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TORONTO, FEBRUARY 15th, 1892.

Foreign Missions.

THE MARCH COLLECTION.

We take the opportunity of saying another word to our brethren by way of stirring them up to give generously and heartily when the March collection is taken up. We are glad that a number of the churches are to have the privilege of hearing Bro. F. E. Meigs this month. We regret that he could not find time to visit every church. No doubt those having the arranging of his tour did the best they could. We can safely promise a rich treat to all who go to hear him. Those who have never seen and heard a missionary fresh from China will find him specially interesting.

Those who listen to Bro. Meigs will be ready to do their duty in the matter of contributing to Foreign Missions, and we think that all Christians will who calmly consider the question. One of the characteristics—indeed, the characteristic—of a Christian is that he makes the will of Christ his will. It is the will of Christ that his Gospel should be preached to every creature, there remains, therefore, no question as to the obligation to support Foreign Missions. The amount that each should give may not be always easily determined, but those who are anxious to please the Lord will not likely fall far short of their duty in that regard. We trust our brethren will give according to their ability to the good work.

C. H. Spurgeon.

As a matter of news it is not necessary that we should mention that the great London preacher is dead. Probably every newspaper in the English-speaking world, both secular and religious, has made more or less extended reference to the fact. Nor was his name and fame confined to those who speak the English language. It would be almost safe to say that wherever the name of Jesus is known and revered upon earth, the name C. Spurgeon is not unknown, and that because he revered the name of Jesus. Mr. Spurgeon was remarkable, distinguished and great. We notice some disparaging comments on his intellectual power; perhaps his best friends would not claim for him the highest place in that regard; but his intellect was far from mean, and his heart was more than great. If

"The drying up a single tear
Hath more of honest fame
Than shedding seas of gore,"

how vast in comparison with that of the world's great warriors should be the renown of Charles Haddon Spurgeon! In accounting for his wonderful influence, gained so young and maintained so long, reference is made to his command of simple and beautiful Anglo-Saxon, his power of making each auditor feel that he was personally addressed, his defence and de-

votion to the Word of God, his profound conviction of man's need of the Gospel, his fearless denunciation of what he believed to be error, and his intense and expressed sympathy with suffering humanity.

It is evident also that he was a man of affairs. He proposed and devised large enterprises for the care of the poor and the fatherless, and for the education of ministers. He seems to have attracted people to him by his surpassing ability as a preacher, and then to have secured their sympathy with his schemes because the objects were clearly good, and to have gained their support because they had confidence in his administrative powers. It would be a singular, though a happy circumstance, if a successor should be found even moderately capable of taking his place. But perhaps Spurgeon did his work so well that it can go on now prosperously, with a man of lesser and less varied powers in the lead.

Mr. Spurgeon had an old-fashioned faith in the Bible; it was to him the Word of God from Genesis to Revelation; infidels, sceptics and higher critics were to him an abomination. His conduct of the "down grade" controversy well illustrated his position and his temper in regard to such people. The latitudinarians among his own Baptist brethren were the especial objects of his wrath, and we think it must be admitted, without in the slightest degree doubting Mr. Spurgeon's sincerity, that in dealing with them he made use of language which one would rather not hear from a great and good man. It will be remembered that the contention became so intense that the great Baptist withdrew from the English Baptist Union.

As all the world knows, Mr. Spurgeon was a Baptist; he was also a Calvinist, but, strange to say, he was not a Close Communionist. It is well known that Calvinism and Close Communionism usually go hand in hand in the Baptist denomination. Mr. Spurgeon was in the habit of inviting Pedobaptists to sit at the Lord's table in the Metropolitan Tabernacle, and for some time previous to his death a Presbyterian, Dr. Pierson, of Philadelphia, was filling his pulpit. This peculiarity of Mr. Spurgeon's has worried the Regular Baptists of the United States and Canada a good deal, inasmuch as the practice of the most eminent Baptist in the world was in opposition to their own of Close Communion.

Though a Calvinist, the great preacher was the means of leading thousands to the cross of Christ. He impressed his hearers with the thought that God loved them, that Christ died for them, and that he was ready to receive them if they would come to him with full purpose of heart. It would be a narrow man that would deny that Mr. Spurgeon accomplished much for the cause of Christ; we do not, however, think it makes one a bigot to believe that he would have done much more if his theology had been more Scriptural, if he had laid aside Augustine and Calvin entirely.

Zealous for the Truth.

The desire to know the truth, and to be conformed to the truth in all things, is the mark of a true man. It should characterize every man calling himself a Christian, even as it does every one who is a Christian indeed. In all the relations of life it should be so, and most certainly and emphatically so in that relation which we call religion. Our Saviour said to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

Every one that is of the truth heareth my voice." In dealing with the revealed truth of God a man should maintain an open and candid mind ever ready to receive new light on that truth. Knowledge of the Word of God is progressive with all. The Word itself stands unchanged from age to age, but men's understanding of it changes, and, we believe on the whole, is more accurate as the years roll on.

There is a large measure of conservatism in most natures, and especially perhaps in religious matters. There seems to be a prevalent feeling that there is something dishonorable in changing one's religious views, or turning away from the faith of our fathers. Men hate to have to acknowledge themselves as having been in the wrong in regard to the interpretation of scripture. To think differently from one's father in respect to divine truth, with some is equivalent to sending that parent to perdition. Unquestionably such ideas are standing in the way of growth in knowledge of the Bible. The man who reveres the memory of a parent who was loyal to his convictions can render that parent no higher honor than by being true to his own convictions. It is a poor tribute to a sainted father to believe something simply because he believed it.

Then there is also a large amount of indifference with regard to the truth. It is exhibited in the careless way in which so many people receive their faith at second hand, apparently not caring whether or not they receive for doctrines the commandments of men. For example, how many there are who accept infant sprinkling for Christian baptism, and cannot be induced to take the trouble to search the scriptures for five minutes on the subject. How dwelleth the love of the truth in such persons? And those of us who know the truth in regard to the ordinance of baptism are often indifferent as to the truth on other matters. For instance, how anxious are we to know the Lord's will with reference to our duty to our brethren, the consideration we should have for their weaknesses, the good we should do to them always? It is every way worthy of a Christian to be zealous for the truth as to what is the Lord's will in the matter of his ordinances, it is no less commendable to be eager to know what the Lord would have us to be in our relations as his followers. And likewise in everything connected with our whole duty as Christians. And so while we properly criticize those who seem indifferent with regard to the ordinances, we should take heed that we be not careless in other important respects.

"If."

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother." Matt. xviii. 15. The wisdom of the advice to "go and tell him his fault between thee and him alone" has often been observed and commented on. Those who have in a Christ-like spirit followed the Lord's instructions will give the plan their hearty endorsement. Alas! how frequently do we all act far otherwise, in fact reverse the process of Matt. xviii. 15-17, and indeed go a little further and tell the world before we tell the church!

What we wish to suggest here is, that the "if" in "if thy brother shall trespass against thee" ought to receive close attention. That is, we should be certain that he has trespassed against us before we "go and tell him his fault." It may be that upon con-

sidering the question carefully, we shall conclude that nothing has been done in the way of trespass, or that the trespass is so trifling as to be unworthy of mention. Let us remember, then, that the Lord said, "If thy brother trespass against thee."

And may we not go a little further and say, even if we are clear that a trespass has been committed, that we are not compelled to proceed against the offender, but may, if we choose, overlook the offence, and continue to treat the individual as though he had done us no wrong? Do we not all, in fact, frequently proceed in this way? We do, especially in regard to minor offences, and may we not do so in greater matters, unless, indeed, the interests of the offender demand that we should "go and tell him his fault?" We should be very careful not to act merely to gratify our own vindictiveness, or to humiliate the wrong-doer, and should recollect that we are to "Recompense to no man evil for evil," and ever, as we contemplate the transgressions of others, let us bear in mind the exhortation of the apostle, "considering thyself, lest thou also be tempted," and cultivate the charity that "Rejoiceth not in iniquity, but rejoiceth in the truth."

London.

The good work goes on in London. A letter received from Dr. Leonard, dated February 9, says that on the previous night eight were baptized—three young women, two young men and three heads of families. A protracted meeting appears to have started itself, and the indications are that it will not stop until many have bowed to the Lord Jesus.

Not Yet.

The *Christian Leader* has not yet responded to our request to give "chapter and verse" for what it calls the "Scriptural methods" of spreading the Gospel. Bro. Rowe has, of course, many things on his hands, but this is a matter of such long standing that we really think he might attend to it soon. Come, now, Bro. Rowe, lay hold; please do; answer in your next.

As many of our readers will be anxious to know the particulars of Bro. A. N. Gilbert's very sad and very sudden death, we give elsewhere the account written by Bro. S. McDaniel, the preacher for the church in Fayette, Mo. Students of the Eclectic Commentary will take an added and melancholy interest in that excellent work now that its gifted author has passed to his reward. Those who heard Bro. Gilbert preach will not soon forget his perfect manner, finished elocution, stately eloquence, and sound doctrine. It was thought at one time that he might have been secured for the work in London. If he had been, would he be living now? One is tempted to think he might be, but God only knows.

CHRISTIAN UNION—The week of prayer brings the various denominations together for common worship and service. Now and then a great deal of milk-and-water sentiment is lavished as to the ways and means for bringing about the realization of that intercessory prayer, "that they all may be one." To expect it by violence to conscience and truth is immoral and blasphemous. Let revered traditions and beloved creeds be brought to the test of God's word, and the day of the unity of the faith and of the spirit will hasten. So long as the Lord's people exalt church and creed above Christ and the Word there will be divisions. "Beloved, I am against them that prophesy false dreams, saith the Lord,

and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not nor commanded them; therefore they shall not profit this people at all, saith the Lord."—(Jer. xxiii. 32.) As to the two ordinances of the church, and the doctrine of regeneration, there ought surely to be unity in belief and practice. These things are fundamental in any structure of union. Let this common standpoint be first attained, and as new light is given other differences will disappear. Here then let every Baptist take his stand, and if asked his views on Christian unity stand hard by the statement of the apostle Paul, in the fourth chapter of Ephesians.

The following story is going the rounds: A Baptist minister, attending a social gathering, was asked for a speech. He began by saying how nice it was for brethren to dwell together in unity. He elaborated upon this point, and finally began the quotation,—"There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one"—he paused, remembering that among his hearers different denominations were represented, and said, "I beg your pardon I thought we all were Baptists."—*North-West Baptist*.

The editor of the *North-West Baptist* is evidently in advance of Canadian Baptists generally, on the question of Christian union. We are surprised and gratified to find the platform of THE CANADIAN EVANGELIST adopted by a Baptist paper.

Our Omnibus.

Bro. T. L. Fowler's address is 386 Adelaide St., London.

The writer of "A Band of Thieves" is the mother of Miss Rose Sicker, one of our missionaries in China.

In a private letter Bro. W. G. Charlton says: "By the way, your premium is taking the brethren by storm. I would like to see it in all homes. Even the young folks are delighted with it."

To "J. P. B." and others: Please take notice that we cannot publish communications unless we know the name of the writer, and not always then. Sometimes the initials are significant, but "J. P. B." are not.

We are glad to welcome to our exchange list the *Michigan Disciple*. It is a neat four-page monthly, published in Grand Rapids, Mich., and edited by W. J. Russell. We wish it abundant success.

W. J. Loos has become editor-in-chief of the *Apostolic Guide*. We congratulate him on his promotion. We note with pleasure the increasing strength of the editorial department of the *Guide*. The literary department conducted by R. T. Matthews of Lexington, Ky, is, we think, unequalled in our brotherhood.

THE NANKIN HOSPITAL FUND.

Previously reported \$18 00
A Friend 1 00
Miss S. B. Thomson 1 00
A. J. Thomson 1 00

As Bro. McLean says the money is now needed for the hospital, we shall be pleased to hear from many more friends soon.

HAPPINESS.—Happiness often consists in reading a good paper, one that leaves a pleasant taste in the mouth, one that you can rise up from perusing with the knowledge that you have gained something of permanent advantage. There are papers which do not give this happiness, but which, while exciting for the moment, result in permanent evil, although the immediate effect at the time may not be