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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.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

English Topics.

While the struggle is going on between capital and labor on the coal fields of England and Wales, the irrepressible conflict rages in the Church of England on the burning question of Sacerdotalism, Higher Criticism, and the attitude of the church towards dissent. These questions, like Banco's ghost, show a stubborn disposition not to "down" or be downed. At the recent church congress in Birmingham, when the Rev. Charles Gore, editor of *Lux Mundi*, and the Puseyite leader of the sacerdotal wing of the Establishment, was about to begin the reading of a paper, "Father Ignatius," a Protestant monk attired in his distinctive dress, was seen approaching the platform. Standing on the floor, in front of the table, he motioned the audience to be quiet, and in very solemn tones said: "In the name of Jesus Christ, I say Canon Gore has no right to speak." This protest was received with much laughter and cries of "chair." "In the name of Jesus Christ, I say he has no right to speak," said Father Ignatius, waving *Lux Mundi* frantically in the air. "See this book," shouted the irate priest, "I say the writer of this book, which is opposed to God's word, has no right to speak." After much noise and confusion, so thoroughly characteristic of an English audience under such circumstances, the Protestant monk was induced to resume his seat, and the Puseyite canon proceeded to discharge a blunderbuss of priestly stuff on the question of "Reunion," just such as might be expected from that source. The monk's dramatic remonstrance was inspired by Gore's unsoundness on the higher criticism, but the applause and dissent called out by an allusion to the Church of Rome in the address, indicates a still more radical change in the sympathies of his audience. "The heart of anyone must beat with excitement and joy," said Mr. Gore, "at the mere thought of ministering in any way to the reunion of the Anglican church with the Apostolic See of Rome—(cheers, and cries of 'no, no, no, no, no, no,')—with its unique traditions—(renewed cries of 'no, no, no, no,')—and its world-wide privilege of Christian communion." Referring to non-conformity in another part of

the address, he arrogantly affirms: "We can not admit Non-conformist ministers as on an equality of title in the ministry with those who have been episcopally ordained." On the other hand the Bishop of Worcester, the chairman of the congress, declared that the historic episcopate was not essential to a scriptural ministry as an apostolic church, and Archdeacon Farrar, in a speech of extraordinary brilliancy, by all odds the most powerful deliverance of the conference, completely pulverized the sacerdotalism of Gore amid rapturous and prolonged applause. These are straws that indicate the direction of the wind. The Puseyite professor graciously advised churchmen to come unto more sympathetic relations to non-conformity by having at least one Non-conformist friend, and the necessity of this was clearly enough indicated by the distinguished chairman, who declared that he knew churchmen who treated Dissenters as social lepers. "The woods is full" of bigoted Anglicans who can not be made to understand that these horrible Dissenters have any rights that they are bound to respect, and on the other side Dissenters look with undisguised horror and unspeakable disgust at the childish dogmas and ridiculous arrogance of those who reject with contempt and scorn the absurd doctrines of priestly orders, sacramental grace, baptismal regeneration, and apostolic succession, and those who believe that these superstitions represent the true faith of Christianity. Corporate reunion between Anglicans and non-conformity is yet a long way off.

The *Coming Day*, which is edited by Rev. John Page Hopps, the well-known Unitarian minister, shows that a truly astonishing and alarming discussion has just taken place in the *Enquirer*, the leading organ of Unitarian opinion. The editor of that paper has actually published an article in which he asserts in the plainest language that death ends conscious life. That we are in fact "brought to an end by death." Mr. Page Hopps, as a genuine Unitarian, of course made a strong protest against this doctrine. But the editor and some writers of importance and representative authority, have actually maintained that existence after death is an open question among Unitarians. Well does the editor of *Coming Day* maintain that this doctrine is a final abandonment of any right whatever to use the Christian name, or to make any religious profession. If Unitarians do not believe in an existence beyond this life, then he says, "their hymns are a sham, their prayers pretenses, and their sermons lies." He does not speak one whit too strongly. It is quite evident that present day Unitarianism is tending to utter materialism and unreality. A short time ago a distinguished Unitarian minister of the older school declared that the majority of the younger ministers of the community have

ceased to believe in the resurrection of Jesus Christ. In fact, they have given up the supernatural altogether, and therefore have abandoned everything that at one time distinguished Unitarianism from practical atheism. This tendency of modern Unitarianism is a startling illustration of the fact that there is no secure foothold between Christianity and blank materialism. Men like Page Hopps may fight bravely for Christian convictions, which they still retain, but they must either go on to utter negation, or come back to that faith in the divinity of our Lord, which the whole church, with absolutely insignificant exceptions, has held from the beginning, and which is indeed the only characteristic and essential doctrine of Christianity.—J. J. HALLEY in *Australian Christian Pioneer*, Birkenhead, Eng.

Christianity and Woman.

BY REV. HUGH PRICE HUGHES.

Christianity has done so much for woman that it is difficult for us to realize how much. When Christianity came into this world, woman was the slave—it would often be literally correct to say the chattel—of her father, her husband, or her country. She had practically no personal rights at all. Such rights as she did possess were hers, not for her own sake, but for the benefit of her father, her husband, and her son. She was practically treated as the toy or the drudge of the particular man who happened to have legal possession of her. Jesus Christ was distinguished from all other great leaders of thought and religion by the marked courtesy and reverence with which he treated woman. From him she invariably received nothing but respect and kindness; and it is an interesting and delightful fact that, so far as we know, no woman ever persecuted him, or did him any injury, or deserted him after becoming his disciple. His relation to the other sex was one of unbroken peace and good-will. Women had no share in the wrongs and cruelties which ultimately broke his heart. He alone of all great Oriental teachers denounced and abolished forever polygamy, which under all circumstances must be the degradation of woman. He introduced into marriage its tenderness and its sacredness, and, so doing, created, for the first time in human history, a true home. His only so far as the influence of Christ extends that woman receives either from her husband, or from her children, the respect and reverence and therefore the real affection to which she is entitled.

What a contrast all this is to the most conspicuous facts in the lives and teachings of other leaders of mankind! Buddha began his remarkable career as the cowardly and disgraceful abandonment of his wife and child. The flation of Socrates to his wife is the darkest blot on his

memory; even at the solemn close of his life, when his wife and children were weeping over him, what harshness he displayed in his references to them, and in his command that they should be removed from his presence! Of the infamous teaching of Mohammed with respect to woman, I need say nothing. No one until Christ came recognized and proclaimed the true sphere and mission of woman; and, indeed, Christ's teaching with respect to woman was so unheard of and so revolutionary that it is only at the close of the nineteenth century of the Christian era that Christians themselves are beginning to act upon it. All through the Christian centuries until now, the teaching of the Christian church with respect to woman has been largely heathen, in the very teeth of the doctrine and the example both of Christ and of his apostles.

One of the most curious delusions respecting woman current in the Christian church is a total misapprehension of the teaching of St. Paul on this subject. He has been supposed to advocate a subjection on the part of woman which the enlightened conscience of our own time resents and denies. But this interpretation of certain sentences used by St. Paul is more exalted than the true doctrine of St. Paul with respect to woman. He asserts, indeed, that as Christ is the head of the church, so is man the head of woman. But what does that mean? Christ is not the head of the church to lord it over the church, or to take advantage of the church, or to use the church for his own personal advantage, but in order that he may give all that he has to the church, and to exalt the church to share his own throne and his own joy. In like manner argues St. Paul, the highest mission of man is to lift up woman to the full enjoyment of all the authority and all the happiness of which he himself is capable. There is no reflection upon woman in stating that it is the duty of man so to lift her up, because, as a matter of fact, in all heathen lands, and in all so-called Christian lands, where the teaching of Christ is not yet accepted, woman is degraded. The selfishness of man has taken advantage of her physical weakness, and also of the way in which beautiful and sacred maternal duties handicap her in the mere struggle of existence, to degrade her and to wrong her. Now, the essential duty of the Christian man is to do the exact opposite, and ultimately to create a social order in which no degraded savage of the male sex will be able to take advantage in any way of the physical weakness of woman. *Independent.*

How to Master Your Temper.

Starve it; give it nothing to feed on. When something tempts you to grow angry do not yield to the temptation. It may for a minute or two be difficult to control yourself, but try it. Force yourself to do

nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. What is gained by yielding to temper? For a moment there is a feeling of relief, but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. The pain too often lasts for days, even years—sometimes for life. An outbreak of temper is like the bursting of a steam boiler; it is impossible to tell beforehand what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die. *United Presbyterian.*

City Evangelization.

CHAS. CARLTON.

Brethren and leading preachers from twelve states and more than twenty cities and many of the larger towns, met in St. Louis in the Central Christian church, Feb. 5-7, and no reports were made or discussed and nothing voted on or adopted. This should silence those who are crying out "popery" and the like. The object of the meeting was to understand and put into practice the

SOME THOUGHTS.

The problem of the down-town church is solved by this: "Go at it, if you would know how to do it." The next is: "Save the cities, or the cities will destroy the state and throttle the church." Another is: "Co-operate and succeed; neglect it and fail." This: "Christianity is the best preventive of pauperism, and the hope of those unable to help themselves." Also this: "The mission Sunday school is the normal germ of the church in city work." "The gospel is for man's mind and body, as well as for his soul, and for this life, as well as for the life to come." Good is that. "Submission to Christ's authority and teaching is the basis of all co-operation, and the measure of co-operation permissible is determined by the truths held in common." "The church should have an organization that would express its life, a worship which would develop its life, and a missionary conscience that would extend its life to the ends of the world." This is the apostolic body. "We must go to the people as Christ went to them, if we would save them." How true this. "All our work is one, and co-operation is the law of life. Home and foreign work are one work," is truth. "Put your hands into your pocket and give it, and avoid all modern devices for raising it." Good advice. "What men call secular and religious are parts of one whole, and the distinction is false. All is sacred, and the church is bound to antagonize, by every lawful weapon, what defiles any part of God's sacred world." Co-operation, consecration and brotherhood were the key-notes of this conference on the work of the church in the cities. *Christian Courier.*