

The Canadian Evangelist.

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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THE Canadian Evangelist

is devoted to the furtherance of the Gospel of Christ; and pleads for the union of all believers in the Lord Jesus in harmony with his own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

Selections.

"What Does He Mean?"

To the Editor of the Free Press.

DEAR SIR.—In your issue of April 1st, a suggestive date, Pastor Fowler attempts to answer our question, "What Does he Mean?" as we put it in reference to the programme of Methodist services for the London Conference at St. Thomas in June next. We most sincerely thank this Disciple pastor for the very kindly epithets he employs toward us. He, no doubt, is a gentleman, and therefore an adept at employing such language. We shall see whether we are disposed to retract what we have said in regard to this Campbellite sect. In the first place we take it, he has not answered our enquiry in any shape. 'Tis true he has used a good deal of negative assertion, which only serves to bring out the deceptive nature of Campbellite teachings. It is a peculiarity in their heretical methods to refuse, as they pretend any standard of doctrine but the Bible, which simply means Campbellite interpretations of its teaching, and on this basis unite all Christians. To say the least, this assumption is very convenient. It implies that all the orthodox teachers of doctrine have left the Bible out of their standard of belief and taken the inventions of men as such. Let us enquire whose inventions as interpretations of the Bible do the Campbellite Baptists take.

As a sequel to the above assumption these disciples of Alexander Campbell are taught to take the phraseology of the orthodox Christian churches on the great Christian doctrine of the Bible in order to deceive, while at the same time jesuitically they mean something else than other Christians in the employment of the same words. For instance, in our first letter we protested against the wrong teachings of the Campbellite Disciples on the great cardinal doctrines of the Christian faith, such as the supreme Deity of the Lord Jesus Christ, the Deity and personality of the Holy Ghost; in a word, on the great doctrine of a Trinity of persons in the Godhead, as taught in the Bible. All these accusations Pastor Fowler evades in reality, while he seems to answer boastfully, in the

usual deceptive method of the Disciple, by the use of the word Divinity with a Disciple meaning to it, using it instead of the word "Deity" employed by us and other Christians. It won't do, Mr. Fowler! The swelling boastfulness is simply amusing, as he leaves out the word we employed and affirms nothing in reference to its meaning, but deliberately avoids it.

The pastor tells us that "the Disciples believe Jesus Christ to be the Son of God." Let us enquire in what sense? "That He is as Divine as the Father." What does the statement mean in Disciple sacred lore? Let him tell if he dare. Does he mean that Jesus Christ is Divine in the sense of being co equal and co eternal, his sonship being eternal; or what do the Disciples mean, Mr. Pastor Fowler? Now, no quibbling about it. We have the impression that the dear pastor would not like the people of London to know all that the Disciples believe, but do not openly teach, as to the meaning they attach to the word Divinity in relation to Jesus Christ our Lord; or if they knew the people would shrink from them with abhorrence. It will be time enough for us to retract when he satisfies us on these points of doctrine. Take care, Pastor Fowler, how you answer: let us be satisfied of your sincerity. We have yet another of his deceptive evasions, if anything still more glaring, to examine, viz.: He tells us that the Disciples believe in but one Holy Spirit of God—the italics are ours—"that he is a person, and that he is divine." Now mark the emphasis he puts on the word "but one" as though other Christians believed in more than one Holy Spirit, or that there is but one spiritual personality in the Godhead. Pastor Fowler also tells us that the Disciples believe this Divine Spirit inspired the Apostles, and dwells in the heart of a true follower of Christ.

Now, under all this show of Christian phrases, there lies the anti-trinitarianism of Campbellism. Why does discipleship thus dishonestly try to hide its opposition of the Trinity, as held by orthodox Christians, but for the purpose of deception? Again another of their heretical teachings which goes to prove their perversion of Bible doctrines, is their doctrine of conversion. Has this London pastor never read Dr. Jeter's work, entitled "Campbellism Examined"? or Mr. Lard's defence of the Disciple teachings. If he has, and makes the statements he does, then all we have to say is, his audacity is astonishing. Mr. Lard, the Campbellite defender, states there is no such thing as a religious experience realized by men, and that the main point in such experience is a fiction, whatever he means by the statement. The above words we quote from his own writings as quoted by the Rev. Mr. Williams. The act of relating such an experience fosters superstition, says Mr. Lard, and is not sanctioned by the Bible, *ibid.* The Disciples also teach that there is no Holy Spirit operating on the hearts of men anywhere in the world, apart from the Word as they term the Bible. The spirit of the Book, or the author, as disclosed in the Book, is the only Holy

Spirit that strives with man in conversion; and in speaking of this spirit they generally use the neuter pronoun "it." Another doctrine taught by these heretics is that no unbaptized person should pray; that is no unimmersed person should pray. Again, Mr. Lard says that it is not the duty of a sinner to pray for his own conversion, that the teaching of the contrary is a delusion of Protestants and a shame, he says, for the Baptist denomination to teach it. Mr. Lard also says there is no truth in the doctrine of inherited depravity, and that baptism and conversion are identical. See Lard in answer to Dr. Jeter, of the Baptist church. So much for this man of the London pastorate. Let him challenge us again to retract, and we may give him some more information at our leisure. All that flourish of Pastor Fowler about preaching the Gospel to every creature, and Paul on Mar's Hill, is just so much gush. Does he imagine that his heretical sect stands on the same Christian plane as the Methodist Conference? Again, we protest against an exchange of pulpits with them. We look upon such a fraternal act as a betrayal of the truth of the Gospel, and a practical endorsement of their well-known false teachings. We do not purpose to continue this discussion in your valuable paper with this Campbellite sect, but pray that they may be led back to the true doctrines of the Gospel. Yours always, WM. McDONAGH
April 4, 1892.

Reply to Mr. McDonagh.

To the Editor of the Free Press.

DEAR SIR.—Your issue of yesterday to hand containing another effusion from Mr. McDonagh, in the same sweet spirit which prompted and characterized his first letter. "Campbellite sect," "Heretical teachings," "His deceptive evasions," "His swelling boastfulness," etc., are but a few of the fragrant posies culled from his rejoinder.

The imputation of base motives and the use of such opprobrious names and epithets are not characteristic of a full grown man, to say nothing of a Christian gentleman.

There is nothing new in this however, Paul once complained of being "slandereously reported," and Jesus the Master was accused of being in league with the devil; and that, too, by people who, like Mr. McDonagh, were intensely religious. Our assailant, like Paul before his conversion, seems to be exceedingly mad against the Disciples. They are, in his estimation, like the saints in the estimation of Saul, worthy of being persecuted "even unto strange cities."

The gentleman is evidently not acquainted with the views of the Disciples. A statement in his last letter lets out the secret. He has obtained his information from the writings of such critics as Dr. Jeter, who about forty years ago wrote a treatise against the views of Mr. Campbell. Does Mr. McDonagh not know that Mr. Campbell pronounced the work a misrepresentation of his teaching, and that he invited Elder Jeter to a public discus-

sion upon the differences between them, which the latter declined to accept?

Mr. Jeter's work was then reviewed by M. E. Lard, a student from Missouri, who had just graduated from college.

Lard's review was a triumphant refutation of Jeter's arguments, which it dissected with unusual skill.

If Mr. McDonagh would know the views held by the Disciples he can find them not in the animadversion of our critics, but in the teaching of Christ and his apostles. We believe that the truth of God's Word essential to the salvation of the soul is obvious.

The way is plain. "The wayfaring men, though fools, shall not err therein."

We take it in its plain, obvious meaning. We believe God has spoken in such language that we can understand him. We believe the Gospel of Jesus Christ is beautifully adapted to the condition of the sinner—that it is "the power of God unto salvation to everyone who believes." This Gospel, which was devised by the Father, executed by the Son and revealed by the Holy Spirit, we take just as it is, without any additions and with no subtractions. Jesus the Christ, our Divine Saviour, is the central thought in this Gospel. We rally around him and call sinners, by the Gospel, to a recognition of his loving authority. This we believe to be the only true ground of union. It is largely over things which are not clearly revealed, or are too deep for finite minds, that the Christian world has been and is divided.

We believe in the Divinity, or in the Deity, if Mr. McDonagh would prefer it, of Jesus Christ. We believe just what the Bible states: "His name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father." "The Logos was in the beginning, and the Logos was with God, and the Logos was God." "I and my Father are one." "He thought it not robbery to be equal with God."

These Scripture statements are plain, and, friend McDonagh, we take them in all the fulness of their meaning. Can you do more? We take second place with no one upon this prime feature of the remedial system; but, beyond the limits of revelation, we do not and will not go. Here we are safe and strong; beyond this is the dreamy and uncertain domain of human speculation—the domain of such Campbellite killers as Dr. Jeter and Wm. McDonagh.

This thing McDonagh calls Campbellism is seemingly hard to kill. Dr. Jeter killed it forty years ago. Wm. McDonagh has tried his hand for lost these many years; but it still lives, and was never more vigorous, and beautiful, and aggressive than it is to day.

With the Disciples Bible language is the best vehicle for the expression of religious thought. When Christ tells us that he is "equal with God," that he was in the beginning with God, and that he was God, we believe just what he says, though we may not fully understand all that is involved in these wonderful statements. Just as we believe that man is composed of

body, soul and spirit, though we do not fully understand the trinity of man's nature.

We believe all the Bible teaches in regard to the Deity of Jesus Christ, but Mr. McDonagh does not agree with us; therefore, he believes more than the Bible teaches, or less than is taught. In either case he is in error. Don't you believe the teaching of the Spirit, sir, in regard to the divinity of Jesus? If so, why then do you ask for my words in explanation of the words of the Spirit? Do you think the Spirit's revelation of the nature of the Son is defective? If not, why not accept it?

We believe it just as it is revealed in the very words of the Spirit, but Mr. McDonagh is not satisfied with that; he wants human explanation in place of the Spirit's revelation. What you need is faith in God's Word.

The gentleman has never discerned the difference between faith and opinion. The Gospel, not our opinions about the Gospel, is the power of God unto salvation.

Now, Mr. McDonagh, we called upon you to either prove your charges or retract them. We believe you have neither the ability to do the one, nor the candor to do the other. In your reply there is not one word in proof of your statements; judging from the spirit which animated you in the attack, you would do so if you could. There is no such proof in existence.

Your charges are as false as the spirit which gave them birth.

The people are not prepared to receive your ipse dixit. The gentleman finds it more convenient to make general charges, to call in question our honesty, and to accuse us of practising deceit, etc., than to prove his statements.

The charges have been made, the first of which is: The Disciples are heretical in the teachings in regard to the Deity of Jesus Christ. Here is a plain issue. Now, let him come up to the mark. The other charges we will take up in the order in which they were made.

If the gentleman is sincere, and wishes to acquaint himself with the views of leading men among us, I can assist him in securing the works of such men as Isaac Errett, J. S. Lamar, James A. Garfield, Judge Jeremiah S. Black, J. S. Sweeny, Robt. Milligan and others.

Mr. McDonagh's letter is replete with reckless charges against the Disciples, to refute them in detail would take more space than your columns could afford in one issue.

I have stated, and will state again, that not one of his charges is true. They are the charges of our enemies, and are utterly false.

Do such enemies as Mr. McDonagh know what our teaching is better than we do ourselves? Ask the large class of intelligent people in London who have had the privilege of listening to a number of our representative men, both from Canada and the United States. We are willing to be judged by what we teach, but not by the false charges of our enemies.

But we keep something back, Mr. McDonagh says, and do not mean what we say—that is, we are dishonest and deceptive. That is coarse and insulting language. All we can do is to