

# The Canadian Evangelist.

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

Vol. VII., No. 20

HAMILTON, FEBRUARY 15, 1893.

\$1 PER YEAR IN ADVANCE

## 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.

### We Pass This Way But Once.

We have not passed this way before,  
And we shall not pass again;  
Make the most of time, the most of life,  
And mind not the mingled pain.

If the path is bright and flower strewn,  
Take in all the fragrance sweet,  
Thank God for the joy that comes to you  
In paths marked out for your feet.

If round the hearth an unbroken band  
Make up the circle of home,  
O love them to-day, and love them well  
Ere the angel of death shall come.

You will not pass this way again;  
Be sure that you pass not by  
The old and tired, the sick and weak,  
And those not ready to die.

Only once you will pass this way,  
You'll not live this day again;  
Take in the rapidly passing hours  
Lest you long for them in vain.

Look out for the flowers along the way,  
And heed not the stinging thorn;  
There are stars above the darkest night,  
And sure is the coming morn.

You will not pass this way again;  
Take some weary one by the hand,  
And lead them into the narrow way  
That reaches the better land.

And if the gathering storm is heard,  
And the waves beat wild and high,  
Look up for help to the far-off hills,  
And watch for the rifted sky.

Look up through tears, for on beyond  
Is the gleaming, golden shore;  
We can bravely bear a little while,  
For we pass this way no more.

—Mr. H. F. Thomas.

### Solemn High Mass.

SUNG IN ST. MARTIN'S PROTESTANT  
EPISCOPAL CHURCH BROOKLYN.

For some time past there has been rumors that St. Martin's Protestant Episcopal Church, on President street, of which the Rev. Henry O. Riddell is the rector, was leaning strongly toward Roman Catholicism. This morning solemn high mass, with all the accessories of incense and ceremonials not usual in the Episcopal Church, was sung, the rector of the parish acting as the celebrant. As Bishop Littlejohn is a low churchman and not inclined to Roman Catholicism, some interesting developments may be expected. Today is St. Martin's Day, the saint after whom the church was named, and the

entire week, ending with next Friday, will be set apart for services in his honor. This morning's mass was ritualistic in the extreme, the only difference between it and the Roman Catholic mass being in the language, the latter being sung in Latin and the former in English.

Before the beginning of the mass Father Riddell, as he calls himself, was seen by an *Eagle* reporter and asked the meaning of this change from low to high church.

"There is no special significance to it," replied Father Riddle. "We are coming back to the old form of worship abandoned about fifty years ago. I will celebrate the mass, and the Rev. J. M. Hill, of the Trinity Church, New York, will act as deacon, and the Rev. G. Yamall, of Passaic, N. J., will be the sub-deacon. This will be the first time that high mass has been sung in this city for many years, but I have desired to do so ever since I came to Brooklyn, four years ago.

"But is not the Bishop opposed to the ritualism of the High Church?" asked the reporter.

"He was formerly, but since he has travelled about the world, and has seen the Church prosper in other places, he has changed his mind and his views. When I came here four years ago the Church was dying from dry rot, but as I was only assistant rector I could do nothing. When I took charge of the church two years ago I at once introduced a higher form of ritual, and since then the church is crowded at every service. My parishioners call me father."

The church is situated opposite Carroll Park and is very small. On either side of the vestibule are fountains of holy water, while to the right is a confessional. The altar is an exact reproduction of the Roman one, the image of the crucified Christ being stationed on a beam just in front of it. Candles in profusion and two small statues of pink and blue angels adorn the various parts of the chancel.

The service began at eleven o'clock and the church was well filled with people of the better class. Everyone who entered dropped the knee to the image of the Saviour, and then crossed him or herself and sat down. The organist played a voluntary, and then the women choir took seats and the processional began. First came an acolyte in a red cassock, swinging burning incense, a small boy in a similar costume being by his side. Then came the vested choir of boys and men, and then the clergymen who were to assist in the ceremony. Last of all came the celebrant and the two deacons, one on each side of him. Father Riddell was clothed in a chasuble of white cloth, the vestments beneath being silver satin. The deacons wore similar costumes, but of cheaper material. All the clergy wore the cassocks of the Roman Catholic Church. Slowly the procession moved up the aisle to the altar, after which the mass was sung. After blessing the hymnals on the altar by swinging the thurifer over them, Father Riddell's hands were kissed by the deacons and the ceremonies began. It was the Roman Catholic mass, with all its ceremonies, and there was

no attempt to modify or alter it in the least. After the mass, the Rev. William B. Frisby, of the Church of the Advent, Boston, preached a sermon.

This evening there will be solemn vespers and a sermon by the Rev. Henry A. Adams, of New York, and on Sunday there will be a low and high mass, the former at seven a.m., and the latter at eleven a.m.—*From the Brooklyn Daily Eagle, Nov. 11, 1892.*

### Some Very Visionary Ideas.

Some very visionary ideas are current in regard to the doctrine of the witness of the Holy Spirit. There are certain emotional people who take the language of Scripture so literally that they claim that this "witness" came to them in a sudden and startling manner—it was revealed to them in a wonderful vision or in a dream, or even in some cases by an imagined voice from heaven. On this extraordinary and transient experience they are inclined to base their hope that they are the accepted "children of God." Does the great apostle, when he affirms in the magnificent eighth chapter of his Epistle to the Romans, that "the Spirit himself beareth witness with our spirit that we are the children of God," place his main reliance on any such fitful and visionary experiences? Nay, verily; it was not upon what might prove a shining and shifting fog-bank that he rested his everlasting hope, but upon the Rock of Ages. What he did, we should do. The less that we make our daily religious life to depend on transient emotions, and the more we make it a solid, intelligent principle of faith in Christ and the practice of Bible godliness, the better for us. A sensible Christian will seek for the evidence of his being an accepted child of God in the same way that he seeks for evidence in any other great vital problem. Our Bible is God's book, inspired by the Holy Spirit, and this Book is the charter of Christianity. It not only reveals Jesus Christ, but describes the nature of the religion which he came to teach. It defines his commandments, and tell us just what it is to be a follower of Christ. It photographs the Christian character. The Holy Spirit, in this holy Book, describes what regeneration is, and how it is produced, and what are the evidences and fruits of it. Now, if I find that my character and conduct correspond in any good degree with the Bible portrait of a true child of God, then I have a witness of the Spirit in my favor.—*Theodore L. Cuyler, in Independent.*

### Insults to God's Word.

WHOLESALE BURNING OF THE HOLY SCRIPTURES IN QUEBEC CITY.

The committee of the Quebec Auxiliary Bible Society has requested us, the undersigned ministers of the gospel, to prepare the following statement of facts for the press, believing that the time has come when the public should know how the Roman Catholic priesthood encourages the reading of the Holy Scriptures, and how, in almost every instance where the New Testament is found in a Roman Catholic family, it is condemned to the flames

as a book which endangers their salvation. The version of the Holy Scriptures sold or loaned by the Quebec Bible Society is that of De Saci, first published in 1701 with the permission of his eminence "Monseigneur Le Cardinal de Noailles, Archbishop de Paris." It has also sold the version made by the late Monsigneur Baillargeon, Archbishop of Quebec, but the edition is now exhausted and the book very rare. The following are instances of how the priesthood treat the De Saci version of the Holy Scriptures:

Four students attending college here obtained a copy of the New Testament and began to study it with great interest, but it soon became known and they were charged with reading a bad book. It was agreed that the book should be submitted to the judgment of one of the professors, who pronounced it good, but added that the church had condemned it. He was then asked how it could be a good book in 1701 and a bad book later on. Shrugging his shoulders, he replied: "Ask me no more questions; the church says it is bad, and that is enough."

In Daulac street, St. Roch's, a De Saci New Testament was sold to a family, the mother of which, according to instructions, took the book and showed it the cure, who pronounced it a bad book, and condemned it to be burned, saying at the same time that he had heard of more than fifty other such books, of which he had burned many. The woman herself when seen acknowledged that she had found only what was good in the book, but the church did not permit them to read it.

A New Testament was left on trial with a family on King street, St. Roch's. Some days after the book was returned, with the explanation that it was not a fit book for them to have in their possession, as it had been shown to the cure, who pronounced it a bad book, and who had also told them to put it in the fire, and it would save them their wood, as it was not fit for anything else. The book being on loan they resolved to return it to the owner.

In St. Sauveur a New Testament was sold to a family. It was shown to one of the vicars of the parish, who pronounced it a bad book, a Protestant Bible made by Chiniquy, and so purposely to make Protestants or pagans. He asked the woman if she consented to his burning the book, which she did, and saw him place it in the stove, and it was consumed.

A New Testament was sold to a family in the little village of Stadacona. It was shown to the cure, who condemned the book to be burned, and in giving his judgment said his only reason for doing so was that in a good Catholic book they never said "Marie," but always "St. Marie." It was then shown to this woman that the cure had erred in making such a statement, for in the New Testament of Archbishop Baillargeon, which had the Pope's sanction, it read just the same as in the De Saci Testament. Places were marked, and the books left to compare. When last seen, she acknowledged them to be much the same, and declared them both to be good books, and guaranteed that, so far as she was

concerned, the cure would burn no more books.

In the light of these facts it would be too much to say that the priesthood wilfully deceive the people about the Scriptures circulated by the Bible Society, but one thing is quite evident that "they do err not knowing the Scriptures." Is it any wonder that a literary review should be condemned because of its independent thought: when the Holy Scriptures is a proscribed book? In the mandement of Cardinal Taschereau of Aug. 16 last, a most extraordinary document, he says: "War to the bad books! They are colported everywhere, in the public squares, in railway depots, on cars, in the prisons and hospitals, on the markets, and in the dwelling houses. Error is disguised under all forms, and is concealing itself, in order to be better propagated under the cover of falsified bibles, small tracts full of lies, irreligious pamphlets, and papers injurious to the faith and morals." It would be a good thing for all concerned if some of our esteemed Roman Catholic fellow-countrymen would point out at once wherein the De Saci version of the Holy Scriptures violates the text of the Latin vulgate, or wherein it differs from the accepted Greek text, as we are of opinion that it would be found that, if any freedoms are taken with the text of either, it is in favor of Romanism rather than Protestantism, and that it is in no sense a Protestant book other than Protestants are desirous that Roman Catholics should have the Book of Books, believing that "the Scriptures maketh wise unto salvation through faith which is in Christ Jesus."

Let us earnestly pray to God for those who are so deluded, priest and people, that they may be divinely enlightened as to the true character of the Holy Scriptures, their use and supremacy.

If needful we are prepared to furnish name, street and number of parties mentioned in this statement, also names of the different cures who have burned, or ordered the Holy Scriptures to be burned. (Signed)

EDWARD J. STORO,  
DONALD TAIT,  
W. T. NOBLE,  
T. V. LEFEBVRE.

An educated Hindu was lately asked what was the particular department of missionary effort which made him fear most for the stability of his own religion. He replied: "We do not greatly fear your schools; we need not send our children. We do not fear your books, for we need not read them. We do not much fear your preaching, we need not listen. But we dread your women, and we dread your doctors; for your doctors are winning our hearts, and your women are winning our homes; and when our hearts and homes are won, what is there left us?"

If you do not wish for His kingdom, do not pray for it. But if you do, you must do more than pray for it: you must work for it.—RUSKIN.

LONGING desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When stayeth prayer? When desire groweth cold.—ST. AUGUSTINE.