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TORONTO, NOVEMBER 15th, 1890.

**The Canadian Baptist on Union.**

In a late number of the *Canadian Baptist* editorial reference is made to the statement published recently by a Committee of Disciples on the union question. As the *Baptist* promises to deal more largely with the subject in a future issue, we reserve our comments on the greater number of the points alluded to by that journal. The *Baptist* seems to imply that the Baptists occupy a similar position to the Disciples on the question of the lawfulness of man-made creeds as tests of fellowship. A few years ago we were informed by a leading Baptist that the Baptist churches in this country were generally organized upon the basis of the New Hampshire Confession of Faith, otherwise known as the Baptist Church Manual. If that be the case, there is a wide difference between the Baptists and the Disciples in that respect. We shall be obliged to the *Canadian Baptist* for accurate information as to the present practice of Baptist churches in regard to this matter. Must a person subscribe to the New Hampshire Confession of Faith, or else be denied admission to a Baptist church?

**A Friendly Challenge.**

The *Congregationalist* of August 20 has an editorial paragraph which we condense without in any way changing its language or its pressure. Its bearing upon the great issue to which our columns are devoted is obvious. It says:—

"We have succeeded in what we undertook to do. We have driven the accredited newspapers of the churches commonly called Baptist into the full acknowledgment that those churches do not, in reality, regard our Congregational churches as 'regular churches'—that is, as *salutaribus* of Christ; nor 'their acts as ecclesiastically valid.' The *Examiner* is frank enough, speaking for those 'Baptist' churches, to acknowledge that, were they to take other ground, they would have 'no reason for existence'; that, in truth, the very fact of their existence would be a 'withstanding of God.' That is to say, all regular 'Baptists' hold that no church can be truly Christian which does not take the same view which they take as to the amount of water needful for baptism; and that all unimmersed ministers of the Gospel are merely labourers not 'ecclesiastically valid.' It is in order now to ask our brethren commonly called Baptists whether it be honorably candid for them, holding these views, to engage, through Christian associations and otherwise, in 'union' efforts with Congregationalists, Episcopalians, Methodists and others, and purport to regard their churches as sister churches, when they believe nothing of the sort."

The above extract from the *Church Union*, which we find in a late number of the *Christian Leader*, is presented here as an interesting and suggestive sign of the times. The editor of this paper is not a prophet, nor, so far as he knows, the son of a prophet, but occasionally that does happen which

he foretold would happen. Some time ago, in referring to the pleasant relations generally existing between the Regular Baptists and the Pædo-Baptists, he expressed the opinion that if the Baptists were to tell the Pædo-Baptists candidly what they thought of them a different feeling would arise and a different state of things ensue. The soundness of that opinion is established by the paragraph from the *Congregationalist*, and also by the following from the *Canada Presbyterian*:

"The brotherly love of the Baptist church did not crop out to any extent in the proceedings of their late convention. In fact, if we may judge from some of the speeches, the denomination is becoming narrower and more exclusive than ever. It would perhaps not be going too far to say that the feeling of the convention, or at least the feeling of some members of it, seems to be more than exclusive—it seems to be positively bitter. The other denominations need not complain. A narrow, bitter church is never a formidable rival."

Some light on what the *Presbyterian* refers to may be found in the subjoined clipping from the *Christian Guardian*:

"At union meetings expressions of desire for Christian unity are so frequent and enthusiastic that one might think all the Protestant churches were ripe for organic union. But on other occasions there are expressions of strong sectarian feeling, which show that organic union is still a long way off. At the recent Baptist convention, Rev. D. Hutchison, speaking on evangelism, is reported to have said: 'There were many little villages in Ontario and Quebec where there was no Baptist church. Should they go in there? If he were a Methodist, Presbyterian or Congregationalist, he would answer emphatically, No, but being a Baptist he must reply, Yes. He did not wish to do Christianize other churches, but he must ask: Are those churches preaching the truth, the whole truth and nothing but the truth? (Applause.) Are they preaching the Gospel of the commissioner without adding to it or taking from it? If so, the Baptists ought to keep quiet; but if they are not, then Baptists must speak out. (Applause.)'"

The "applause" indicates that Mr. Hutchison's sentiments were those of the convention. If the Baptist people act upon them they will find themselves becoming increasingly odious to the denominations. We trust the Baptists will "speak out" what they believe to be the truth and that ere long they will preach "the Gospel of the commission without adding to it or taking from it." Unfortunately, at present, they both add to it and take from it. But we shall have good hopes of their by and by standing upon solid New Testament when, as a people, they devote themselves to "preaching the Gospel of the commission."

The remark of the *Canada Presbyterian* that "a narrow, bitter church is never a formidable rival" may be true, but if the Baptist people would lay aside their man-given name and preach "the Gospel of the commission without adding to it or taking from it," in letter or in spirit, the Pædo-Baptists would soon realize that there was a formidable and invincible rival in the field.

**Kentucky University.**

It is very gratifying to us to be able to announce to the friends of Kentucky University, that the opening of the present session has really transcended our expectations. There are already two hundred and fifty-three students in the literary and scientific departments, and one hundred and twenty in the ministerial—three hundred and seventy-three in all; certainly a good beginning, giving token of an admirable numerical record for the entire session in the colleges of Liberal Arts, and of the Bible. The Commercial College has on its matriculate list already, since the last catalogue was published, some three

hundred. Its entire roll for the year usually amounts to about eight hundred. But it is not only the number, but also the character of the students that gives us great satisfaction, and inspires us with the best hopes for the permanent prosperity of the University. The students who had been with us before, we know well already, and we have now had sufficient time to take the measure of the new ones. We have every reason to believe that we are justified in saying, that a more promising body of students never assembled before in Kentucky University. Quiet, orderly, seriousness of purpose, studiousness, and diligence in attending classes, have thus far characterized the large body of young people now filling our halls; what we see at present gives us good assurance that we shall have a prosperous session. Our country has sent us representatives from the Atlantic to the Pacific and from the Lakes to the Gulf; and there are here students also from foreign lands.

It is evident to us, that the earnest labors of years, on the part of the noble men who constitute the Faculties and the Board of Curators, are beginning to show their legitimate fruits; and we are bold to say, that no curators and no teachers can be more sincerely devoted to their duties, and have the welfare of the institution committed to their charge more deeply at heart, than the guardians and professors of Kentucky University.

The student finds here excellent opportunities for the successful prosecution of the studies belonging to the liberal college courses. The Faculty is large, and composed of competent men, strong in their experience as educators. And they are all Christian men, whose influence upon the students is the best that can be secured.

The student's expenses are moderate; the fees are unusually low—twelve dollars for matriculation and tuition; boarding, too, can now be had at very reasonable rates.

The experiment of co-education has proved successful; nearly forty young ladies are now among our matriculates. Our doors are always open to students; and we shall be happy to send our catalogue on application.

—CHAS. LOUIS LOOS,  
Lexington, Kentucky.

We have pleasure in inserting the above good news, relative to our *Alma Mater*. Though we have not hesitated to express our conviction that for those whose purpose it is to spend their lives in Canada, Toronto University is the place to obtain a collegiate education, we, nevertheless, rejoice in the prosperity of Kentucky University and, indeed, in that of all the colleges of our brethren in the States. The statement of Pres. Loos that "the experiment of co-education has proved successful" is peculiarly gratifying to the writer. It reminds him of the time when H. A. McDonald and he debated the question of co-education at an open session of the Cecropian Society, in Morrison Chapel, during the session of '81-'82. "Mac" opposed co-education, but nevertheless, notwithstanding, the truth has triumphed as usual.

The *Christian Standard* has been enlarged again and a greater quantity of good-sized type is to be used in its columns. This will be a great boon to the many thousands who read the *Standard*.

We note that Mr. Cleary, the head man among the Roman Catholics in the parts about Kingston, has again been relieving his mind relative to those who are opposed to separate schools. Mr. Cleary protests that he would shed his blood rather than that the lambs of his flock should be delivered over to the detestable Public Schools. It is a fortunate thing for Ontario that a person so conspicuously indiscreet as Mr. Cleary occupies such a high position among our Catholic fellow-citizens. His sentiments and purposes are presumably those of his fellow-dignitaries, who, unlike him, are generally too prudent to reveal their intentions to Protestants.

The *Missionary Weekly* has a happy and concise way of putting things, as for example:—

"The plea of the Disciples of Christ is twofold: First, to return to the doctrine and practice inculcated in the New Testament; secondly, to advocate and exemplify Christian unity as taught by the Lord and His apostles."

We were expecting for this number a report of the great convention at Des Moines from Bro. J. K. Hester. We hope to have it for next issue. In the meantime let our friends read Bro. Tyler's account on page 1. It is cheering to know that the Disciples in the States are growing in "the grace and knowledge of our Lord and Saviour Jesus Christ."

We have frequently advised our readers to supply themselves with copies of the revised version of the Bible. We repeat the advice now, and, by way of enforcing it, quote these wise words from the *Christian Guardian*:—

"We believe that one of the advantages of the revised version of the Bible is in the encouragement of more comprehensive and connected reading, instead of by isolated verse and chapter. Most people are apt to forget that the division into chapters was purely arbitrary, and only recommended by the translators of King James' time. The headings of the chapters, intended as compendiums thereof, are perhaps open to the objection of diverting attention from the understanding of the whole book or epistle. There is a best way of reading the Bible, and we cannot attain it by giving too much attention to fragments of the truth. Each verse is related to its chapter, and each chapter to the book or epistle which contains it. We should make our study of the parts go hand in hand with a reverent study of the whole."

We are pleased to find the following in a late number of *Toronto Saturday Night*:—

"At the Baptist convention in Woodstock last week Rev. Alexander Grant of Winnipeg, who is well known all through this Province for his vigor and originality, caused something of a sensation by saying: 'We must guard against clericalism as we would against the worst form of heresy. I abominate being called a clergyman. I would almost as soon be called a priest. I don't ever want the word 'reverend' before my name. I am a Baptist from away back—further back than Winnipeg.' I entirely agree with those sentiments and they are well worthy of the old-fashioned Baptist Mr. Grant professes to be. Why should ministers of the gospel be styled reverend?"

Why indeed should a minister of the Gospel be styled reverend? And why does "Don," who says he entirely agrees with Alexander Grant's sentiments, disregard Alexander Grant's wish and put "Rev." before his name? The force of habit probably. Almost quite as bad, if not worse, is it to style a preacher "Elder," especially if he be a young preacher. These titles only serve to make preachers odious to right-thinking people.

**Co-operation Notes.**

CONTRIBUTIONS.	
Home Mission Fund.	
Thirza M. Jones	\$2 00
Lizzie Thomson	5 00
Sarah B. Thomson	5 00
S. S. Hawthorn	1 00
G. S. Grand Valley	1 00

Two new life members have been enrolled since last issue; and that means that two more Disciples have promised to pay \$5 a year for five years to the Home Mission Fund. Are there not many others who are able and willing to make similar pledges for the Lord's work?

TO THE PREACHERS.—Brethren, have

you laid before the congregations the desirability of putting forth greater efforts this year than ever before to advance the cause in Ontario? Have you endeavored to impress upon each Christian his personal obligation to consider the interests of the work beyond his own immediate neighborhood? If not, you have missed an opportunity of doing good to the people you preach to. But, of course, it is not too late yet. Preach a rousing sermon on the duty of supporting Home Missions, and the best people you know will bless you for it.

If this paragraph should be read by some brother who is largely blessed with this world's goods, but has hitherto done little or nothing for the spread of the Gospel, he is asked to meditate seriously upon the subject, and then decide honestly whether he has been a faithful steward.

The first Lord's day in November was stormy, but that is no good reason why a Christian should not contribute to the Lord's treasury. Fancy a man excusing himself from giving because he did not happen to be present when the special collection was taken up.

Geo. Munro, Cor. Sec.

**Church News.**

BLENNHURST, Nov. 3.—Bro. Baker, of Rodney, was with us on Lord's day. B. S.

HAMILTON, Nov. 7.—Bro. M. Putman will be here next Lord's day to remain with us. R. N. WHEELER.

ERIN.—Bro. E. Sheppard spoke on Oct. 12th, at Erin Centre, in the morning, at Erin Village in the afternoon, and at Hillsburg in the evening. His old friends were glad to see and hear him again. The evening sermon in the estimation of the large audience present was particularly fine.

MIMOSA.—As we have not received directly the particulars of the re-opening services at Mimosa, Oct. 19th, we give here such information as we have been able to pick up in a round about way. There were large congregations, notwithstanding that the weather was somewhat unfavourable. Bro. James Lediard was the chief speaker; everybody was pleased with the improvements made to the house; special services were continued for two weeks, Bro. Lediard remaining for four nights, after which Bro. Brenonstuhl did the preaching; two persons obeyed the Gospel.

OWEN SOUND.—This extract from an Owen Sound paper should have been inserted in last issue:—

"The first anniversary service of the church of Disciples of Christ here was held in their church, corner of Division and Illinois, on Sunday last. The services were conducted by Mr. Melvin Putman, late of Hiram College, Ohio. In the morning the subject was 'Christ in Prophecy.' The evening discourse was preached from Rom. 5: 6, 8, the subject was 'Why must Christ die?' Both subjects were dealt with in a masterly manner by the speaker, who showed himself, though young in years, to be amply capable of making his mark in the world. Around the pulpit a number of plants was tastefully arranged, which added considerably to the already cosy building. At both services there were large and appreciative congregations.—*Owen Sound Times*."

WALKERTON.—The writer enjoyed the privilege of assisting Bro. Sheppard and the church in Walkerton, to hold a series of special meetings, beginning Oct. 12th, and closing Oct. 31st. During that time thirteen confessed with the mouth Jesus as Lord. The