "illustrations," it is a very cheap book. It is very well adapted for a Christmas or New Year present to the primary scholars in the Sunday schools, and will be a never-failing source of delight to the children of the household all the year round. Sent post-paid on receipt of price by The Evangelist Publishing Co., 55 Yonge St. Arcade, Toronto.

Henry M. Stanley lectured in this city Nov. 27. One's feelings were "mixed" in listening to him—admiration for the intrepid explorer, the discoverer, and friend and, as we had been accustomed to think, the successor, of David Livingstone—but something like contempt for the man who could devote so large a part of his lecture to belittling Emin Pasha, who, whatever he may be, being in the heart of Africa, is not in a position to defend himself and to tell his side of the story. Really one having no other knowledge of the great expedition than Stanley's Toronto lecture afforded might easily conclude, (1) Emin Pasha was not worth rescuing, (2) Emin Pasha did not need to be rescued, (3) Emin Pasha did not need to be rescued, (4) Therefore somebody made a huge blunder in organizing an expedition of such magnitude to rescue Emin Pasha. Stanley has been one of our heroes; we trust he will emerge from the cloud that now to some extent, at least, rests upon him, and that all the world will recognize in him not only a daring explorer, and skilful leader of men, but also a truly noble and generous man—one worthy to be considered great by his contemporaries, and to live in history as one of the world's benefactors.

Co-operation Notes.

CONTRIBUTIONS.	
<i>Individual Subscriptions.</i>	
Chas. McKinlay	\$5 00
J. R. Gaff	2 50
Daniel Ferguson	1 00
John McDermid	1 00
Thos. Whitehead	5 00
Mrs. Thos. Whitehead	5 00
<i>November Collection.</i>	
Church, Staynor	\$ 7 10
" Toronto (Denison Ave.)	17 38
" Nassagawoya	6 50
" Picaville	1 25
" Guelph	15 72
" Erin Centro (2)	0 85
" Erin Village (2)	0 25
<i>Children's Day.</i>	
S. S., Guelph	\$5 00
<i>Hamilton Building Fund.</i>	
A Friend	\$1 00

The returns from the November collection continue to come in. The friends of the work will be glad to know a larger number of churches have taken up the collection this year than last, and that the average contribution is nearly double what it was last year. This is well, as the undertakings of the Co-operation are greater this year than last.

The interest of the Sunday schools in the Home Mission work appears to be on the increase—at least, in the

case of those schools that contributed last year. For example, five schools that gave an average of \$2.83 last year, have given an average of \$4.14 this year. Some of the schools that gave last year have not yet been heard from this season, while four schools that did not contribute last year, have done so this year. Give the Sunday school an opportunity to help.

We hear of some churches which owing to the storm on the first Lord's day in November did not take up the special collection, or were not satisfied with the collection then taken up, that intend to take the collection the first Lord's day in December. That shows the right spirit and a proper interest in the work. The person, or church, that will offer as an excuse for not giving, that it was not possible or convenient to give on a certain day, has not much disposition to give. Those who feel it their duty to support the mission work will find a time to contribute according to their ability. It will not matter to them whether they are asked to do so or not. One of the most encouraging things in connection with this work is the receiving of contributions from isolated brethren and sisters.

As an example of loyalty to conviction and zeal for the Lord's work, take the case of a brother in whose town there is no congregation of Disciples. He lays by him in store twenty-five cents a week for Home Missions; another brother who has had sickness in his large family nearly all the year with its consequent great expense does not wish to be denied the privilege of helping what he calls the good work. Brethren, it is not half so disagreeable as many imagine collecting missionary money. One of the greatest pleasures the present writer has had during the last twelve months has been that of opening and reading the letters from brethren and sisters enclosing contributions to the Home Mission Fund.

Occasionally we hear of some who complain that there is too much of what they call "dunning" in connection with the Mission Fund. Curious as it may seem to those who so complain, there are those who think that the people are not sufficiently urged to give. Still further there are those who seem glad to be reminded of the demands of the work upon them. The fact seems to be that as we are constituted it is necessary that our minds should be stirred up by way of remembrance even in regard to acknowledged duty. One brother to whom a gentle—very gentle, too—reminder was sent, very promptly and cheerfully replied asking what his subscription was, and, upon being notified of the amount, as promptly and cheerfully sent it in.

We heard the other day of the brother who thinks that the Co-operation is *in articulo mortis*. He could not easily be more greatly mistaken. The indications are that the Co-operation is growing in usefulness and in the confidence of the Disciples.

The Board is in correspondence with Joseph Franklin, eldest son of that great and good man, the late Benjamin Franklin, and hopes to have him evangelizing in this country during the early part of 1891.

Geo. Munro, Cor. Sec.

Let those who miss a number of the paper inform us by a card. We mail them from the office, but they sometimes go astray in the mail.