

THE Canadian Evangelist

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HAMILTON, FEB. 15, 1895.

In the report of the O. C. W. Board of Missions on page 6 of this issue, the payment to Japan Mission should read \$100, instead of \$1.00, as printed.

Churches in the Dominion and Foreign Missions.

The last annual report of the Foreign Christian Missionary Society shows that of the eighty-six churches in the Queen's Dominion, thirty-six made contributions to this cause. This is a gain of four churches over the previous year. The aggregate of our gifts was \$1,337.50, a gain of \$300.94. We ought not to be satisfied until every church is giving something to evangelize the region beyond. The time for a forward movement has certainly arrived. The open doors before us, the growth of our work in the heathen field, as well as the growth of our numbers at home, all point unmistakably in this direction. This is the great duty of the churches. By all means let us give far more this year than ever before in our history.

We hope that each church will make due preparation for the March offering. Make it a subject of devout prayer that the blessing of the Lord may be upon us. Do not be satisfied with simply a "hat collection." First agree upon the amount that your church should give, and then see to it that the full sum is raised. The apportionment of each church made by the Foreign Society should be raised by all means.

When it is considered that the Foreign Society now only asks the churches for one special collection in the year, the importance of special efforts being made to make the collection a special one will be clearly seen. Of course, if an offering be not made the first Lord's day in March, it may be made later; but then it may be overlooked entirely, and from mere thoughtlessness whole churches may be deprived of the opportunity of assisting to support the faithful men and women who are in the foreign field. We would therefore urge that all the churches make a contribution on the 3rd of March, or very soon after that date. If a church can not give much, that is no reason for giving nothing. A small sum that will show sympathy with the work is immensely better than nothing at all. Let it be the determination of every church and every Disciple to give according to their ability, be that small or be it great.

Let us remember, brethren and sisters, that above all reasons for engaging in the work of evangelizing the heathen is the command of our Lord, never yet recalled, "Go ye into all the world and preach the Gospel to every creature." In the face of that, those who love the Saviour should not waste their time enquiring, "What's the use? Do foreign missions pay? What success are the missionaries having? and such like questions. There is but one course for those who believe in Jesus Christ—"Go forward." We hope the churches in this country will all resolve to do their full duty on this occasion.

What Do You Think of This?

In the village of Blenheim, Ont., there was recently closed a series of union evangelistic meetings. The Baptists, Methodists and Presbyterians joined forces for the time, and that everything might so work as to preserve good feeling, the following resolutions, as published in the Blenheim News, were adopted before the meetings began:

"That no language shall be used by any worker aiming at producing a bias in the mind of any anxious one towards any particular denomination during any meeting or any interval between meetings.

"That any previous persuasion of this kind with a view to these meetings be not valid or binding.

"That cards be used on which any one coming forward may write name and address and denominational preference. Cards to be given by pastors or evangelists, and afterwards handed to the secretary for redistribution to pastors in denominational order, who shall then have the privilege of speaking to such persons whose names they receive in a more direct denominational way if they so choose.

"That in the event of any young person signing with denominational preference different from that of their parents, the pastor of the congregation preferred consult with parents and also with pastors of these parents if so requested.

"That no literature of a distinctively denominational description, or literature of any kind be distributed immediately before, during, nor for three weeks after.

"That we sink all denominational distinction, except as above provided.

"That anyone known to violate these rules be reported to the secretary of the Executive."

Anyone who understands the apostolic method of evangelizing could not conscientiously subscribe to those resolutions. Why, if a person were simply to read word for word from the New Testament certain passages most appropriate when anxious souls are inquiring the way of life, he would be charged with violating the rules, and if he would not desist, would be summarily prohibited from taking any part in the union meetings.

Suppose, for instance, the Methodist minister should so far forget himself as to preach Arminianism, then the Presbyterian Calvinist would pounce upon him. For the Presbyterian minister, when he was ordained, declared that he believed that, "Some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." How greatly then would his soul be stirred and his indignation aroused to hear the Methodist quote 1 Tim. ii. 4, which declares that God "will have all men to be saved and to come unto the knowledge of the truth."

And how could the Baptist go through a series of meetings without saying something about the importance of a regenerate church membership? But if he should allude to it, he would be denounced by the Pedobaptists for making an attack upon infant baptism.

We have not heard how those Blenheim folks got on dividing up the converts. If they have managed it without producing an amount of bitterness and backbiting that would remain in their memory for years, they have accomplished what Blenheim folks in other days, and other folks, too, in similar circumstances, have conspicuously failed to do.

Liable for Damages.

The Indiana Supreme Court has recently made a decision which will be greatly effective in the fight against the saloon. A father brought suit for damages against a saloon-keeper who had sold liquor to his son. In consequence of drinking this liquor the son lost his life. The Supreme Court decided that the saloon-keeper was liable for damages, on the principle that he who sets in operation a dangerous force

is responsible for its evil effects. This is a sound principle, and is capable of application in other States. Saloon-keepers should be held responsible for their wrong-doing in every city and hamlet. Although money cannot pay for the damage which they inflict upon communities in breaking hearts, destroying homes and wrecking human lives, one way in which they may be forcibly dealt with is to make them financially liable for damages wrought by them in their murderous traffic.—*Herald and Presbyterian.*

The Indiana Supreme Court ought to know its own business, but we take leave to remark that if we were called upon to adjudicate a case like the above, we should not hold the saloon-keeper liable for damages, but the community that licensed the saloon-keeper. We are aware of the sin of the community being laid upon the saloon-keeper. The poor saloon-keeper, we fear, will have enough to answer for without suffering for the people. "Who are the people? We are the people." Let us take heed to ourselves.

General Booth.

We have had a visit from General Booth, of the Salvation Army, in Hamilton. He spent a few days here and delivered a number of addresses. We heard him speak to the Ministerial Association, deliver a sermon on "The Christianity of Christ" to a large audience in Centenary Methodist church, and make a long address on the social work of the Army, all on Monday, Feb. 4.—morning, afternoon and evening. That was a big day's work for an old man. And a wonderful old man he is. A man who has made his mark in the world is an object of interest, and General Booth has made a big mark in this old world. And especially interesting is the man who has made his mark under the inspiration of Christ's love, and on behalf of the poor, the vicious, the criminal, the outcasts of society.

As we listened to General Booth describing "the Rescue Work" of the army in London, England, we felt that most assuredly the Lord Jesus must be looking down lovingly upon that work and all who are engaged in it. A work that reaches a great many drunkards, fallen women, and loafers, and saves 75 per cent of them, must excite the sympathy of Christian hearts. In that respect General Booth and his army exhibit faith in Christ and in humanity to an extent that is conspicuously lacking in many churches. Instead of "To the poor the gospel is preached," the legend might be written on the average church, "The very poor can't be reached by the gospel; there is no use preaching to them."

In another sphere General Booth betrays a want of faith in Jesus Christ and His word. Mr. Booth has organized an army, which he says is not a church, but which is a church in the popular sense of that term. That is to say, the Salvation Army is intended to fully minister to the religious needs of its soldiers. The army is not a preparatory department for any other organization on earth. It is not the idea of General Booth that after receiving some moral, religious and Scriptural training, the soldiers should graduate from the army into some church or other. Moreover, Mr. Booth holds tenaciously to the Bible, the whole Bible, and is unsparing in his denunciation of any preachers who depreciate any part of it. And he is very emphatic in asserting the Lordship of Jesus of Nazareth. And yet he sets himself above the Lord Jesus Christ when he in effect declares that the Saviour made a mistake in instituting the ordinances of Baptism and the Lord's Supper. The Salvation Army, as is well known, has no place for these ap-

pointments of our Redeemer. In thus setting aside the authority of the Son of God, General Booth is as much a Pope as the old man of the Vatican.

We feel strongly drawn to a strong man who is laboring, as we believe honestly and earnestly for the uplifting of humanity, but no feeling of admiration even for a brave and devoted man requires us to refrain from declaring, as Mr. Boville, of the James Street Baptist church, said to General Booth himself at the meeting of ministers referred to above, "That no human imperative should come between the human soul and the imperative of Jesus Christ."

The Dominion Elections.

The date of the next general election for the House of Commons of Canada may be announced any day, and even if another session of the present Parliament shall be held, we shall have an election for a new Parliament before very long.

Without going into the questions which divide the parties in Dominion politics, there are several things that may be said, ought to be said indeed, by a religious paper.

1. Every Christian should solemnly resolve that his vote and influence shall always be cast on the side of that "righteousness which exalteth a nation." And he should speak out emphatically against bad men and bad measures even if his own party is thereby criticised. The policy of one party may be better than that of the other, and no man should be blamed for adhering to that party which represents most fully his views of what will further the interests of the country at large, but it should ever be kept in mind that truth and righteousness in public men and in the carrying on of the nation's business are to be esteemed as of as great importance as in private affairs. In a word, Christian people should see to it that those whom they vote for are men that can be depended upon to prefer the true to the false, the right to the wrong, the clean to the unclean. One of the most discouraging sights in these days is to see a decent, clean Christian throwing up his hat and marching to the polls to vote for a moral leper. Christians should insist upon having men with good reputations to vote for.

2. There is an evil rampant in our land at present and it is, that the great mass of the voters have no voice as to who the man shall be for whom they may cast their votes. The few—the caucus—the clique—the ring—the machine—select the candidate, and the party is expected to support their nominee whether he be good, bad or indifferent. The remedy for this is for the rank and file of the party to insist on having a say as to who the nominee of the party shall be. We are told that as things have themselves now in Canada everything is cut and dried by the wire-pullers of the party. They call a convention of delegates to their own liking, which convention rarely fails, if ever, to register the wishes of the aforesaid wire-pullers. Some other method must be adopted if we are to have good government in this country. Men of character and of Christian principle must refuse to be mere puppets in the hands of unprincipled schemers, whose principal object in politics is to feather their own nests, and to whom the commonweal is of no account whatever. We would therefore strongly urge the Christian voters and all other men who value the true interests of Canada to attend the "primaries," or whatever they may be called, and the nomination convention of their parties, and let their voices be heard for good men and good measures.

3. That the question of the prohibi-

tion of the liquor traffic "will not down" in Canada is one of the hopeful signs of the times. We think it a reasonable opinion that a large majority of the voting population of the Dominion are in favor of the enactment of a prohibitory liquor law. The difficulty is to find means by which the full weight of prohibition sentiment may be expressed.

A plan that it seems to us is feasible, and might be made effective, is for Conservative prohibitionists to attend the nominating conventions of their own party and exert themselves to have reliable prohibitionists nominated, and in like manner Reform prohibitionists. By such means, whichever party might be in power, a majority of prohibitionists would, we believe, be in Parliament. It would then only remain for them to unite irrespective of party issues and move for the immediate adoption of a prohibitory liquor law. And we may be very sure that a Government, Tory or Grit, in Canada would resign to escape the responsibility of seeing such a law enforced. The general political situation would be unaffected. Notice would be simply, but emphatically, given that whichever party might hold the reins of power the people of the Dominion were determined upon the extermination of the legalized liquor traffic.

Editorial Notes.

Dr. Lyman Abbott, of Brooklyn, Henry Ward Beecher's successor in Plymouth church, says they avoid the word "missions" to designate their work among the poorer classes, as tending to make an improper distinction between the rich and the poor. Instead they speak of "branches" of the church. Those who worship at the "branches" are members of the church, having all the rights and privileges thereof.

What we would like to be able not to believe is the statement that the Dominion Government paid \$1,500 for a "Requiem Mass" which was celebrated in Ottawa for the repose of the soul of the late Sir John Thompson. If that money was paid for that purpose it was a gross outrage, and we shall be very much disappointed if when Parliament meets a demand is not made upon the Government to pay the money back into the treasury. If the Government want masses said for the late Premier, they should pay for them out of their own pockets. But don't those masses come pretty high? Fifteen hundred dollars! It is to be hoped there are cheap masses, too, or what will become of the poor souls of the poor saints? It seems that even a good man—an extra good man—the Pope himself—cannot get into the Catholic kingdom of heaven without money and without price.

The Northwest Baptist of Jan. 1 is happy in claiming close kinship with the English Baptists. We should like to know if our Winnipeg friend includes in his Baptist family those open communion, open membership, so-called Baptist churches in England, which receive unimmersed people into their fellowship, and even make deacons of such.

THE SHORTER CATECHISM.—Dr. Boyd, of Scotland, who used to be well known in this country by his delightful essays, "The Recreations of a Country Parson," in a sermon recently preached in Edinburgh, took occasion to throw in a reminiscence to the effect that when he was a boy he had to repeat the half of the Shorter Catechism after coming from church on one Sabbath and the other half on the following Sabbath, and it was no trouble, it was so firmly rooted in his memory.