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HAMILTON, FEB. 1, 1893.

A Notable Conference.

There was a remarkable meeting in Association Hall, Toronto, on Monday morning, Jan. 23rd. The Ministerial Association of Toronto had invited the Anglican clergy of that city to meet with them, and have a conference on Christian union. A large number of the Anglican clergy were present. The President of the Ministerial Association, Rev. Mr. Frizzell, extended cordial greetings to the Anglicans, to which Rev. Septimus Jones responded. He stated that himself and friends did not come in a representative capacity, but in response to the invitation given, and that the paper read on their behalf was intended to set forth the position the Church of England had arrived at with reference to the re-union of Christendom. He prayed that God would lead us out of the darkness and confusion of sectarianism, and declared that the Church of England was ready for anything short of a surrender of truth in order to end the present evil state of things.

The first paper read was by Rev. James Grant, of Parliament Street Baptist Church, and was thoroughly and uncompromisingly Baptist. There was an incredulous laugh as he stoutly asserted that the scholarship of the day has placed the mode of baptism outside of the region of controversy. Mr. Grant does not think the union of Baptists and Paedo-Baptists is now near. He very properly maintained that no durable unity could be secured by the sacrifice of what any one denomination considered God's truth. The logical weakness of Mr. Grant's paper was what we expect of a Baptist, viz.: That while he recognized fully the Christian character and standing of Paedo-Baptists, he would not unite with them in church fellowship. This is where the Baptist position needs reconsideration.

Rev. Provost Body of Trinity College, represented the Anglicans. He said that what was now looked for was the restoration of Christian unity in its fullest manifestations, and he held that that involved organic unity. He argued that sectarianism is sinful—division a grievous sin. The method he suggested as a first step towards union was patient, historical study, the adherents of each body testing its own position. He maintained, according to the well-understood position of his church, that the historic episcopate is one of the essentials which could not be given up even for union.

After the reading of those papers there was a general discussion; Rev. John Burton (Congregational) was the first to take part in it. He could not see how there could be union either on Baptist close communion lines or on the historic episcopate. Mr. Burton very warmly declared that notwithstanding all excuses, schism is a sin and denominationalism a curse, and that while they exist it is impossible to manifest the union for which the

Saviour prayed; which unqualified assertions reminded the editor of this paper of Alexander Campbell, who, in the beginning of this century, was fiercely denounced for saying precisely the same things. It was very grateful to our ears to hear the fervent "Hear, hears" with which Mr. Burton's words were received.

Dr. Johnston (Methodist) gave voice to the common notion that the union the Saviour prayed for is already realized. He believed that the great scandal of the present day is not denominationalism, but the want of spirituality. He objected to proselytizing. Our criticism on that would be, that the proselytizing, which consists in coaxing people to change their religious position from a low motive, is odious; but the proselytizing which seeks to lead people to give up error and to receive truth is noble.

Principal Caven, of Knox College, was loudly called for, and no wonder. He is well fitted to be a leader of men, and to speak for the Presbyterians. It was very refreshing to listen to his well-considered thoughts and his clear-cut expressions. It occurs to us to remark that if Dr. Caven were given a New Testament and sent to some comfortable retreat for a fortnight, with the request that, without consulting any other book or thinking of any other book, he would evolve from the New Testament a plan by which Christians might unite, he would come up serenely smiling at the end of the fortnight with a scheme that would be acceptable to most Protestants in Canada. Dr. Caven was neither surprised nor offended by the essays. Among the wise utterances of the doct. were these: "When it was acknowledged that the Word of God should be the infallible rule for all doctrine, it must be our guide as to church government as well as to the sacraments. Organic union was a desirable good. When there was real spiritual union it should work itself out in outward union. Because our Heavenly Father had produced good from disunion, it was no reason that we should purposely preserve disunion." And this, referring to the uses of church history: "We do not need to go beyond the scriptures: we have no right to press upon the convictions of any what we do not find there." Our readers will recognize in this last statement a striking similarity to the following: "That nothing should be required as a test of fellowship, or as a condition of church membership, for which we have not a 'Thus saith the Lord' in express precept or approved precedent." This is the principle which, if faithfully followed, will lead from the darkness and confusion of sectarianism into the light and liberty of the undivided church of Christ. It was very impressive to hear Dr. Caven say, "I long for union."

Dr. Langtry (Anglican) made a lengthy speech. He deprecated the charge that he and those who agree with him are narrow or bigoted. He elaborated the doctrine of the historic episcopate, and showed the grounds on which it is held as essential. In the course of his remarks he said, "What then really is our position? Clearly this. We cannot, we dare not, break the historical continuity of the church. To that continuity the maintenance of the historic episcopate is essential. If that order is, as we believe, of divine institution and authority, then by no action, either of individuals or of the whole church, can it be set aside or abolished." We quote these words to show the high ground taken by the defenders of the historic episcopate, and we must say that we admired Dr. Langtry's brave way of maintaining what he knew was unpopular to most of his hearers. And we take space to add that, in our humble opinion, a careful study of the manner in which the able adherents of the historic episcopate defend it, will aid in the solution of the great problem of union. We do not endorse Dr. Langtry's views, but to our mind they are not palpably absurd.

Rev. G. M. Milligan (Presbyterian) thought too many of the brethren put non-essentials in the category of essentials. It would seem necessary, he said, to go back and consider what were essentials, and just then Mr. Milligan struck a nail squarely on the head. Principal Sheraton of Wycliffe College (Low Church of England) held that no

form of church government was essential, and such a doctrine in the Church of England never received any following until about the year 1840. He would like to see organic union, but thought its manifestation must come about through growth in truth and love, and nearness to Jesus Christ. Our last note on his speech is that he declared: "We cannot take anything but what the Word of God says."

At the conclusion of Principal Sheraton's remarks it was decided to postpone the discussion until some future date.

Foreign Missions.

The time for the special collection asked of the churches by the Foreign Christian Missionary Society draws nigh, viz.: The first Lord's day in March. As we constantly publish Bro. A. McLean's notes in the EVANGELIST, we feel that our readers must know as much about the work as we do. As calculated to prepare them to do their duty, we would recommend them to read carefully what Bro. McLean has to say on page seven of this number. The growth and demands of the work require that we should all give to it to the full extent of our ability.

Our Omnibus.

A private letter from Bro. O. G. Hertzog informs us that himself and family are well, and that Hiram College is flourishing.

If you have catarrh we call your attention to the "honest offer" of the Medical Inhalation Co. found on another page.

Rev. Mr. Lediard's lecture in the Town Hall on Saturday evening was very largely attended. The lecturer handled his subject in masterly style, and gave a forcible and eloquent exposition of the theme.—*Beaver.*

Have you noticed the "ad" of "K—K" on page eight? Concerning which, we wish to state, that though up to date we have not given it a thorough trial, we are disposed to believe that "K—K" is all that it is claimed to be.

The *Blenheim News* gives an extended account of a banquet tendered by the Mechanics Institute of that town to Bro. Enos. M. Campbell upon the occasion of his removal to Toronto Junction. We condole with Blenheim and congratulate the Junction.

Are you interested in the CANADIAN EVANGELIST? Would you add *one* to its list of readers if you could? If you are kindly disposed to the paper, please read over the special offers on page three. You will then perhaps see your way to add at least *one* to our list.

A JAPANESE POSTAL CARD.

EDITOR CANADIAN EVANGELIST:—Unless our plans are changed we shall be on our way home about Feb. 1, '93. Till that date our address will be San Francisco, Cal., care Cosmopolitan Hotel, afterwards at Lexington, Ky., 1.k. box, 293. We hope to be able to visit many churches while at home, and speak to them on the Lord's work in Japan. Be prompt, brethren, to write us, and we shall arrange our time so that we can visit you. We hope to be on our way back to our work within a year after reaching home. A happy Christmas children's meeting at our Koishi-Kawa place, 100 present. Pleasant and edifying exercises by Sister Wirick's school children. Three persons are to be baptized.

E. SNODGRASS.

Tsukiji, Tokio, Japan, Dec. 28.

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Church News.

GLENCARIN, Jan. 19. We have four meetings every week; three in Glencarin, and one in the country.

A. HENDERSON.

ERIN CENTRE.—Bro. Lediard has been assisting Bro. Ballah in special services. Report in next paper.

HARRISTON.—We are glad to hear that Bro. Lediard was in Harriston last Lord's day opening a meeting-house recently purchased by Bro. John Dartoch.

LONDON, Jan. 27.—Our meetings continue in interest. During the last two weeks fifteen have confessed and obeyed the Saviour at our regular meetings. The most of these are young people. Five of them are heads of families.

T. I. FOWLER.

WEST LAKE, Jan. 26.—The church here is not dead as some may have thought, but is growing stronger spiritually each week. Our Lord's day meetings are well attended, and good interest manifested. There are many we would be pleased to see obey the Saviour who are slow to do so. We have supplemented the prayer meeting with a class to study the life of Christ. As a help to this study we use "Stalker's Life of Christ," a hand-book for Bible classes; a work that is very helpful to all.

J. D. STEPHENS.

RIDGETOWN, Jan. 23.—Dear Bro. Munro: I am glad to be able to report that the church here is still on the increase. The attendance at our Lord's day meetings are coming up, particularly the evening services. Our Sunday school is doing well. I will have something good to report in connection with this work in about a month from now. The Christian Endeavor society in connection with our church is doing good work. They have taken in hand the building of an addition to the church building and putting in a baptistry. This is something that is much needed, as in cases of immersion we have either to go to the lake six miles distant, or else borrow the baptistry of our Baptist friends. We think it quite scriptural to practice what is preached the same hour of the night (or day either) when necessary. We had two confessions last evening, husband and wife. Bro. Bulgin goes out to the Creek road in Harwich to-day to hold a protracted meeting for two weeks or longer, if the interest warrants. The young people there have fitted up a convenient hall at considerable expense, and the prospects seem good for preaching the old, old story.

J. A. C. A.

ST. THOMAS, Jan. 20.—Dear Bro. Munro: The church in St. Thomas enjoyed a very pleasing and edifying service on the evening of the 28th of Dec., '92. Brothers T. I. and George Fowler were with us, "whose praise is in all the churches," and rendered special aid in the impressive services of the evening, the occasion being the ordination of George Fowler, pastor of the Church of Christ at Guelph. After appropriate songs and scripture reading, and prayer by Bro. T. I. Fowler, Bro. George Fowler delivered a clear and scriptural discourse on "Sin, and its only remedy through the blood of Christ." At the close of the discourse, the scriptural purpose and example of the laying on of hands and prayer were presented in a few words, by the writer. Bro. T. I. Fowler put some clear and comprehensive questions to the candidate, which were answered in harmony with the New Testament's teaching. The charge was delivered by the writer, and then the laying on of hands and prayer followed, T. I. Fowler, J. Campbell (elder), and T. B. Knowles partici-

pating, the latter leading in prayer. We were pleased to have these brethren with us, and to have the privilege of scripturally setting apart to the work of the ministry our beloved brother. It were well if all our preachers were to follow the New Testament example in this respect. T. B. KNOWLES.

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S. S., Everton	28 00
Treasurer Wellington Co-operation	31 00
Lavinia McCullough	5 00
A friend, Everton	20 00
Y. P. S. C. E., Orangeville (for Welland)	2 00

The request for the early payment of all unpaid subscriptions made in last paper is repeated here.

GEO. MUNRO, Cor.-Sec.

Adelian Circle of the King's Daughters.

Our Motto: "Watch and Pray."

Text: "Inasmuch as ye did it to the least of these, my brethren, ye did it unto me."

We organized Dec. 16th, 1891, took our pledge publicly in the presence of the congregation of the Disciples' Church, Calhoun street, of which all of the Circle are members. Organized with ten members, one of whom has since withdrawn, but the Circle has recently been enlarged to fifteen members.

The Circle meets regularly twice a month, at the home of some member or in our Church parlor. These meetings have not served merely to keep us posted in our special local work, but have been instructive, being the means of giving to our members information concerning the work and growth of the Order at large, thereby intensifying our interest. More than this, they have proved a great help in our spiritual life. As the two disciples felt their hearts burn as the dear unrecognized Lord talked with them on the way to Emmaus, so we find our fervor increased as we talk over our work in His Name. The special line of work to which we have devoted our energies during the past year has been ministering to the poor and sick, supplying their physical needs, and by a prayer, a hymn, a passage of Scripture, a word of advice, or sympathy, or encouragement, helping them spiritually. Our supplies have been obtained mainly through our contributors; the only additional sources of income have been a strawberry festival and a donation party.

During the year we distributed to the poor 284 lbs. of groceries, and 28 articles of clothing; appropriated \$30 to help prolong the vacation of our pastor, who was in ill-health, and gave our little cash balance of \$14 to the Church fund. We have ready for distribution 26 lbs. of groceries, and 61 articles of clothing.

We made sixty-five visits to the sick; procured respectable burial for a poor