

# 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.

### The Lord's Table—Who Should Partake?

With the exception of the Society of Friends and the Salvation Army, all professedly Christian bodies teach that the Lord's Supper should be observed. In the case of the Salvation Army, under the autocratic rule of "General" Booth, the ordinances of the Lord's house are esteemed to be useless performances, and the teaching of Christ and His Apostles with respect to baptism and the Lord's supper are treated with silent contempt. But the vast majority of religionists, having at least some respect for the Word of God, advocate the observance of these institutions.

In this article we discuss the question of the Scriptural qualifications for admission to the table of the Lord, leaving for subsequent papers the designs of the ordinance and the frequency of its observance.

1. Faith in Christ is on all hands affirmed to be an indispensable qualification. However believers may differ on other points it is refreshing to find that here, at least, is one common point of agreement. The man who avowedly disbelieves in Jesus as the Son of God cannot find admission to the table in any denomination.

2. A resolution to live for Christ is also considered by all bodies of religionists to be an essential prerequisite. No man who affirms his determination to disobey Christ or to live regardless of His teaching, will be accepted in any church as eligible to partake of the memorials of the blood and body of Christ.

3. A life in harmony with such a professed resolution is also expected of those who present themselves for admission to the table in almost every church. This, at least, is the teaching of the various denominations, although, as a matter of fact, those living unworthy lives are sometimes allowed to partake.

4. There is also a general agreement that baptism is a necessary qualification. There is much controversy about baptism itself, for while all are agreed that immersion is baptism and that believers are fit subjects, many contend that sprinkling and pouring are also baptism, and that the infants of believing parents should be baptised. There is, however, a general agreement that something called baptism should

be submitted to or performed upon every one before he is privileged to sit down at the Lord's table. So far as we are aware, this is the teaching of every Pado-baptist church in the world.

But among those who hold to the plain teaching of scripture concerning the action and subjects of baptism, there is a diversity of opinion. Immersionists may be classed in three divisions: the "Close communionists," "Open communionists," and those who "Neither invite nor debar." The great majority contend that none but immersed believers should be admitted, but the other two parties are neither few in numbers nor weak in influence. There is, however, a perfect agreement among them all that in the New Testament times baptism always preceded the Lord's supper. The "Open communionists" are those who invite all the lovers of Christ to sit at His table. The "Neither invite nor debar" people occupy about the same position, and it requires more powerful glasses than we have yet been able to procure to distinguish the practical difference between the two. We are told that there is a real and important distinction, and for the sake of peace we are prepared to admit there is—in the minds of other people—but we have after several honest attempts failed to find it. To admit the unimmersed is to leave the table open to them, and if this is not open communion in this action we do not understand the meaning of the term.

It is urged, and with much force that owing to the confusion consequent upon so many centuries of conflicting teaching, numbers of pious souls do not recognize the importance of believers' immersion, and that this lack of knowledge, for which in a great measure they are not responsible, should not be made a barrier to their loving obedience to a command which they do understand. It is contended that the spirit of obedience is the one thing needful, and if this be possessed there is no violation of Scriptural principle in admitting those who manifest it by a pure life, to the Lord's table. We do not understand how anyone can fail to see that there is some weight in such a presentation of the case. But on the other hand we cannot understand how any pleading for a return to the New Testament order can be so far influenced by such reasoning as to abandon the very ground they profess to occupy.

It is certain that in the days of the Apostles the divinely given order was—1st, Faith; 2nd, Baptism; 3rd, Forgiveness; and 4th, The Lord's Supper. Jesus commissioned His servants—1st, to make disciples by the preaching of the gospel; 2nd, to baptise these believers, affirming 3rd, that he that believed and was baptized should be saved, and 4th, instructing His Apostles to teach the saved ones to observe all things He had commanded them. The Apostles carried out these instructions in the order given. On the day of Pentecost the hearers 1st, believed; 2nd, were baptized; 3rd, had their sins remitted; and 4th, attended to the breaking of bread and the other privileges of the Christian life. And this was in har-

mony with the whole teaching and practice of the Apostles. There is really no more authority for admitting the unimmersed to the table than for admitting the unbeliever to baptism. He who placed faith before baptism, placed baptism before the Lord's supper, and we have no right to alter the arrangement of Divine wisdom in either case.

But it is urged the table is the Lord's and not ours, and therefore we have no right to debar those who desire to come. Well, if so, we cannot debar the drunkard or immoral either provided they wish to come. The authority by which we debar such characters is that by which we are justified in debarring all who clearly have not the scriptural qualifications. Again this reasoning proves too much, for if the table is to be open to all because it is the Lord's, then the church too must be open to all, for it also is the Lord's. We cannot see how an "Open communionist" can consistently advocate "Close membership." But the fact that the table is the Lord's and not ours takes out of our hands the right to decide who may or may not partake. Were it ours we could invite whom we choose, but as it belongs to the Lord, and we are His stewards, it is our place simply to see that His arrangements are observed. The order of His appointments is laid down and as obedient servants our course is clear.

If it be contended that because a man believes that the sprinkling of his infancy was valid baptism, and by virtue of such belief he is qualified to partake, we would point out that faith in the genuineness of a counterfeit sovereign will not make it genuine. It is for us to show that it is spurious, and not to countenance its circulation by acting as though we believed it to be pure gold.

Of course, a close adherence to the teaching of the New Testament will lay us open to the charge of being "uncharitable," but the true child of God will not mind that. In his own heart he knows the charge to be false, and while he realizes that genuine "charity rejoices in the truth," he will not consent to keep back any part of the truth for the sake of pleasing men. In these days of false liberality and spineless sentimentalism, it behoves us to see to it that we are liberal with our own things, and not with those things which belong to God.—*Australian Christian Pioneer.*

### Mr. Gladstone on Drunkenness.

The temperance question has not hitherto been the burning question in England that it has been on this continent, so far as politics are concerned, and socially it has been far less condemned. Of late years, however, there has been a vast change in this respect and now temperance, if not prohibition, is a live issue at nearly all times and on all occasions. The other day Mr. Gladstone referred to the national vice of England, in his speech at Liverpool, and made an appeal to the people that has attracted great attention. He said:—

"Let us all carry with us, deeply stamped upon our heart and minds, a

sense of shame for the great plague of drunkenness (hear, hear), which goes through the land sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims, not the men or the women originally the worst, but persons of strong social susceptibility and open in special respects to temptation. This great plague and curse, gentlemen, let us all remember, is a national curse, calamity, and scandal. (Loud and prolonged cheers.) If we have a high place among the nations of the world in more respects than one, I am afraid it must be admitted that one of the points in which we occupy a very high place is indeed with respect to the habit and vice of intoxication. Gentlemen, I believe in no place has stronger special effort been made to meet this mischief than in Liverpool. I see, for instance, that a benevolent and enlightened scheme of coffee-houses—places of innocent amusement and refreshment—has been prosecuted here, judging from what I have heard from time to time, with the greatest energy and effect. I wish we could all of us take it into our minds, for surely there is hardly one amongst us that has not seen in individual cases the pestilent result to which this habit unfortunately leads, that we should all carry with us individually a deep and adequate sense of the mischief, and an earnest intention to do what in us lies, each man within his sphere, for the purpose of mitigating and of removing it." (Cheers.)—*Witness.*

### Father M'Glynn's Restoration.

A great deal of interest attaches to the restoration of Dr. M'Glynn to good standing in the priesthood of the Catholic Church, partly because of the prominence of the man, and partly because of the peculiarity of the case. Nothing like it has ever happened before. Dr. M'Glynn became a convert to the theories of Henry George, and advocated his election as Mayor of New York. He advocated somewhat socialistic ideas of property, with much boldness and eloquence. His teaching on this subject, though likely to be popular with the poor, was deemed contrary to the doctrines of the Church of Rome. After considerable correspondence and discussion he was suspended from the functions of the priesthood, and ordered to go to Rome. Believing that if he went to Rome all the powers of the church would be arrayed against him, and that he would not get fair play, he declined to obey this order.

After his formal excommunication by Archbishop Corrigan, he became more outspoken in his characterization of the Pope and the Church, and in Cooper Institute and other places he secured much sympathy, especially from the Roman Catholic population, many of whom had belonged to his congregation when he was pastor of St. Stephen's Catholic Church. His condemnation of the Pope and the authorities of the church was so severe, that he seemed to everyone to have broken down every bridge by which he could return to his former position in the Church. Indeed, he must have

thought so himself, or he would never have gone so far as he did in many of his statements.

Recently, without anyone knowing what confessions or promises he had made, and apparently to the annoyance of Archbishop Corrigan, and all who were loyal to the Church, he has been reinstated in his priestly office. It is sometimes thought that an infallible Pope makes everything go smoothly in that Church, but this is far from being true. There are many smouldering fires in that body. In view of the popular influence of Dr. M'Glynn, and his power to excite opposition to the Church, the authorities have acted wisely in silencing so powerful an opponent. Many are curious to see what attitude he will take on socialism. Here are two or three specimens of Dr. M'Glynn's utterances while in rebellion, taken from the *New York Sun*:

"Nowhere is the church more hated than in the so-called Catholic countries. There he (the ecclesiastic) is shunned as though unclean. The sight of his shovel hat and sleek face at the window of a car empties the whole compartment, and gives it to him alone."

"Peter was surely as great and good a Pope as is Leo XIII, yet we seek in vain in the epistles of this first Pope for anything like the incredible assertions of the last of the popes—I should say, the latest Pope."

"The Pope in politics has been the curse of every nation. Bismarck carried on a flirtation with the old lady—that is just what he looks like—and they exchanged pictures, and the old lady was highly flattered at being noticed. Is it not time for us to protest that it is no part of our religion to engage in adulation of a poor old bag of bones, seventy-eight years old, with one foot in the grave?"

"Have no fear for me. I defy the malignity of Rome. I give them warning now, that if they attempt to hound me with the arts of which they are such masters, I will expose them. I have only told things which politicians and well-informed people have known in the past; but I give them warning that I am full of knowledge of events the tale of which will make the country too hot to hold them. They had better let me alone."—*Christian Guardian.*

Never live in hope or expectation while your arms are folded. God helps those that help themselves. Providence smiles on those who put their shoulders to the wheel that propels to wealth and happiness.—*Archbishop Tillotson.*

Christian faith is a grand cathedral, with divinely pictured windows. Standing without you see no glory, nor possibly can imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—*Nathaniel Hawthorne.*

God's time I have always found to be the best time in the end.—*Whitehead.*

If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it.—*Whately.*

If any one speak evil of you, let your life be so that none will believe him.

That man cannot be upright before God, who is unjust in his dealings with men.

A little wrong done to another, is a great wrong done to ourselves.