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TORONTO, OCTOBER 15th, 1890.
What the Times Require.

The student of the religious situation in Canada finds much to interest him and not a little to encourage him. It is encouraging to note the growing sentiment in favor of Christian union, and it is interesting to observe the suggestions made relative to the method of accomplishing that union. It is not long since when to advocate union was to incur the odium of all denominations. The Disciples were long accounted unreasonable because they urged the desirability and the possibility of all believers uniting in one fellowship. Now it is unpopular to be opposed to union. What has wrought so great a change in so short a time? What influences have been at work? What has been the most potent consideration? Let us answer the last question now: that which is changing the popular mind on this question more than anything else is the cost of denominationalism. When in a village or small town four or five, or, mayhap, six or seven or more churches are struggling for life, and the friends of each find themselves burdened with the effort to meet all the expenses of carrying on a church, the question presses upon the average man: "Wherefore this waste?" He asks himself whether after all he is in conscience bound to belong to one church rather than to another—whether there is any good reason why he should not unite and exhort all those of his denomination to unite with some other church? And when the average professor gets that far he will find that he has been attached to his church more by chance than by choice, more by prejudice than by principle. And, finding it to be so, he may conclude that the basis of his denominational fellowship is not worthy of a follower of Jesus Christ, and so may determine to investigate the whole matter for himself. Now this is what the times require: that all who profess to be Christians should study the question of Christian fellowship for themselves. It is not necessary to have a large library in order to be able to do this; one book will do—the New Testament. Not only is it true that this one book will do, but it is very important that no other book should be consulted on the subject until, at least the New Testament has been thoroughly studied "with all readiness of mind." Two questions should be kept before the mind while pursuing the investigation: first, on what conditions were people received into the Church of Christ by the Apostles, second, on what conditions were they to remain in it? These questions are clearly answered in the New Testament, as any one may satisfy himself by examining it. When one has found the New Testament answers, he understands the Scriptural doctrine of fellowship, and that doctrine he should

seek to carry out in practice and urge all others to do the same.

When any society claiming to be a Church of Christ demands more, or demands less, in order to fellowship with it, than the New Testament demands, it then and there forfeits its right to be called a Church of Christ. It is not a Church of Christ, it is a human institution. Here therefore we have a means of testing the claims of any society to be a Church of Christ. The members of any church can thus determine whether they are members of a Church of Christ or only of a society of man's devising. Reader, have you ever subjected the religious organization with which you are connected to this test? If not, you ought to do so without delay. What is needed in those days is that the Scriptures should be treated in an earnest, common sense way, and that their obvious teachings should be cheerfully accepted and faithfully applied. When this comes to be generally done then will the Gospel of Christ win such victories as never before. May the Lord hasten the day!

We extend our hearty congratulations to Dr. Dewart upon his reelection by the General Conference of the Methodist Church to the position of editor of the *Christian Guardian*.

We are pleased to hear of the continued and increasing success of the Northern Business College. The attendance is now twenty in advance of what it was this time last year. Any of our friends who think of taking a course in a business college should correspond with O. A. Fleming, Principal, Owen Sound.

The general conventions of the Disciples in the States will be held in Des Moines, Iowa, October 20-25. Any from Canada intending to go, we presume, can get reduced rates from Detroit by procuring a certificate from every agent from whom they buy tickets. There will be, no doubt, a great gathering. Any one who can spare the time and the money may be safely advised to go. We shall endeavor to give a good report of the proceedings in this paper. We hope that next year the convention will not be so far west.

On page two will be found the statement prepared by the Committee on Union appointed by the annual meeting. It has already been published in the daily *Globe* and the daily *Empire* and it is expected that it will appear in the daily *Mail*. By those means it will be laid before a large number of Canadians, and we doubt not but that it will accomplish not a little towards reversing wrong impressions concerning the Disciples. We have not used the press heretofore as much, we think, as the Apostle Paul would were he living in these days. There is no good reason why we should not when our great Toronto dailies so generously furnish space.

Quoth our sterling namesake, THE CANADIAN EVANGELIST:—"The disciples were called Christians first at Antioch; evidently 'disciples' and 'Christians' are equivalent here. If not, why not? The effort to exalt the name 'Christian' above the name 'disciple' should cease, being devoid of a Scriptural basis. Not only are Bro. Frazier and the *Peace* wrong, but the *Christian-Evangelist* as well." "Evidently," to us, the fact that the designation "disciples" was not deemed sufficiently distinctive in the Jewish-Gentile Church at Antioch, and that the new name "Christian" was given to indicate whose "disciples" they were, shows that there is a significance about the latter which does

not inhere in the former. If our Canadian neighbor means, simply, that the two names are applied to the same people, that could not be denied; but it is a very different thing to affirm that the name Christian, in itself, carries no higher meaning than the term disciple. The phrase, disciples of Christ, is nearer the equivalent of the name Christian; but our esteemed contemporary would hardly agree that all the disciples of Christ, during His earthly ministry, were Christians. And yet we like the name, disciples, especially disciples of Christ. It is modest, significant, Scriptural. But the early martyrs all went to the flame and to the jaws of wild beasts, under the name of "Christians." And even now, "if any man suffer as a Christian let him not be ashamed."—*Christian-Evangelist*.

We mean not only that the two names are applied to the same people, but also "that the name Christian in itself carries no higher meaning than the term disciple," as both are used in the Acts of the Apostles, in which book alone both are used. In order to support the reasoning of our big brother in St. Louis, Acts xi. 26 should close with these words: "And the disciples became Christians first in Antioch." It is not, moreover, necessary in New Testament style to add the phrase "of Christ" in order that the name disciple may denote a member of the body of Christ. We invite the *Christian-Evangelist* and all who sympathize with its views on this subject to consider the article written by Bro. W. O. Moore, which we intend shall be in another column of this issue. If it does not convince them that they are somewhat astray we shall try to assist them a little ourselves hereafter. And we ask them to bear in mind that what started us on this question was the saying: "I am a disciple of Jesus, but I am more, I am a Christian." As Bro. Moore says: "If a Christian is more than what the Lord says His disciple should be, then we would like to see a Christian."

Co-operation Notes.

CONTRIBUTIONS.

Mrs. G. Wells.....	\$2 00
D. H. Stewart.....	5 00
Mrs. D. McGill.....	5 00
Mrs. Geo. Munro.....	5 00
The following returns from Children's Day have already been received.	
S. S. Erin Centre.....	\$0 33
" Erin Village.....	3 88
" Acton.....	3 00
" Owen Sound.....	3 12

This is a good start. The Acton School did not contribute last year; the other three did; but their combined contribution this year is nearly twice what it was last year. The children will give, if they have a chance. Give them a chance, friends, to help the Lord's work.

Don't fail to read Bro. Kilgour's communication in this issue. It relieves the Cor. Sec. of the necessity of referring to certain matters. You will notice that the work is growing on our hands. For that let us be thankful, and grow with it. We are able for all that is undertaken. The Lord has made us able. Let us all do our duty.

As elsewhere noted the first Lord's day in November is the day on which the churches in the province are asked to make up a special collection for Home Missions. If you hear anybody say that the Board or the Annual Meeting orders the collection, be so kind as to enlighten his darkness. He is mistaken, the Annual Meeting instructed the Board to request the churches to take up the collection.

If the collection can't be taken up on the first Lord's day in November, that is no reason why it should not be

taken up at all; another day will do. The Board feels it to be its duty to urge the brethren to give liberally. Not much has been received thus far this year. There are payments that should be made, but which cannot be made until the money is paid into the treasury. It is not needful to enlarge upon the necessity of prompt and liberal contributions. The friends of the work understand the situation. Let them act in accordance therewith and everything will go on pleasantly.

It is gratifying to know that the majority of the elders and preachers are in sympathy with the work carried on by the Co-operation, and do themselves give of their means towards its support. Now, what the Board would ask of them is that they get up rousing sermons on Home Missions and the duty of supporting them, and deliver the sermons before the collection is taken up. There is material for a stirring discourse in connection with our mission work in Ontario. Study up the situation, brethren, and give the congregations the benefit of your thoughts. It will do them good, and you good, and the work good.

A WORD TO WEAK CHURCHES.

Some of you always contribute, and as a matter of course will do so this year. But, perhaps, you feel a little bit weary in well-doing. You are thinking you need help just about as much as some churches that are receiving it. Well, now, that may be. But you know that all cannot receive aid at once. Some points have to be singled out, or else nothing would be done. Your turn will come after a while, perhaps soon, unless, indeed, you should, without outside help, reach a position where you would not need aid. And then you would not be sorry that you had helped others. As our worthy President is in the habit of saying, the Board is trying to do the very best thing possible in the circumstances, so be patient and hopeful, brethren. Some of you have not hitherto been contributing and perhaps you won't this time. Well, that is for yourselves to decide. It is not for any person, or any body of persons, to dictate to you. And the Board of Managers of the Co-operation has no desire to do anything of the kind. But there is no harm in enquiring why you do not help this mission work. Is it because you can't afford to? Well, if you can't, you can't. But are you sure you can't? How do you spend your money anyhow? Do you keep a detailed account of your expenditure? If you do, look over last year's and see if you don't feel ashamed to see how you spent some money. If you had given that same money to support the Gospel you would not be ashamed. But perhaps your reason for not giving is that you don't believe in the way in which the work is done. If that is the case, kindly point out the wrong in the method, that we may change and be able to work together.

A WORD TO ISOLATED BRETHREN.

You miss very much the fellowship with brethren you once enjoyed. When the Lord's day comes, it makes you sad to think that you cannot break bread in memory of your Saviour. You feel like moving to some place where there is a congregation of Disciples meeting and observing the ordinances as the Lord appointed. We deeply sympathize with you, and trust that you may yet on earth have the great pleasure of Christian worship and fellowship. If your attention has never been called to the fact before we ask you to observe that the Co-operation is doing all it can to meet the case of such as you. Just as rapidly

as possible it is desired to establish churches at central points so as to reach the greatest possible number of Disciples, and provide church homes for brethren and sisters moving to cities and towns. Are you not interested in such a work? Will you not assist it?

A WORD TO OUR WEALTHY BRETHREN.

Have you read and considered 1 Timothy vi. 17-19? Is it not well put? Is it not good doctrine? Certainly, you say. Well, then, apply it to the present appeal, brother. One brother gave \$100 to Home Missions last year, another promises \$100 for this year. There ought to be a number of \$100 gifts this year. We could stand a \$500 contribution this year. Shall we have it? Let some brother whom the Lord has largely prospered say Amen.

Send all contributions to the undersigned, and address Erin, Ontario.
Geo. Munro,
Cor. Sec.

Church News.

MINONA.—The meeting house will be reopened on Lord's day, Oct. 19th. Bro. James Lediard is to be present on that occasion. It is expected that Bro. Brenenstahl will conduct a series of meetings thereafter.

WIARTON.—A friend in Warton writes and tells us how much they miss Sister Brown; that was to be expected. But the further information is given that they mean, with the Lord's help, to do their best to get along without her; that was to be expected, too. Bro. Amos Tovell and Bro. Arch. Trout from Owen Sound were with the church Sept. 28. Bro. Tovell spoke morning and evening. Sister E. J. Trout has returned to Toronto.

OWEN SOUND.—We are informed that Bro. James Lediard has been employed to preach for the church in Owen Sound. We trust the blessing of the Master may rest upon him and upon the church, and that their labors together may turn out unto the furtherance of the Gospel. One excellent young man made the good confession last night and was baptized the same hour.
Oct. 13, 1890. M. PUTMAN.

ACTON.—Bro. R. W. Ballah, who is attending Toronto University, spoke for the congregation at this place on Lord's day, 12th. We hope the brethren here use him often, and only wish there were more young men attending the University this year who could go out to fill appointments near the city. The work is growing and shows that there will soon be a great demand and a large supply. The greatest need at the present day is for laborers. So encourage the young men to go into the work. "The harvest truly is great, but the laborers are few."

HAMILTON.—Bro. J. A. McMillan, who is attending Toronto University, spoke for this church on 12th.

It is gratifying to know that we have young men who can supply vacancies or churches who are without regular preachers, and, as present indications show, there is going to be a greater demand than supply of students at Toronto this year. We tried to get one for last Lord's day and was too late, as the young men were already engaged for the day. We are likely to be supplied by a student until we succeed in securing a regular minister.

GRAND VALLEY.—Bro. Sheppard began a meeting here on the 18th Sept. and continued it till the 30th. During