

THE Canadian Evangelist

PUBLISHED SEMI-MONTHLY
AT
85 WELLINGTON ST. NORTH,
HAMILTON, ONT.

Terms, \$1.00 per annum in advance.

GEORGE MUNRO, - Editor and Publisher.

All matter intended for publication, and all exchanges to be addressed to George Munro, 85 Wellington Street North, Hamilton, Ont. All business communications and remittances to be sent to George Munro, 85 Wellington Street North, Hamilton, Ont.

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HAMILTON, DEC. 15, 1893.

Our Paper For 1894.

This paper has many friends. If it had not, it would have died long ago. This paper needs its friends and needs them now. But it does not ask much from its friends; only that they should pay up promptly for it in advance. It would be almost unalloyed pleasure conducting the EVANGELIST if the subscribers would all, as many of them do, pay in advance. A large number put it off until sometimes the year is gone, or two years, or three years, or four years, or more. Why not stop the paper to such people? We want the money they owe us first, and moreover, they do not want the paper stopped; they intend to pay for it, and in process of time they usually do pay for it. But what about the printer's bills in the meantime? That is what our careless friends do not consider. THE CANADIAN EVANGELIST is not a money making institution; it is conducted for the good of the cause and a large amount of labor is put upon every issue of it by the editor. It is grateful, very grateful, to receive praise from those whose good opinion is valued, and we receive as much praise as is good for us; but praise does not pay the printer; it takes dollars to do that.

Now, we have a proposition to make to our friends and it is in part suggested to us by what some of our brethren and sisters have already recently done. It is this: We ask every one of our present subscribers to add one to our list of paid up yearly subscribers, either by inducing someone else to become a subscriber or by sending the paper for a year to a friend.

Some friends lately have of their own good will directed us to apply money they sent towards paying for the EVANGELIST for others, not only for one, but for two or three. Are there not many of the warm friends of the paper who would like to see it in easy circumstances, who could devote one dollar a year in this way? We do not ask for a gift. But we say, if you think the paper is doing good, help it by increasing the number of its readers.

If our list were twice its present length our readers would speedily find the paper improved; if it were four times its present length, they would not know it in a little while. We will not add words here; our meaning is plain. Will not our friends take up the suggestion? Add one paid-up yearly subscriber to our list. It need not mean much labor or much sacrifice to you; if generally adopted it would mean a very great deal for the paper. Let us hear from many of you, friends, and before Jan. 1st, 1894, if possible.

A North-West Slanderer.

DISCIPLE CHARITY. — THE CANADIAN EVANGELIST, the organ of the Disciples, has found itself in a marvellously liberal mood of late—so much so that it is now its deliberate thought that "the pious unimmersed will not be lost eternally." Well! Well! We breathe

more freely after that. It is about the same amount of charity that the Roman Catholic indulged in when he said that a good Protestant would be saved, but only because of his dense ignorance. Both Catholic and Disciple are agreed, however, that the certainties of salvation hang upon ecclesiastical ceremonies and sacerdotal functions. No wonder that the intelligent Baptist craves to be differentiated from the Disciple in the public mind.—*North-West Baptist.*

The above is an illustration of the malignant spirit that characterizes the editor of the *North-West Baptist*—Alexander Grant, to wit—whenever the Disciples are concerned. Mr. Grant knows that it is grossly slanderous to assert that Disciples agree that the certainties of salvation hang upon "ecclesiastical ceremonies and sacerdotal functions." The Disciples are always willing to have the certainty of salvation hang upon the Word of the Lord, and they do not find it necessary, in order to support a theory, as Mr. Grant does, to explain away the plain declarations of the Lord Jesus and His inspired apostles with reference to salvation. One scripture this Disciple would commend to Mr. Grant, is Rev. xxii. 15—"Without are the dogs * * * and every one that loveth and maketh a lie," and begs to inform him further that the Apostle Paul, in I. Cor., v. 11, places a railer in very bad company. We have had evidence for a number of years that Mr. Grant loves to make lies about the Disciples. Alexander Grant appears to be a bigot of the first water—an insufferable egotist, as every bigot is. What a contrast! what a contrast between him and the courteous, scholarly Christian gentleman who ministers to the James Street Baptist Church, Hamilton. Intelligent and self-respecting Disciples will give Alexander Grant a wide berth.

The P. P. A.

The letters P. P. A. are becoming every day more familiar to our eyes in the press, secular and religious, and to our ears as we go about the streets. It is not difficult to discover what they stand for—Protestant Protective Association—but so far it has been difficult, if not impossible, to secure an authorized statement of its principles. We have been on the lookout for something that would be acknowledged by the leaders of the Association, but up to date we are still searching. If any of our readers can give us any certain light on the subject we shall be obliged.

If such an association as the P. P. A. is commonly reported to be is really needed in this country, we have arrived at a very serious state of things. If Protestantism in Canada is in such a bad case that in order to save it it requires a secret society which proposes to introduce weapons we fondly hoped had been forever laid aside in Protestant lands, it is an open question with us whether Protestantism in Canada is worth saving. If Protestantism cannot hold its own in the open field, with an open Bible, there is something the matter with Protestantism.

It is alleged, and with apparently good reason, that the P. P. A. proposes for one thing that no Roman Catholic should be elected to any civil office whatever. If this allegation is correct, no intelligent Protestant, and most assuredly no well instructed Disciple can look upon it otherwise than with detestation. And we feel confident that none but ignorant Protestants can honestly believe that such a method would really further Protestantism or hinder Roman Catholicism.

We have no sort of sympathy with the peculiar tenets of the Church of Rome, nor have we any desire that that church should dominate the politics of

Canada; but we are sure that the most effectual way to combat the tenets and hinder their spread is by enlightening the minds of the people, and not by taking away the rights of our Roman Catholic fellow citizens; and if the Roman Catholics be found attempting to rule the country by casting a solid vote, meet such an issue in a fair and free and open political battle on the platform, in the press and at the ballot box, and the most stupid Catholic will discover the folly of a "solid vote" on religious lines.

We are very anxious that none of our brethren should give any countenance to such a society as the P. P. A. is said to be. We are a people that stand for liberty, for free discussion, for an open Bible, an untrammelled press, for tolerance; let none of us be counted among the friends of darkness and oppression.

"The Wife of Fairbank."

Sometime ago a friend sent us a copy of a book bearing the title, "The Wife of Fairbank on Kirks and Ministers," with the request that we would review it in the EVANGELIST. As it would take some time and considerable space to do so, even after the book was read, the "review" has waited with other things unto this present. And now we cannot afford the space to say in one paper all that the book suggests that we think might be profitable.

The author of the book is the Rev. D. McNaughton, M. A., of North Knapton, Ont., if we mistake not, a retired Presbyterian minister. We have met Mr. McNaughton a number of times, and we are all the more interested in his book on that account, and it is an interesting book. It is a "story." Its theme is Church Government and Doctrine, and its aim to promote Christian Unity. The "oracle" of the book is a clever Scotch woman, who gives pointers to the ministers of all denominations and lays down the law generally. The book is so hard on the Presbyterian system of settling ministers and of managing general church business, that one might fancy it was written as an attack upon that Church, albeit the author dedicates it to the same. One receives the impression that Presbyterian ministers and courts must be a hard lot, if this book gives anything like a fair representation of them. But perhaps the author just felt that he could be a little harder on his "ain folk" than on others. The style of the book is pleasant, its spirit good, even refers to the Disciples in a respectful way, but does not give them the attention they deserve when Christian Unity is the theme. *M. J. M.*

Our Premium.

The Christy knives are evidently going to be popular with our friends, judging from the way the orders are coming in. We would like our friends generally to have the advantage of this special offer of the EVANGELIST and the Christy knives both for \$1.50. It is a great snap; but remember we CAN NOT CONTINUE THIS OFFER AFTER JAN. 1ST, 1894. We give our friends fair warning.

We hope many of our friends are working for a free set of the Christy knives by getting three new subscribers to the EVANGELIST. We have heard from some already who are doing so and have succeeded. It is an easy way to get something valuable and useful.

Don't physic and physic to cure indigestion. K. D. C. is not a physic. It cleanses and strengthens the stomach without weakening and destroying the tissues. Try K. D. C.

Notes.

In speaking of the late Charles F. Deems, *The Independent* says: "He proved that it was not necessary to be accredited to a denomination in order to have influence and to do good. He was perhaps more welcome everywhere because he belonged to no body that was smaller than the Universal Church of Christ." If that was a good thing for Dr. Deems, it would be a good thing for all the rest of us. But what is it to "belong" to the Universal Church of Christ? Paul says that there goes along with this "one body, one faith and one baptism." We suspect *The Independent* would stand ready to club any one who should insist upon the latter—*Standard.*

Yes, and a good many other papers would watch the clothes of the *Independent* while it was wielding the club. Nevertheless, we prefer to say what Paul says, if we do get a "clubbing."

On Friday evening, Dec. 8th, Principal Grant, of Kingston, delivered a lecture in Toronto on the Parliament of Religions held at Chicago during the World's Fair. Dr. Grant attended that gathering and read a paper on the fundamental principles of the Reformation. He said "It had cut him to the heart to have to confess that no Protestant church had ever been faithful to the fundamental principles of the Reformation." He might have gone further back and said that none of them had been faithful to the first principles of the Gospel of Christ. The fundamental principles of the Reformation are well enough in their way, but we should be more concerned to know that we preach the gospel as the apostles preached it. And why talk so much about the reformation of the 16th century? Why not go right back to the first century and adjust our doctrine, our practices and our spirit to that? It simplifies matters very much, too.

Our Omnibus.

We are sorry to learn that Bro. Jas. Beatty, of Toronto, has been lying seriously ill for eight weeks at his old home in Omagh.

We sent out many "gentle reminders" in last number. And not without good effect already. But we hope that all in arrears will settle very soon.

Notwithstanding our notice in two papers we still receive orders for "On the Rock." Sorry we cannot oblige our friends, but we have not a single copy left.

In the Nov. 15th EVANGELIST, under the heading contributions for Foreign Missions, there was an error: instead of "O. C. W. B. M. \$400," it should have read, "C. W. B. M., Ontario and Maritime Province, \$400."

THE DISCIPLES OF CHRIST meet at 203 Bleury street, at 3 o'clock, p.m., every Lord's Day, to Break Bread.—*Montreal Daily Witness.*

That reminds us of Acts xx. 7. We are glad to see the above notice and trust the number of the Disciples may multiply greatly in Montreal.

We know that our older brethren and sisters, especially, will have their hearts stirred by the reading of Bro. E. Sheppard's letter in another column. It really is not fit that he should work, at least by compulsion, this winter. We take the liberty of saying without his suggestion or approbation, that there is a way of helping him, other than that of giving him remunerative work.

The Toronto Globe is showing enterprise and public spirit in sending two of its staff—one a prohibitionist,

the other an anti prohibitionist—to investigate the workings of prohibition in Iowa and Kansas. Their letters are written in a very fair spirit, and in our judgment prove, that a prohibitory liquor law can be enforced where the people want it enforced. We hope Ontario will say with a loud voice that she wishes it enforced.

Our selected matter is largely on the temperance question this issue with a view to help on the vote for prohibition January 1st. We think we have some very good pieces on the subject. But it is easy to find them: the more one looks into the prohibition question the more arguments he finds in favor of it. It will be a happy day for Canada when the legalized liquor traffic is abolished. Let us cast a good honest ballot against it on the first day of 1894.

Church News.

EVERTON.—Two confessions and baptisms here since last report.

P. B.

COLLINGWOOD, Nov 10th, 1893.—One added to the church last Lord's day by confession and baptism.

C. SINCLAIR.

ERIN.—Bro. Baker continued the Hillsburg meetings for one week with a good hearing and interest. Two more confessions.

Two additions in Erin Village since last report.

R. W. B.

LONDON, Dec. 11, '93.—Never in my experience have I seen so much sickness at one time as at the present. There is sickness in nearly every family in the church, yet the interest in the work continues good. One addition last evening.

T. L. FOWLER.

ALDBORO, Dec. 8, '93.—Kindly note in next EVANGELIST that the Annual December Meeting of the brethren in Aldborough will take place on Sunday, 30th inst. Bro. T. L. Fowler, of London, will be with us as speaker, if possible.

Yours truly,

J. A. MCK.

ACTON, Dec. 13th.—A friend in a private letter says: "You will be pleased to hear that we had organized a C. E. Society before Mr. Stewart left here. Mary C. Masales, Pres.; Lewis D. Orr, Vice-Pres.; Bella Hill, Sec., and Aggie Tovell, Treas. It is one of the promising features of the Ac on church. We are much pleased with our new pastor, Mr. Stephens."

INTERNATIONAL BRIDGE, Dec. 6, '93.—The work here is doing nicely; audiences good at all meetings. Baptized one young lady yesterday. This makes six since I came here in June. We have made no special effort; that is, with special meetings, etc. The church took up the collection for home missions. I don't know what it amounted to.

R. BENTLY RAY.

ORANGEVILLE, Dec. 7th, '93.—Bro. R. Moffett has been with us since Sunday, Nov. 26th. He began the work that day by holding three meetings. A good number of brethren came in from Grand Valley and Marsville; both these churches kindly closed their own houses for the day. Bro. S. Woolner assisted Bro. Moffett that day. We met during the series in the town hall, our own hall being too small to accommodate a great number. The audiences were not as large as we desired, but the weather through most of the first week and on the first day of the second week was very stormy, and prevented many