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TORONTO, APRIL 1st, 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.

Toronto.—Cecil St. Church.

The first anniversary of the opening of the new house of worship on Cecil Street was celebrated March 18th and 14th. It was the privilege of the writer to be present and to address the congregation Lord's day morning and evening. What was seen and heard concerning the regular meetings on the first day of the week was of a most encouraging character. The meeting of the young people before the general gathering in the forenoon is being recognized as a powerful factor in the work of the church, and is found to be a capital means for developing the talent of the younger members of the congregation. The Sunday school is making rapid progress. There is now a force of sixteen teachers, and the indications are that the increase in attendance will soon require others to be called out for that important work. It was pleasing, and not surprising, to learn that from the ranks of the Sunday school earnest young hearts are reaching out to Christ, and young lives are being consecrated to him. Such is the reward of the faithful teacher.

We were informed that there has been a very notable growth in the usual Sunday meetings within the last few months, the number of strangers dropping in being quite remarkable. And it was impossible not to notice the very cordial way in which these strangers were treated. At the close of the service the whole church seemed to resolve itself into a committee on sociability. No one but a confirmed cynic could go away and say, they were not friendly people at that church. And how much there is in a hearty shake of the hand, only those who have been strangers in a strange city and in a strange church can tell. The writer has a vivid recollection of being hustled out of a pew by a bustling paterfamilias one fine Sunday morning twenty years ago, and no less clear impression of being courteously treated by a kind and gracious gentleman in a church where he was unknown about the same period. So he writes from experience when he urges the value religiously speaking of courtesy. It is a pleasure to record that the members of the Cecil Street church seem to excel in that grace.

On Monday evening there was a social tea and business meeting. Reports were presented on behalf of the various departments of work in the church. All were of a very cheering character, and testified to the fact that the first year in the new house had been marked by faithful energetic work and by self-sacrificing giving. As the different financial statements were being read these words of the Apostle's were

continually recurring to mind, "For according to their power, I bear witness, yea and beyond their power." The feeling seemed to rise in one's mind that surely the Lord is with a people so willing to spend and be spent for his cause. It would argue an utter lack of confidence in God to doubt it. We do not doubt it: we humbly believe that the Cecil Street church is destined to be a great Gospel power in the city of Toronto. The Disciples in Ontario who have been supporting this mission hitherto have much reason for thankfulness because of what has already been accomplished, and we have no hesitation in saying that the enterprise deserves and needs their further support. And right here we take the opportunity of saying what we have been on the point of saying a number of times. It is this: We do not think the Disciples in Ontario have yet contributed their share towards the Cecil Street church property. A goodly number of them have done very well, but the major portion have done nothing. We scarcely need to urge that the enterprise is a truly provincial one, or to remind our brethren that the late day at which our people made an effort to secure a building lot and house of worship in the city made the scheme a difficult one, both from the cost of a suitable lot and building, as well as from the feeling, not unnaturally entertained by some brethren, that it was too late for the Disciples of Christ to undertake such a work in Toronto. That in these circumstances a company of Disciples was found to assume the burden and become personally obligated for large sums, is worthy of all admiration, and appeals strongly to the brotherhood throughout the length and breadth of the land. And our suggestion is that those who have not yet contributed to the Cecil Street building fund should not deny themselves the privilege, but send in a liberal gift to the Treasurer, James D. Higgins, 9 Adelaide Street East, Toronto.

As our readers know, Bro. A. W. Conner was employed some time ago to succeed Bro. Gaff as preacher for the church. His praise is heard on all sides, and so is that of his faithful wife. It is the wish of all that they may be spared and blessed to do a great work together with the church on Cecil Street, Toronto.

Home Missions.

Our readers are familiar with the nature of the work supported by the Co-operation of Disciples of Christ in Ontario. They know that the Co-operation aims to establish primitive Christianity in precept and in practice throughout this country. It assumes, what may very well be assumed since it is so evident, that the various denominations more or less fall short of that high standard, and that therefore it is the duty of those who understand the way of the Lord more perfectly to seek in every proper way to confer the same benefit upon their friends and neighbors. It is an easy-going kind of religion that says: What's the odds, so long as people are trying to be good, whether their doctrine and their practice be in exact harmony with the New Testament or not. Such a trivial way of disposing of the matter is unworthy of a rational being blessed with a revelation from on high. It is clearly the design of God that his intelligent creatures should apply their minds to the task of comprehending his will, and they will not be accounted guiltless who lazily refuse to make the effort. That there is conspicuous misunderstanding even of the first principles of the Gospel of Christ is evident on every

hand. When enominations rejoicing in numbers, wealth and learning continue to sprinkle infants and call it Christian baptism, there is abundant reason why those who know the truth should accost them and say: Why do

it is not a time to sit idly by and indolently draw. The Lord has nothing for us to do in these days. What though we cannot turn a corner without seeing a sectarian church, or meeting a sectarian preacher! What though to lift up the voice in behalf of the ancient order of things is to invite the opposition (and ill-will of the religious and the neighborly! What though to undertake to establish a church on scriptural principles may mean years of toil and self-denial! Who that is in heart and soul a follower of the Lord of glory will hesitate to commit himself to such a noble work, or be dismayed by the prophet of many days of "the day of small things"? It is because the people known as Disciples of Christ believe that they have a mission in this country that they undertake mission work in it. They have before their minds a high and holy purpose, to place the grand privilege of Christian fellowship on the basis on which it was placed by our Saviour and his apostles, without addition or diminution. This means the annihilation of denominationalism, that blighting curse of Christianity, with all its hideous waste of heart-power, head-power, and money-power; it means the conservation of all true spiritual forces, and their concentration for the accomplishments of God's grand and benign purposes through the Gospel. In testimony of their interest in this great work and their determination to advance it, the Disciples have established missions in a number of leading cities and important towns in Ontario, viz., Toronto, Hamilton, London, Owen Sound, Collingwood, and Wexford. By missions we mean that they have undertaken to support competent gospel preachers in these places until such time as self-supporting churches are built up. They invite all who love the Lord Jesus Christ in sincerity to give them a hearing, and they desire the sympathy and the cooperation of all who are weary of sectarian bondage and long for the union of the people of God.

The "Christian Leader" Cornered.

Our efforts to induce the *Christian Leader* to support by chapter and verse what it claims to be, the scriptural method of spreading the Gospel have been protracted as our readers know, and they have also been futile, up to date. Judging from a characteristic remark in a late number of the *Leader*, it would be vain to pursue the matter any further, and we leave the editor of the *Leader* to take what pleasure he can in the corner into which he has been chased. We do not doubt but he will still continue to malign his brethren who see no harm in working with the missionary societies, and will not fail every now and again to write in grandiloquent strain of "the scriptural methods of spreading the Gospel," as distinguished from the missionary societies, or co-operations. We flatter ourselves that those who have watched our efforts to bring him to the defence of his plan will not be in much danger of being misled by him, and will not readily believe that the brethren who

work with societies are indifferent to the Word of the Lord, and only eager to further their own selfish ends.

It is a thousand pities that the discussion on methods of work has assumed so disagreeable a complexion among the Disciples, and has led to so great alienation and antagonism. And the Disciples are the last people that should allow a break in fellowship on such grounds. If the grand principle be kept in mind, that none but scriptural tests of fellowship may be applied as between the followers of Christ, their bitterness and division over methods of work will not arise; there will be forbearance in regard to such things and a readiness to adopt whatever method is found most efficacious and most in accordance with Christian principles.

We have always advocated the liberty so to do, and have frequently protested against the audacity of those who have not hesitated to designate a scheme of their own devising as "the Lord's plan." We exhort the Disciples to rejoice in the liberty with which Christ has made them free, and warn them not to be entangled with a yoke of bondage, whether it be in the guise of an untaught doctrine, or an untaught plan of spreading the Gospel.

The time for the summer Sunday school draws nigh. The superintendents, officers, and teachers, should be getting together and arranging to make a good strong start not later than the first Sunday in May.

In like manner churches that find it most suitable to have protracted meetings in the summer season should be thinking about the matter now. A good vigorous series of Gospel meetings is beneficial to saint and sinner.

We had thought to write something for this number on the question proposed by Bro. Lediard; but we have been let hitherto. However, our readers will find an article elsewhere in this number that will furnish food for thought.

When Mr. Spurgeon invited Dr. Pierson to occupy the pulpit of the Metropolitan Tabernacle he did not know he was a Presbyterian, but thought he was a Baptist, so says James A. Spurgeon, as reported in the *Christian Commonwealth*.

Say, brother, have you made your will? If so, have you directed that some part of your estate should go towards building up primitive Christianity in this country? And by the way, brother, if you have not made your will, you ought to attend to that important matter at once; and be very careful to fix things so that your wife will not have to be beholden to your sons and daughters.

The *Interior* makes the following true distinction between controversy and discussion which mere controversialists would do well to remember: "There is a wide difference between religious controversy and religious discussion. Controversy is contradiction. Discussion is examination. The one is intellectual pugilism; the other is co-operative study. The purpose of the one is victory; of the other, truth. The two are immediately distinguishable from each other by the spirit they each manifest. Controversy is angered by opposing truth, and seeks to minify or pervert it. Discussion gladly recognizes an opposing truth and reconstructs for its reception. Discussion is modest and never self-seeking. Controversy is loud and sometimes unscrupulous."

Bro. E. T. Williams, our missionary to China, will remain in this country until November next. It is the wish of the Executive Committee of the F.O.M.S., and his own desire also, to visit as many of the churches as possible in the interests of the work in China. Any churches that would like a call from Bro. Williams may address him at No. 192 E. Long St., Columbus, O., or write to Bro. McLean.—*Standard*.

Sir Edwin Arnold's farewell words to the United States are worthy of wide circulation:—

"I came to America her friend; I go away her champion, her servant, her lover. I have the deepest conviction that the future history of the human race depends for its happy development upon the firm and eternal friendship of the great republic and the British empire, which is at once so necessary and so natural. Resolve on your side of the Atlantic along with us who know you on the other to allow no ignorance, no impatience, no foolish passing passion to shake that amity. The peace and progress of the earth are founded upon it, and those who would destroy it are guilty of high treason to humanity."

The Duke of Argyll recently delivered an address in Edinburgh in which he used the following strong words: "My doctrine is that there are no apostolic fathers except the Apostles (cheers). The Apostles and the evangelists are the only apostolic fathers. The writers in the second and in the third centuries have left a few doubtful and a few certain remains. They are full of piety, full of a picturesque and touching interest, but nothing to me is so remarkable as the utter decline of power when you compare their writings with the real apostolic writings. (Cheers.) People talk about modern criticism and about doubting the inspiration of the Bible. I say, if you doubt the inspiration of those documents, look at the contrast which is presented between the literature of the world before and the literature of the world for a long time after. The descent, the fall, the decline is unspeakable, almost immeasurable. You have much, as I have said, which is beautiful, but you want the power, the authority, the majesty, the power of piercing to the dividing asunder of bone and spirit, and of the joints and marrow which you find exhibited in the New Testament."

Our Omnibus.

NANKIN HOSPITAL FUND.

Previously reported\$36 00
Mrs. John Everts, Jr. 1 00
Arch. Thomson, Sr. 1 00
John Matheson 1 00
Mrs. Wm. Burt 50

Please remember that the editor of this paper undertook at the Allegheny Convention last fall to raise one hundred dollars in Ontario towards Dr. Macklin's Hospital in China. Some twenty-three brethren and sisters have already participated; large gifts are not asked, but there is still a chance for quite a number of small ones. Let us hear from you, friends, now, so that this little matter may not be before our eyes all summer.

While in the office the other day, we met Bro. S. Keffer of Beamsville, who was holding meetings at that time in East Toronto. He told us of a debate on baptism and related topics he recently held at Jura, Ont., with a Methodist minister named Cooper. At the close of the debate an old man, a life-long Methodist, together with his son and son's wife, were buried with Christ in baptism. Bro. Keffer says the discussion was conducted in a good spirit, and he believes much good will yet result from it.