

THE Canadian Evangelist

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TORONTO, SEPTEMBER 1st, 1890.

Children's Day.

FOR HOME MISSIONS.

It will be remembered that last year the Annual Meeting suggested that the Sunday schools be asked to take up a collection for Home Missions the first Lord's Day in October. Considering that it was the first time such a request was made a very fair proportion of the Sunday schools responded, and the amount contributed very materially assisted in supporting the mission work. The Annual Meeting of this year again instructed the Board to request the Sunday schools to observe Children's Day for Home Missions on the first Lord's Day in October. It is hoped that a greater number of the schools will contribute this year, and at the average contribution will be larger. Last year the average contribution from the schools that participated in the work was about four dollars, the lowest one dollar, the highest fifteen dollars. Whether the collection will be general and liberal depends principally upon the superintendents, and to them therefore this article is chiefly addressed. We do not think it necessary to appeal to these brethren on general grounds in behalf of missions, for it can almost be taken for granted that a Sunday school superintendent is a mission man. But we may draw their attention to some special considerations which we think are calculated to excite an intelligent interest in the work carried on by the co-operation of Disciples of Christ in Ontario. First, it is a good work; second, it is a persevering work, steady, if not rapid, progress is being made in all the fields for which the appeal was made last year—Toronto, Collingwood and Muskoka; third, continued support is required in those fields during the current year in order that the good work begun may be carried on to a successful conclusion; fourth, other important places have been commended to the Board as being worthy of assistance, and in all of which, without doubt, churches could be established were the Board to render their assistance for a few years. Hamilton in particular is added to the list of mission points this year. The Board is required to assist the Church there to support a preacher so soon as their house is ready for occupation, and we are all glad that it will be opened September 14th. We do not know how soon London may be asking for aid of a similar kind and Owen Sound in like manner. From all of which it follows that the help of every friend of our mission work is greatly needed, and every superintendent who can so present the subject as to make the scholars in the Sunday schools feel like giving will have the satisfaction of reflecting that he is using his influence in a noble cause. Some, if not many,

of the scholars now asked to contribute to the support of missions in towns and cities may themselves derive benefit from them when they leave their country homes to try their fortunes in one of our cities. Heretofore we have suffered severely because we have been almost entirely unrepresented in cities. No people can endure the constant drain of raising those who leave agricultural pursuits for city life; nor can any people prosper who neglect to propagate their principles in towns and cities. It is highly creditable to our brethren in the rural districts that they are cheerfully assisting to build up churches in Toronto, Hamilton and Collingwood. No better evidence could be furnished of their intelligent comprehension of the nature of the work committed to their hands and no better indication given that the Disciples of Christ are not ready to give up the effort to establish a pure Christianity in this country, but are resolved, by the help of the Lord, to persevere in the glorious work.

We commend these remarks to the earnest brethren and sisters who are carrying on our Sunday schools, in the hope that they will encourage their scholars to aid our Home Mission work. And especially would we suggest that the superintendents lay the matter fully before both teachers and scholars as early and as frequently as they can that the collection may be as liberal as possible.

Communion Wine.

We trust that every reader will carefully consider the "Critic's Corner" of this issue. It deals with a very important question: yet one which has not received the attention it merits. Many Christians who maintain the necessity of scrupulously following the directions of the Lord have given little or no thought as to whether at the Lord's table they were drinking "the fruit of the vine," or some vile chemical compound. We think the intelligent Christian can with entire safety go with Bro. Sheppard in his positions and conclusions. As is well-known there are those who go further and say that the use of fermented wine at the Lord's table is a sin. That perhaps is going a little too far. But it is not going too far to insist that the liquid used at the Lord's Supper should certainly be "the fruit of the vine," and we think that, all things considered, it is very desirable, if not necessary, that it should be the unfermented "fruit of the vine." We are therefore pleased to know that some of the churches make a supply of unfermented wine for themselves every fall. Those who have never done so will probably think that it would be a very great deal of trouble; but we are told that it is not. And in order that all may understand the process we would ask some of the brethren or sisters to send in their recipes to us at once and we will publish them in the next number of THE EVANGELIST, so that during the season of grapes all the churches may have an opportunity of providing themselves with the genuine article, and thus remove one stumbling block out of the way; and at the same time have the satisfaction of feeling that they are not indifferent as to what is well-pleasing to the Lord in this regard.

We will take it as a particular favor if any brother or sister who has a recipe for making unfermented wine for communion purposes will furnish us with a detailed description of the whole process for publication. No doubt many churches would prefer unfermented wine if they knew where to get it, or how to make it. We desire very much to be able to further what we believe to be an exceedingly

important object. Will those who think with us and who can assist us kindly do so, and do it promptly?

Bro. James Lediard informs us that he will close his labors with the Church in Lobo at the end of October. Any Church needing a preacher would do well to write to Bro. Lediard at once; his address is Poplar Hill, Ontario.

Many of our friends will doubtless attend the Industrial Exhibition in Toronto this month. We invite them all to call upon us at our Toronto office, 55 Yonge Street Arcade. The Yonge Street entrance to the Arcade is just opposite Temperance Street. Room 55 is on the third story, but is easily reached by the elevator, and is not difficult of access by the stairway. We have a pleasant office, where our friends can rest, and we shall be very much pleased to see a large number of them.

We give up pages two and three of this number to the Christian Standard's "Philadelphia Letter" of Aug. 9. It will be found very interesting reading. We respectfully direct the attention of the Canadian Baptist and leading Baptist ministers in Canada to it as setting forth the views of the Disciples on "the design of baptism." And we would again express our earnest desire to learn what it is that differentiates Baptists from all others professing to be Christians. So far there has been no response to our request for information. We should like to see the editor of the Christian Guardian try his hand at defining "a Regular Baptist."

It is interesting and sometimes amusing to note the reasons given for not taking a religious paper. Take this for example: "I drop you this card to say I purpose not to take THE CANADIAN EVANGELIST, as I have the Bible, which is much better." Well, the Bible is better, much better, very much better, than the EVANGELIST, although we think the EVANGELIST is not a bad paper. Nevertheless we do not consider that a good reason for not taking the EVANGELIST. We know of not a few people who prize the Bible highly who, at the same time, value our paper. We have no desire that our paper, or any other, should take the place of the Bible.

We are very much encouraged by receiving many compliments on the improved EVANGELIST. The general opinion is that we need such a paper, and the general purpose, we are glad to know, is to support this one. We do not care to be constantly imploring our brethren to take THE EVANGELIST and pay for it promptly; it becomes monotonous. But it is quite proper occasionally to remind our readers it requires money, and not a little of it, to publish this paper, and to ask them not to forget to send in the price of it as early as possible. THE EVANGELIST is well worth a dollar a year; all things considered it is really a cheap paper. We believe—we are told by many—that it is doing good. We ask all who are interested in the Lord's work to assist us in this enterprise.

The Disciples in Canada have for some time been laboring under a great disadvantage in the matter of getting books written by their own brethren in the States. The trouble of sending to a foreign country, and the addition of fifteen per cent. to the price of the books because of the duty, have unquestionably prevented our people from purchasing many of the excellent works of our own authors. This, we

are safe in saying, is a lamentable fact. It is especially desirable that the younger generation of Disciples should be well read in the best literature produced by our own people now—not to take the place of the Bible, but to aid in the better understanding of that sacred book, and to assist them clearly to comprehend the live religious and moral questions of our times, and so the better to fit them to serve the Lord in their day and generation. As the advertising columns will show, the Evangelist Publishing Co. has made such arrangements as to be able to deliver to any address in the Dominion of Canada all books published by the Disciples at catalogue prices without extra cost for duty.

We are sorry to have to record the death of Bro. Charles McMillan, of West Toronto Junction, formerly of Erin. He passed away Lord's Day morning, August 17. Bro. McMillan was very ill last winter, but throughout the summer he was constantly gaining strength, and it was hoped that he would be spared to enjoy his new home for some years at least. Unfortunately, and unaccountably too, we understand, on the Wednesday previous to his death he fell down a stairway and received fatal injuries. Bro. McMillan was a man whom it was a privilege to know well. He was one of those who make us think of the man of whom David says, that "His delight is in the law of the Lord, and in His law doth he meditate day and night." Such a man is worthy of our admiration and imitation. We expect to have a suitable obituary notice for next issue. We extend to Sister McMillan and family our sympathy in the loss of an affectionate husband and father, and rejoice with them in the blessed hope that the departed has gone to be with Christ, which is far better.

The Christian Courier of August 7th contains the following complimentary notes: "They show that Bro. McArthur is 'a workman that needeth not to be ashamed' in more senses than one. We are glad to hear that the Church at Stayner is enjoying his preaching, and hope that he will be persuaded to remain there or at some other point in Ontario:

Alex. McArthur, formerly of Alvin, and more recently of Bertram, Texas, is now in Canada, where he will devote himself to evangelizing. He is at present at Stayner, Ontario. Bro. McArthur is esteemed very highly by the brethren among whom he has lived and labored in this country. He has been a successful evangelist, and we heartily commend him to the confidence of our Canadian brethren.

The Church at Bertram, in Burnet County, which two years ago numbered only thirteen members, now numbers nearly one hundred. These brethren have recently built a substantial and commodious house of worship, 28 x 50 feet, which is well seated and lighted, and is a credit to the Church in that locality, all of whose members are persons of small means. Bro. Alex. McArthur was the architect and did much of the work on the house, and it is a model of good taste and workmanship.

It is announced in the Gospel Advocate that F. D. Srygley has changed his convictions respecting organized missionary work so that he is now opposed to such work, on the ground that "it produces strife and division without any compensating good, and is determined to work against it on that ground, and the Advocate says he is doing so effectively. The announcement is not made by Bro. Srygley himself, and may not correctly or fully express his views. He has the right to oppose missionary societies, state meetings for missionary work, etc., if in his judgment they are not Scriptural or right, but this talk about strife and division being produced by a number

of brethren agreeing to work together in sending out the Gospel is the very worst twaddle, and is seriously lacking in the element of candor. It is not true that strife or division is caused by our missionary work, and those who see proper to fight this work should find some substantial ground upon which to base their opposition, or else allow the brethren who feel impelled by a sense of duty to God to work in this way to do so unmolested. The friends of our missionary work are engaged in no strife with any one, and it is not proper to speak of that as strife which is altogether unneeded. Brethren who goad themselves into madness against our missionary work, and say and do ugly things, should not charge their own misbehavior to the missionary work. Those engaged in working through our missionary societies and state meetings are conscientious; they believe they ought so to work. If they are in error, a good way to convince them would be for those who oppose them to do more missionary work and in a better way than they. But this is precisely what is not being done. It is easy to object to what is being done, but it appears not so easy to do something in another way. The Courier regrets that Bro. Srygley has decided to oppose our missionary movements, especially since he does not believe them wrong in themselves or un-Scriptural. It is a mistake to oppose what is perfectly proper in itself because some brethren may be exceedingly mad against it and that without reason.

We clip the above from the Christian Courier, of Dallas, Texas. We ask our brethren in Ontario who are opposed to our organized co-operative efforts to consider it. They should bear in mind that if they are conscientious in their opposition, those working through missionary societies are also conscientious. This reflection will prevent bitterness from being imported into the discussion of "plans."

Contributions.

Chautauqua.

Many of your readers are more or less familiar with the name Chautauqua. Some of them, I trust, know the place and are acquainted with the work done here. When the time came for me to decide where I should spend the vacation kindly given me by the Church for which I labor, my mind turned hither, and I determined to see for myself something of the Chautauqua movement. I have been here about two weeks. I have been a sympathetic observer of the work and play of the place, and purpose jotting down a few thoughts on the subject.

Chautauqua is so called from the beautiful lake of that name, on the west side of which the grounds are located. It is a beautiful spot. The grounds are shaded by the original forest trees, through which streets and paths are made without regard to any known geometrical lines or curves. There is one large hotel, where those who care to pay from seventeen to twenty-five dollars per week can find every comfort and luxury. But the great boarding feature is the cottage boarding system. The grounds are built up with cottages in which board and lodging, good enough for anybody, can be obtained for eight dollars a week. You can readily understand the extent of this system of boarding when I tell you that there are more than twelve thousand persons here now.

The original intention of Chautauqua was to found a summer school for the training of efficient Sunday school teachers. The original idea is still preserved and is one of the prominent features of the work. But Chautauqua has broadened, so that there are now departments devoted to the study of ancient and modern languages, physical sciences, political philosophy, ethics, music, etc., etc. Besides these there are lectures, concerts, and enter-