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TORONTO, JANUARY 1st, 1892.

Slipping Away.

They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as the weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's golden lid,
And ripple the glassy stream;

As light as the breath of the thistle-down;
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat;
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet

Those beautiful blossoms, rare and sweet,
By the dusty ways of life?

There are only a few swift years—ah! let

No envious taunts be heard;
Make life's rare pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!—Selected.

1892.

Eighteen hundred and ninety one is gone; eighteen hundred and ninety-two is come. The past year was a very eventful year for Canada; this promises to be no less so.

The Dominion Elections filled the country with political excitement in the early part of the year, and when in the beginning of summer the venerable political chief was stricken down all Canada watched by his bedside, and the strife of political parties was hushed for a time—a very short time, for the grave had scarcely closed over the mortal remains of Sir John Macdonald when there was resumed a session of the Dominion Parliament, remarkable for excessively disgraceful revelations made before its commencement, of rascality on the part of civil service clerks, members of Parliament, members of the Government and Government contractors. The latter part of the year was conspicuous by the trial of many contested election cases in which it was shown that one party is as bad as the other and both apparently entirely unscrupulous as to the means used to carry an election. The Province of Quebec has had its own particular manifestation of political corruption, and is now in the midst of what promises to be the most exciting contest of that land of fierce political

battles. These things make Canadians ask, what of the future? The feeling is quite prevalent that there must be, and that soon, a change of some kind; it is not surprising that there is even an annexation propaganda started, and that a paper in its interest is to be published in one of our cities. It behooves Canadians to calmly consider the situation; to do nothing rashly; and to trust in God. We have a goodly heritage, a magnificent country, capable of supporting an immense population. We have no reason to despair of our future, provided we insist upon honest government, and mete out condign punishment to all offenders, high as well as low. There is perhaps no respect in which professors of Christianity need more to be on their guard than in the matter of their political relations. A Christian should scorn to vote for a bad man, or to support a corrupt government.

So far as the people known as Disciples of Christ are concerned, as the columns of this paper have shown, the past year has not been without much to encourage them in this country. Fine new meeting-houses opened in Toronto, Bowmanville, and London; churches started at a number of new points; successful protracted meetings held at different places in all parts of the Province; the force of regular preachers increased; the contributions to missions liberal; the sisters' work enlarged; the young people's work growing; efforts put forth to increase the efficiency of the Sunday schools. If all these things mean, as we believe they do, an interest in the gospel of Christ and a determination to stand by the Christianity of the New Testament pure and undefiled, then there is indeed much to rejoice in for the present, and to give hope for the future. And why, brethren, should those be hopeless who believe they have the truth on their side? What is required to make the truth triumphant but faithful service accompanied by the blessing of God? Let us humbly resolve, relying upon the grace of God, to make this year more fruitful, in service, more consecrated in spirit, than any previous year of our lives.

Sunday Street Cars.

The majority of the Ministerial Association in this city have placed themselves in a somewhat absurd position by opposing the proposal to allow the citizens to express themselves by vote for or against the running of street cars on the Lord's day. We think it would be a grievous mistake for the people of Toronto to authorize such an innovation, and we judge that if a vote were taken on the question it would be found that the major portion of the voters do not favour Sunday cars. But we should rather have the vote taken than not. And if the people want Sunday cars, of course they will have them.

One of the ministers is reported to have said that we might as well take a vote on the Ten Commandments. For our part nothing would please us better than to have that very thing done. The discussion which such a proposition would give rise to would throw more light upon the relation of the Old Testament to the New than is enjoyed by most of the preachers in Toronto, to say nothing of their congregations. Those who profess to regard the Ten Commandments as obligatory upon us as a whole, as they were upon the children of Israel, do not keep them as such; they do not keep the fourth commandment. They work on Saturday, the seventh day of the week, and on the first day of the week,

which they improperly call the Sabbath, they do, and require their servants and their horses to do, what the fourth commandment plainly forbids. The pretence of keeping the fourth commandment, and the practice of calling the first day of the week the Sabbath should be discontinued by those who claim to believe the New Testament to contain an accurate account of the religion of Jesus Christ. The fourth commandment should not be so much as mentioned when the matter of running street cars on Sunday is being considered. If any one insists that it should, let us ask why not apply it to the running of buggies, hackes and carriages on Sunday? If it would be breaking the fourth commandment for a street car driver to drive a car on Sunday, is it not equally a violation of it for a coachman to drive a coach on Sunday, or for a man to drive his own carriage to church on Sunday? The fourth commandment forbids labour on the Sabbath, whether it be the labor of a servant or the labor of one who works for himself.

We do not favor Sunday street cars; we think their introduction would be a backward and not a forward movement. We are opposed to them on religious grounds; we think that a quiet Sunday is a good thing, in the interests of Christian work and spiritual culture. And along this line we should reason with the church member who might favor Sunday cars. With those who do not acknowledge the claims of religion we should urge the following considerations. We would point out the all but unquestioned fact that in order to the attainment of that degree of physical and social well-being which all classes are entitled to, a day of rest is necessary—a day which, if it be not devoted to the duties of religion, should be free from the monotony of toil—whether it be of the hand or of the head. We believe in a day of relaxation, not, of course, of dissipation, for all toilers; and the only way in which that can be secured is by the community fixing upon a given day, and, by legal enactment, making it a day of rest. One day in seven is none too frequent; Sunday is just as good as any other day; consequently there is no reason why the day set apart by Christians for the worship of God should not be the day appointed by the State for the relief of tired bodies and weary minds. Street car drivers and conductors need a weekly rest day as much as any other class, and professors of religion should not be debarred from performing their duties as such on the Lord's day. Let the system of running the cars on Sunday be introduced and this section of the city's workers will be made to suffer wrong, and the way made easier to impose upon others. We have noticed in a number of United States cities we have visited where the street cars run on Sunday that there is more or less of additional interference with the quiet of the day and with the right of other classes than the street car men to a day of rest. We fancy if Toronto were to have but one Chicago Sunday we would hear very little of Sunday cars for a good while; our citizens would dread lest the Sunday car would ere long bring the other characteristics of the Chicago Sunday in its train. Let us maintain our comparatively quiet Sunday, and let us rather enquire whether it be not possible without infringing upon the rights of any to make it still more peaceful, than give our support to the introduction of a system which we believe would hinder the interests of religion, and would not truly further any other worthy interest.

Now is the time to get up clubs for THE EVANGELIST.

Evasive Still.

THE CANADIAN EVANGELIST says: "Upwards of five years ago we challenged the *Leader* to produce the Scripture for what it called the Scriptural methods of spreading the gospel, but up to the present time there has [have?] been nothing but evasive responses. We renew the challenge." Indeed! Now this is a marvelous thing. Did we not tell you long ago that you would find the "methods" in Acts of Apostles? Did the apostles and evangelists of the apostolic age have no "methods"? Didn't the great commission tell them to "go," and didn't they go? The disciples "went everywhere preaching the word." How does that suit you, my beloved! Why doesn't THE CANADIAN EVANGELIST go out with the same celerity and ardor and preach the word as it goes to missionary conventions? An evangelist is one who goes, but here in Canada is an EVANGELIST that stands still. Curious kind of an evangelist that is. If a man desires to preach the gospel, all he has to do is to "go." But this EVANGELIST has an idea—which is characteristic of all Society men—that if the mandate "go" is not backed up with an assured salary, there is no method. Of one thing we are certain, there is method in the madness of Society propagandists.—*Christian Leader*.

The above is an excellent specimen of the evasion and hyper-criticism in which the *Leader* largely deals. It is a thousand pities that a talented man like the editor of the *Leader* should so prostitute his pen. His effort at grammatical criticism may be left to the school-children. How absurd, too, what he says about the name of this paper! Suppose we should exert ourselves to make fun of the name of his paper, *The Christian Leader*, how easy that would be, and how unprofitable!

The editor of the *Leader* did tell us long ago that we could find his methods of spreading the Gospel in Acts of Apostles, and long ago we told him they were not there. But yet he has never produced a single passage from that or any other Book of the New Testament in support of his allegation. That our more recent subscribers may understand the exact issue between the *Leader* and THE EVANGELIST we republish in another part of this paper an article from the ONTARIO EVANGELIST of May, 1887, with the heading "Found at Last." We ask that particular attention be paid to that part of the extract from the *Leader* which begins with the question, "But what are the Scriptural methods?" Now we assert that the so-called Scriptural methods are no more Scriptural than the methods of the societies the *Leader* denounces—that they are in fact John F. Rowe's methods, and we think he is in duty bound to show, if he can, from the Scriptures, that what we call his methods are, as he has declared, Scriptural methods. This is what we have been asking to do, at intervals, for a period of about four years and a half. Our readers can see that it is a reasonable request. We repeat it now.

We would not follow this matter up, as some readers may think *ad nauseam* were it not one of great importance. The prolonged, and too often acrimonious, discussion of methods among us has been a great hindrance to the cause of Christ. Anything that will tend to eliminate the acrimony from the controversy will help to bring about a better order of things. If the editor of the *Leader* will manfully undertake to justify his assertion that the methods he calls Scriptural methods are Scriptural, we think his readers will find themselves entertaining kinder feelings towards those of their brethren who see no harm in working with the missionary societies.

Farrar's "Life of Christ and St. Paul" is indeed an excellent work. The descriptions are grand. Each chapter is a sermon in itself.

J. P. WELLS, Aurora.

Crossley and Hunter Again.

Since our last number was issued we have received a letter from a brother which we think it will be profitable to publish. The brother does not wish his name made public; our readers may nevertheless accept his testimony. We give the letter here:—

"Bro. MUNRO,—I can fully endorse every word in your article in THE EVANGELIST of Dec. 1st. I heard Crossley and Hunter preach twenty sermons. They preached faith, and faith only, for the remissions of sins. In a private conversation, I put to them the question, Are faith, repentance and obedience connected in New Testament conversions? I forced an answer. They had to admit that they were. I then asked them, why they did not so preach? Mr. Hunter said they could not do so, as they held Union Meetings with all churches. Thereupon I said, You would not be successful if you did? He answered, No. Then I said, In order to meet with success you have to be popular? He said, Yes. This closed the conversation, as I had them where I wanted them."

Now we respectfully submit to our brethren that this testimony clearly indicates our proper attitude towards Messrs. Crossley and Hunter. We should have nothing to do with their so-called union meetings, but should rather as we have opportunity raise our voices in protest against their popularity-seeking, emasculated gospel. Does the Lord take delight in the work of Crossley and Hunter? We reverently answer, No. If you doubt it, read what he says (Mark viii. 38) about such as would be ashamed of Him or His words. In another place the Lord says, "If ye know these things, happy are ye if ye do them." Mr. Hunter knows these things, but for popularity's sake he does not preach them. What Christian well instructed in the things of the kingdom of God and knowing such things of those evangelists could stand on the same platform with them and not feel impelled to rebuke them soundly and speak to the people all the words of this life. The chosen motto of this paper, which stands continually on the first page, but which the reader may have long since ceased to notice, is, "Go . . . speak . . . to the people all the words of this life." The emphasis is intended to be upon "all," and is meant to remind our readers and ourselves that THE CANADIAN EVANGELIST stands for "the truth, the whole truth, and nothing but the truth," that when Jesus speaks we are bound to hear and obey, and that the grand and benign purposes of God with reference to the spiritual welfare of the human family will be fully accomplished only when the truth as it is in Jesus is proclaimed and received earnestly, faithfully and fully.

We wish all our readers A Happy New Year.

But if that wish should not be realized, then we wish the sufferers divine grace to help in time of need.

We are pleased to have another letter from Dr. Macklin for this number. We are not far from the Far East now: the letter was written Nov. 18; the envelope is postmarked Shanghai, Nov. 28; Yokohama, Dec. 8.

We regret very much to learn of the sudden death of Bro. D. L. Ransom, of Buffalo, N.Y. Some of our readers will remember meeting him at St. Thomas, at our Annual Meeting in 1889. We transfer a short obituary notice from the *Standard* to our columns.