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HAMILTON, APRIL 2, 1894.

In Those in Arrears.

We are sending out bills in this number to those who are in arrears on the EVANGELIST list. As the times have been dull we have not been pressing our delinquent subscribers much of late. Now we trust that everyone who possibly can will pay at once.

We direct attention to the standing notice on this page, that no paper is stopped until all arrearages are paid. We do not force the paper on anyone, but when persons continue to take the paper from the office we expect them to pay for it.

The May Collections for Home Missions.

Our minds have been fixed upon Foreign Missions for some months past by Bros. McLean and Rains, and we are glad to see that their appeals have not been in vain. The churches in Ontario are sending in very good collections, all things considered. Some people make a specialty of Foreign Missions, some of Home Missions, and some seem to care nothing for either. Our Saviour's command was to make disciples of all nations. He has never withdrawn those instructions. As His loyal followers we must seek to carry out His will. And so while for convenience or from habit we distinguish between Home and Foreign Missions, let us not forget that a soul is as precious in the Lord's sight in Ontario as in China, in China as in Ontario.

And it is well also to note that the arguments which justify the special work of the Disciples of Christ in foreign lands, justify their efforts in Ontario. We can see how earnest men and women may think in view of our comparatively weak position in this province we might be excused for relinquishing our separate work altogether; but we think that if they will refresh their minds with regard to the first principles of the gospel of Christ, they will feel that the noble plea made by the Disciples is worthy of being maintained even in adverse circumstances, and though in our country at present large numbers do not rally around it. It can never be right to abandon a good cause. Intelligent and conscientious Disciples will count it a joy to stand by the truth as they understand it, and would scorn for social position, or any other such reason, to identify themselves with a body whose doctrines they are sure are not in harmony with the Word of God.

Our contention therefore is that our Home Mission work is, at least, equally important with Foreign Missions. Loyalty to Jesus Christ is the motive and the supreme justification of both.

It is but natural that we should desire to see the work we are connected with prosperous, that we should be elated when it is flourishing, and be depressed if it is languishing. It is also highly proper that we should from time to time enquire whether we are sufficiently wise, zealous and scriptural in our

methods and our efforts. We think that the columns of this paper indicate in every issue that there is vitality, devotion and hope among the Disciples in Ontario. And even when we consider the condition of things in the churches, now receiving aid from the Home Mission Fund of the Co-operation, while, if we except London, we cannot say that our sanguine expectations have been realized, yet an inspection of the present condition and prospects of them all will abundantly justify the effort that has been put forth to establish churches in towns and cities, and clearly demonstrate that it is the part of wisdom to continue to support these missions. At all of those points there are devoted companies of Disciples who have entered into obligations for lands and buildings for church purposes, relying upon their brethren throughout the province to assist them in sustaining regular preachers. These faithful churches are exerting themselves in a way and to an extent known only to those of us who take pains to inform ourselves particularly of their circumstances. We shall not go into particulars further at present, but close with the expression of the hope that the foregoing considerations and others that will occur to our readers may have the effect of largely swelling the Home Mission Fund on the first Lord's day in May.

The Witness on Union.

On another page will be found an article from the Montreal *Daily Witness* in response to our query proposed in March 15th EVANGELIST. It will be observed that the opinion of the *Witness* is that as immersionists and affusionists get on well together in Switzerland and elsewhere, so should they everywhere.

We are aware that that solution of the question has been proposed and adopted in divers places. As we have now and again pointed out many so-called Baptists in England receive immersed people into fellowship. And the body sometimes called the Christian Connection, we understand, quite generally follows the same practice.

There is a very large number of believers who are not yet prepared to take that position, and do not think they ever will be. They are confident that the Lord Jesus desires and commands his disciples to be baptized (immersed) and they believe that loyalty to Him requires them to refuse to receive into their fellowship those who have not been scripturally baptized. They hold that as the immersion of believers is certainly the baptism appointed by the Saviour, it is manifestly the duty of all those who so believe to so teach and so practice. And they think that the signs of the times furnish ground for hoping that believers generally will everywhere by and by come to understand the subject in the same way. And therefore while they are very anxious that all believers should unite in one fellowship, they do not favor a union which would involve the compromise of essential truth.

"Subserviency to the Westminster Confession."

In connection with the third principle, the writer points out the singular and melancholy deficiency of Scotch Presbyterianism in divines of real eminence among truth-seekers, and finds the cause for it in the subserviency to the Westminster Confession. "What was originally a testimony was made a test. The flower of the soul of one age was converted by a strange alchemy into an iron bond for future generations."

An exchange gives the above in a report of a lecture delivered by Principal Grant, of Kingston, at Chicago last

summer. There is no doubt but that when an honest man solemnly declares that he believes a statement of doctrine prepared by uninspired men entirely in accord with the inspired Word of God, he places an almost insuperable barrier between himself and genuine growth in knowledge. Therein lies one of the most serious objections to man-made creeds. It is not reasonable to suppose that the best thought of the sixteenth century is equal to the best thought of the nineteenth, much less superior to it. And we have often wondered how intelligent and educated men by subscribing to the Confession of Faith virtually say that three centuries of Christian scholarship have added nothing to the sum of Bible knowledge.

That is very finely put by Principal Grant when he says, "What was originally a testimony was made a test. The flower of the soul of one age was converted by a strange alchemy into an iron bond for future generations."

It is not well to place the human creed between one and the Bible. The constant danger is that the Bible will be viewed through that medium. Once a prominent Toronto Presbyterian minister was on trial by his Presbytery for expressing a certain opinion with regard to the eternal destiny of men. He offered to discuss the matter by a direct appeal to the Scriptures, but he was told, "No, you have subscribed to the Confession of Faith and we try you by that." When men are so sure that their interpretation of Scripture is correct that they are unwilling to test it by Scripture, they are possessed of a very dangerous kind of assurance. The court of last resort—the Bible—is always open, and those who respect its decision should never hesitate to lay their case before it.

Is there a single Presbyterian minister in Canada who could now subscribe to the Westminster Confession of Faith without any mental reservation whatsoever? We very much question if there be. It is time that that famous document was laid on the shelf.

Our Omnibus.

In a Toronto item of Church News in last EVANGELIST, W. J. Shannon should have been W. J. Lhamon.

We beg to remind our friends that we cannot publish an article unless we know the name of the writer. Initials and assumed names will not do.

A private letter from Bro. W. G. Charlton informs us that he has just closed a very interesting meeting at Brilliant, Ohio, during which forty-seven were added to the church.

If you receive a bill in this paper and there is anything wrong about it, let us know, please. If it is all right, kindly send us the amount at once. We need the money.

We deeply feel for Bro. R. Moffett and his wife in the very sore trial to which our Toronto correspondent refers. They have followed the remains of six of their children to the grave.

We did not publish the story of Dr. Harper's saying, the Bible account of Cain and Abel is a myth; but we think it is due to him to give in his own words what he did say.

We are glad to note that the movement in favor of abolishing all exemptions of taxes to churches is making headway. Let the churches pay their way; it will increase their influence for good.

Occasionally we hear of subscribers who do not receive their papers regularly. We are careful to see that all are mailed. If anyone who does not

get his paper will let us know we shall send him another at once.

In looking over our subscription list we find a few names several years in arrears. As we have received no notice to stop these papers we presume they are taken out of the office. We are wondering if those people think the paper costs us nothing.

Nova Scotia, according to the most recent report we have seen, has given a majority of 16,562 in favor of prohibition, being over four to one of the votes cast. That is as expected. New Brunswick has spoken on the same side through her Legislature. Now let us hear from Quebec.

Bro. Thos. R. Butchart, whose address is 2822 Calumet avenue, this city is now preaching for the church at Gurnee, this state. He is at the same time taking a course in medicine at one of the medical colleges. He kindly paid his respects to the *Oracle* last week.—*Christian Oracle*.

Dr. Macklin is at Workhouse Hospital, Blackwell's Island, N. Y., becoming acquainted with the new developments in his profession during the nine years he was in China. He is very busy, but hopes to visit Ontario ere long. The Disciples in this country will greet him very cordially.

The *Christian Guardian* urges the Epworth Leagues to make themselves acquainted with the Methodist doctrine. We should like to have pointed out what are the specialties of Methodism in Canada to-day. We are very anxious that our young people should become familiar with the doctrine of the New Testament.

"Grip," Canada's comic opera, is revived, J. W. Bengough as conductor. We are very glad to have Grip visit us weekly, and hope it will, as it usually does, be liberally supported. The Phoenix Publishing Co., 81 Adelaide street west, Toronto, are now the publishers; and the price \$2.00 per year, 5 cents per copy.

The Dominion Council of the Royal Templars of Canada and Newfoundland held its annual meeting at Hamilton last week. The reports presented indicate that the order is prospering, and a determination was evinced to press the issue of prohibition in parliament by the election of a few independent, aggressive and able advocates of the reform.

Sir John Thompson did not give the delegation of prohibitionists that waited on him the other day much comfort. Let there be a dozen or two stalwart prohibitionists elected to Parliament—men who are prohibitionists first and something else afterwards, and then Sir John Thompson, if he be premeditated, will not need a delegation to impress upon him the propriety of passing a prohibitory law.

The editor of the *Northwest Baptist* has changed his mind and concluded that he must pay a little more attention to the Disciples and to the EVANGELIST. We acknowledge ourselves surprised, for we seemed so disgusted before that we feared he would not face the music again. We begin to hope that he may even yet be persuaded to attempt to prove his original charge. We have not space in this paper to let our readers see his latest attempt to evade the issue he himself raised.

"Who is Responsible?" That is a searching article we copy from the *Christian Evangelist*, written by Annie D. Bradley. When sewing women make shirts for 75 cents a dozen, it is clear that that is one wrong that should

be righted. Cheap shirts are well enough in their way, but he is a poor kind of a Christian who would enjoy wearing them, if their cheapness meant poverty and shame to the makers. Mrs. Bradley's touching appeal for the "prodigal daughter" should make us more tender towards the erring of "the weaker sex."

Rev. R. A. Burriss, of the Disciples' church, had a somewhat exciting experience on Sabbath evening last. While in his study, looking over the notes on his sermon, a few moments before church time, the oil in the lamp—a large student's—exploded and the oil was scattered all over his table and books. His first act was to run to the door with the lamp, but by the time he got back the entire book of Romans was burned from his Oxford Bible, and all his notes on the subject and other papers were destroyed. Fortunately he succeeded in extinguishing the flames, but not without burning his hands. By this time it was church hour, and the reverend gentleman had no time to compose himself, but hastily repaired to the church, where, without giving a hint of the accident to the congregation, he preached the sermon he had prepared in an able manner, which, from the state of his nerves at the time, was a hard thing to do.—*West Durham News*.

Esplen-Fleming.

An interesting social event in Derby took place at the home of Mr. John Fleming, sr., yesterday, when Miss Victoria R., youngest daughter of Mr. John H. Esplen of Burgoyne. The contracting parties are both popular young people in their respective vicinities, and Burgoyne has added to its society one of Derby's best daughters. The bride was beautifully attired in a travelling dress of fawn broadcloth, trimmed with brown velvet, and made a charming appearance at the marriage altar. Miss Esplen, sister of the groom, acted as bride's maid, while Mr. John Fleming, brother of the bride, performed the important duties of best man. The bride was the recipient of many handsome presents, which further attest to her popularity among her many acquaintances. About one hundred guests witnessed the tying of the nuptial knot by the Rev. James Lediard of Owen Sound. After the usual marriage festivities, the happy couple left for their home near Burgoyne, followed by the best wishes of a host of friends with whom *The Times* begs leave to join.—*O. S. Times*.

Church News.

HAMILTON, March 26th.—Bro. John Munro preached here yesterday.

GLENCAIRN.—We hear that Bro. C. J. Lister is holding an interesting meeting at Glencairn.

BOWMANVILLE, March 19.—Fine day yesterday. Splendid congregations. Our foreign missionary collection footed up to \$123.70. How is that for Bowmanville these hard times? Read the news item about my fire last Lord's Day week.—R. A. BURRIS.

BOWMANVILLE, ONT., March 29.—One confession last Lord's Day—March 25—at the night service. The head of a family, was reared a Catholic, has two sisters, nuns, in the convent. Immersed on Tuesday night. We go back to the apostolic Christ if we hope to realize apostolic conceptions and to win apostolic success in the ministry.—R. A. BURRIS.

TORONTO, CECIL ST., March 18.—Bro. Moffett preached morning and evening. He united by letter. Bro. Moffett preached Tuesday and Wednesday evenings. He was called home to the deathbed of his youngest daughter. We sympathize with him in his great affliction and loss. March 25.—Bro. Geo. Munro, of Hamilton, preached our anniversary services. There was a large audience in the