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TORONTO, JULY 15th, 1890.

The Annual Meeting.

It was our purpose in addition to publishing the various reports and sundry notes to devote a general article to the late Annual Meeting, but we have been led hitherto by the pressure of diverse duties, and now we have time and space for but an observation or two.

1. The encouraging condition of the work carried on by the sisters is worthy of special mention. The work is growing on their hands, and we have no doubt but that they will grow with the work, and that the same careful management will characterize their efforts which we hope will be crowned with over-increasing success.

2. To quote the brotherly words of the *Christian Standard*: "We are gratified to observe the progressive and aggressive movements of the Canada brethren." The writer of the kind note in the *Standard* had been in attendance at the Convention he could not have set forth a better one of its most prominent features. "Progressive and aggressive" is the true Christian spirit, and we trust it may be increasingly true of the Disciples in this country, not for denominational glory, but for the truth's sake, for the Lord's sake. As examples of these forward movements we may instance the resolution to employ an able preacher to evangelize in towns and cities; the determination to provide Biblical instruction for young preachers in Toronto, and the purpose to increase the number of mission points.

We believe the brethren throughout the Province will catch the spirit of the Annual Meeting and will cheerfully undertake to carry into effect its resolutions.

We have a thing to do with Mr. Waddell's motives in writing the articles which have appeared in this paper, but we cannot understand how it can possibly further union between Baptists and Disciples for him to accuse two honorable Christian gentlemen, like Bro. Gaff and Bro. Brown, of falsehood. To repeat the charge against Bro. Gaff is both absurd and malignant, for, in the first place, there was no reasonable basis for it, and, in the second place, Bro. Gaff made no explanation in the March number of *THE EVANGELIST*, which would satisfy any gentleman, not to say any Christian. But the climax of absurdity is reached in what is said of Bro. Brown. Mr. W. knows him personally, and sincere respect for him, but cannot believe but that he knows he was stating what would make a wrong impression. That is, he has sincere respect for a man who he believes deliberately tells a falsehood. The Editor of this paper knows Bro. Brown personally and has sincere respect for him, but it is because he believes that Bro. B. would scorn to do what Mr. W. cannot believe but that he has

done. Mr. W. hopes he may be wrong in his opinion of Bro. B.; to hope for that we see not is reasonable, but to hope for that we cannot believe is unreasonable and unscriptural; but it is characteristic of Mr. W. to be unreasonable and unscriptural.

Some of our readers may have wondered at Bro. Brown offering the opinion that if Baptists adopted the name Christian, Baptists and Disciples would be one. A statement made by Bro. Vansickle, the Baptist minister in Warton, in the *Canadian Baptist* of June 12 last reads very much like Bro. Brown's, and is as follows:—"There is an open door before us here (Warton). In the town, the Baptists and Disciples are praying that we may soon be one body. There is no more difference between us here in doctrine than there is between Baptists themselves. If it were not for the name, we should soon be one here Mr. Editor, let me suggest a name that I would like better, and I think would be more Scriptural than Regular Baptist Church—The Baptist Christian Church. This name would cast no reflection on other Christians, and would be true of us as Christians practicing Scriptural baptism." This paragraph, if it does not cause Mr. Waddell to think Bro. Vansickle a fraud, may give him a reasonable hope that Bro. Brown is an honest man. Without knowing it as a fact, we suppose that Bro. Vansickle and Bro. Brown have been comparing notes and have found themselves pretty near together. Hence the similarity of their conclusions.

Mr. W. brings up again his seven points of difference between Disciples and Baptists, which he affirmed do exist. We think we are entitled to take it for granted, that he wishes it to be understood that the Baptists stand by the traditional Regular Baptists' views on them. We re-publish them here and respectfully ask the *Canadian Baptist* and leading Baptist ministers throughout Canada, whether such is the case. Must a man be a Calvinist or be denied admission to a Baptist Church? Must he be a close Communionist? This is what we gather from Mr. W.'s statements. The seven points:—(1) Hereditary and total depravity, (2) The nature of regeneration, (3) Perseverance of the saints, (4) The nature of faith in regeneration, (5) The agency of the Holy Spirit in conversion, (6) The design of the ordinance of baptism, (7) The prerequisite to the privileges of Church relation. Disciples are open Communionists.

We would also be pleased to know whether, as Mr. Waddell declares, it is correct to say, "That Baptists do not believe that, in a Scriptural sense, Disciples are baptized believers." Will the *Canadian Baptist* kindly enlighten us on this point also, and at the same time state what it is that distinguishes a Baptist from every other person professing to be a Christian?

Mr. Waddell Insists.

We have received another letter from Mr. Waddell, in which he insists that the remaining portion of the last one be published. We are sorry he still wants it to go before our readers. We had hoped that, upon re-consideration, he would be unwilling to have himself placed in such an absurd and odious light. We regret now that we agreed to publish it, even if he would insist, and we ask our readers to forgive us this wrong. Here it is, and no Christian will envy the writer of it, if it pleases him to see it in print:—

And now a word in conclusion, for this letter is already too long. Let no one think because of this correspond-

ence that I am writing in opposition to a union of Baptists and Disciples. I have no such motive, but rather long for a time when such may be a possibility. It is to call attention to the real difficulties and try to understand one another better that I write. I was and am pained to see the way some writers in Disciple papers misrepresent the real condition of things between these two bodies of Christians. For example, Mr. Gaff coolly stating that Baptists in the States and Canada numbered only two millions and a half—when in reality they number more than three millions in the States alone—and stating that Disciples number one million, when, according to their own statement in the *Standard*, nobody knows what they number; and their Year Book only gives 620,000 as their number in 1888, since which time no statistics have been published.

Of course Mr. Gaff says he did not mean to be in error. But outsiders like myself must judge of what he means by what he writes. Also think of Mr. Brown, of Ridgeway, stating that if Baptists adopted the name Christian, Baptists and Disciples would be one. When I was in Warton I know Mr. Brown personally, and have sincere respect for him, and I am utterly unable to understand how Mr. Brown could pen such a statement that he could be so ignorant of the facts I might believe if I did not know him, but as it is I cannot believe but that he knows he was stating what would make a wrong impression. I hope I may be wrong in my opinion.

I have neither time nor desire to continue this correspondence any longer except an explanation of some point should be asked for. But hope that future discussion of union may be in strict accordance with the facts, for only in such a way can any good results follow. I pointed out seven points of difference between Disciples and Baptists which did exist, and if Mr. Brown desires to make good his statement it would be in order for him to prove that they do not now exist. I hope he may be successful; it will make union an easy matter if he can.

Yours respectfully,
W. J. WADDELL.

The *Christian Standard's* "Philadelphia letter" which we give on page one, will be found very interesting reading. We would like to know whether any leading Baptists in Canada would endorse the views on the design of baptism of those eminent American Baptists quoted by Mr. Patton. It is very gratifying to find such an approximation to Scriptural teaching among Baptists in the States.

"A Sister" wishes to know the address of Bro. S. Koffer. It is Beamsville, Ontario, Canada.

By an oversight we neglected to mention in June 16th No., that Bro. John Thomson, of Erin, had returned from Scotland, where he had been for eight or nine months. He was at the Annual Meeting and looked remarkably well. We regret much that we cannot say the same of him now. He has recently had a slight stroke of paralysis. At last accounts he was much improved and good hopes are entertained that he will regain his usual health and strength soon. We pray that it may be so.

The *Church Voice* of Buffalo is changed in name to *The Christian Voice*, and instead of being published in magazine form comes out in two styles of a newspaper with eight good-sized pages. The price is only 25 cents a year. Any of our readers who wish to subscribe should send their names to D. L. Ransom, 187 Main St., Buffalo, N. Y. Bro. F. W. Norton, preacher for the Richmond Ave. Church, Buffalo, is the Editor. The *Voice* aims to occupy the Eastern States as its special field. We wish it abundant success. The *Voice* is our nearest neighbor among the papers published by brethren in the States and we have a particular regard for it in consequence.

Does your boy smoke cigarettes? Don't know? You had better find out. Read this clipping from the *Christian Evangelist*—

"Cigarette smoking ought to be condemned by all Christians and especially by all parents who have sons exposed to this ruinous habit. A chorister boy of St. Mary's Church, Brooklyn, when on his dying bed, said: 'Let any boy who smokes cigarettes look at me now and know how much I have suffered, and he will never put another into his mouth.' Cigarette smoking was the cause of his death."

Among the graduates at the late commencement of Bethany College we are pleased to see the name of Miss Belle M. McDiarmid. Her old friends in Ontario will join with *THE EVANGELIST* in offering hearty congratulations.

Subscribers not receiving their papers regularly and promptly should not fail to send word to the Toronto office. We are careful to address and mail papers to all on our lists. Sometimes, however, they go astray.

A postal card from Bro. F. H. Lomon, dated at Kent, Iowa, informs us that he arrived home in safety. He preached for the Church at his home, Lord's day, June 29th; one person made the good confession.

Read the article on "Unitarian Confessions" on page 3, and find evidence that Unitarianism is not the Gospel of the Grace of God.

We are pleased to learn that B. D. Tyler, of New York, was elected, at the recent Convention in Pittsburg, to fill the place on the International Sunday School Lesson Committee made vacant by the death of Isaac Errett. Bro. Tyler well deserves this honor and will, no doubt, be found a useful member of the Committee.

A young preacher attending Drake University, Iowa, writes to Bro. E. Sheppard and expresses his appreciation of Bro. S.'s writings as follows:—

"Your articles, which I have just been reading in clippings from the *CANADIAN EVANGELIST* and *Christian Standard*, force me to write and thank you for the inspiring thoughts and sweet sentiments that characterize your writings."

And we may add that not the least profitable of Bro. S.'s contributions to the *EVANGELIST* will be found in the "Critic's Corner."

Church News.

MUSKOKA.—Bro. A. C. Gray and Bro. D. H. Stewart are hard at work in Muskoka. They have been holding special services in Bayville, and intend beginning a series of meetings in Brunel soon. They are looking for Bro. J. D. Stephens, and say there is abundance of work for all.

ERIN CENTRE.—Special services have been in progress here for three weeks. Up to this date, July 14th, ten have confessed with the mouth Jesus as Lord.

AYLMER.—One added to the Church of Christ at Aylmer recently.
W. D. CAMPBELL.

OWEN SOUND.—The Sunday school of the Church at Owen Sound held their annual picnic in Sister McLeod's grove, about two miles from town, on Friday afternoon, 27th June. Scholars, teachers, friends, etc., numbered about 125. Rigs were procured to take all to the grounds and back. A most enjoyable afternoon was spent by both scholars and others. The recently organized Mission Band appeared with their badges, or which were printed the words "Love and Obedience." It is expected that at next meeting the

and will be greatly increased in numbers as good missionary work was done. Picnic day was a red-letter day in the history of the Sunday school. The school is fully twice as large as ever before, and each Sunday adds fresh names to the roll. The teachers are enthusiastic and are going out into the highways and byways and gathering the children in. The bright new Sunday school music book, "Gems and Jewels," by Fildmore and Rosecrans, has been introduced into the school.

BOWMANVILLE.—I have just closed my first year's work at Bowmanville. Altogether it has been very encouraging. Twelve have been baptized, nine of whom have taken membership. One remained with the Salvationists, one with the Methodists, and one lives at a distance. Four have been added otherwise. We have lost one by death, and four with or without letters, leaving us a net gain of seven. There are now 118 on the roll, of which number 107 may be considered active members of the congregation. Financially we have done more than ever and are now rejoicing in the progress of our new house of worship. It is to be 48 feet wide by 70 feet long at its greatest length. Will have a basement for Sunday school, etc., study, dressing-rooms, baptistry and all conveniences. We are seeing much good resulting to young people from their Christian Endeavor work. A C.W.B. has been organized and is working well. We also have a well attended and enthusiastic prayer-meeting. We thank God and take courage to press on.
F. W. BAUGHMAN.

July 1, 1890.

MOSA.—Closed the meeting at Mosca on Sunday evening, June 29th, at the water side, where we had the baptism of a young lady. The attendance was good, and the interest very marked throughout the whole of the meetings there. On the town line of Ennisville, where I preached two nights of the second week in the Presbyterian Church, the rain, mud and slush interfered very much.

Bro. Baker, of Rodney, was with us one night and preached a fine soul-stirring discourse. We were all delighted with it. In all my labors I was never treated with more Christian kindness than on this occasion.
E. S.

Co-operation Notes.

As the sums received for Home Missions are regularly reported in the *EVANGELIST* it is not necessary to publish a detailed statement of receipts for last year, a detailed statement of the expenditure is here given—

Collingwood	\$287 50
Manitoba	116 86
Manitowlin Island	60 00
Muskoka	215 00
Toronto	618 00
Welland	100 00

FOREIGN MISSIONS.

Collection at Annual Meeting	
St. Thomas	70 17
Travelling Expenses	10 55
Postage and Stationery	14 49
Printing	13 75
St. Thomas Ch. to aid in expense of Annual Meeting	15 00
R. R. Certificates, Telegraphing and Bank Draft	2 50
Walkerton Ch. to aid in paying Bro Sheppard's salary	75 00

A meeting of the Board of Managers was held in Guelph, July 1st.

As the Church on Denison Avenue, Toronto, has the building on Cecil on its hands, it was decided to continue the same amount of support to it this year as last. There is good reason to hope that by next Annual Meeting this Church will be self-supporting.

The request of the Collingwood Church for \$250 to aid in paying Bro. Sinclair's salary was granted.

With the information before it, the Board was not able to take final action relative to Muskoka, W. and or Hamilton.

Correspondence was authorized with a view to obtaining the services of a first class evangelist. The Board will