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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.

### "The Order of Confirmation."

UNSCRIPTURAL, ANTI SCRIPTURAL AND ABSURD!

In a recent issue of the *Guolph Herald* is the following notice of a religious ceremony in that city at St. James' church.

"Before the laying on of hands the Bishop explained the object of the ceremony, pointing out that it was not alone in order that they might take upon themselves the vows made by their sponsors at baptism, but for the conveying to them of God's Holy Spirit. The rite was administered by St. Peter and St. John, and the speaker pointed out that they should search the 8th and 19th chapters of Acts of the Apostles for authority for that rite."

Is it not surprising as well as deplorable that the ministers of the Church of England, many of whom are so justly celebrated for their great ability and profound learning, should not only perform a religious ceremony that is not only entirely foreign to Divine authority, but that they should also vainly presume to justify it by the Word of God?

While it is true that the "rite" or "sacrament" of confirmation is quite ancient, it is also true that neither in the scriptures referred to in the above quotation from the Bishop's address, nor in any other scripture is there a shadow of authority either in precept or example for the rite he is trying to justify.

In the 8th chapter of Acts we learn that Peter and John were sent down to Samaria to impart the Holy Spirit to the converts there. That supernatural gifts were imparted is evident from the record: "And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given," etc., there must have been a different result from the laying on of the hands of modern Bishops when no ocular result follows.

The other chapter contains a brief history of Paul's visit to Ephesus at which place after advancing the views of certain disciples "when Paul had laid his hands upon them, the Holy Ghost came on them, and they spoke with tongues and prophesied."

Did those in Guolph upon whom the Bishop of Niagara laid his hands receive the Holy Ghost, and speak with tongues and prophecy?

It cannot be denied that a reference to these scriptures, "for authority for the rite," implies that the Bishops of the Church of England have apostolical power to impart the miraculous gifts of the Holy Spirit by the laying on of hands;—a most presumptuous pretension;—a falsity and a cheat—made manifest in every place and at every time the farce is performed.

And furthermore where are the conditions for conformation to be found in the scriptures which give "authority for the rite?"

Were the Samaritans and Ephesians baptized in infancy, when God "vouchsafed to regenerate" them "by water and the Holy Ghost?"

What is said in those proofs about the Godfathers and Godmothers having vowed to renounce "the devil and all his works" in behalf of those for whom they became sureties?

Where is there in Acts viii. or xix. the following language or anything like it? "Do you here in the presence of God, and of the congregation, renew the solemn promise and vow that was made in your name at your Baptism, ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you?"

"And every one shall audibly answer—I do."

It is all a vain travesty of the religion of Christ—a daring attempt to supplement and justify the ordinance of infant baptism; the prerequisites of scriptural baptism being admitted in their own authorized catechism to be "Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament," which declaration very naturally suggests the following question: "Why then are infants baptized, when by reason of their tender age they cannot perform them?" which has the following answer: "Because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform."

That is, the sureties promise repentance and faith for the unconscious infant so that it may be "regenerated by water and the Holy Ghost," and, fourteen or sixteen years after, the "confirmed" subject begins to repent and believe for himself.

The word "confirmed" is used in the Acts but with no reference whatever to any "rite," "order" or "sacrament." When Judas and Silas were sent forth to deliver the Apostolic epistle to the Gentiles, it is stated that "being prophets also themselves, exhorted the brethren with many words and confirmed them." No exegete of common sense could explain these words other than by showing from the connection and from other passages where the word confirm is used, that it simply means to strengthen: "Epistarizo: to confirm to strengthen. In the New Testament it is only used in a figurative and spiritual sense for confirming persons in their adherence to the Gospel, notwithstanding opposition and persecution occurring, Acts xiv. 22, xv. 32-41, xviii. 28." This

quotation is from Parkhurst, a *Church of England* minister. It will thus be seen that the caption of this article is justified. Confirmation, as a rite, is both unscriptural, anti-scriptural and absurd. The Episcopalians took it, with some modifications, from the church of Rome where they also got infant baptism, and the blasphemous assumption contained in the following words which many Episcopalians do not know are in "The order for the visitation of the sick": "Our Lord Jesus Christ who hath left power to His church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences, and by His authority committed to me, I absolve thee from all thy sins in the Name of the Father and of the Son and of the Holy Ghost. Amen." E. SHEPPARD.

### By the Way.

DEAR EVANGELIST,—Expecting to pass through Bracebridge and Huntsville on the 9th Sept., I wrote Bro. Kirk and Bro. Crowson on the 6th, and when the C.P.R. express reached Bracebridge, I stepped out on the platform and peered through the gray dawn for a look on the earnest and kindly face of Bro. John Kirk, one of our truest men. Only disappointment awaited me, and I turned back into the car, and waited till Huntsville was called. There I stopped out again to look for Bro. Crowson, that trusted minister of Jesus Christ. But the same blank. Why? Nevertheless, we shall meet again!

The country from Huntsville to North Bay promises little return to the agriculturist for his labor. After spending nearly two years among the farmers in the Niagara District, where they have favorable seasons, as a rule—land free from stone, and all arable, with all kinds of fruit from their large orchards, and good markets close at hand—we thought the comparison anything but favorable for Muskoka and Nipissing, with their rivers, lakes, lakelets, swamps and mountains of rock, and that almost certain destroyer, summer frost. We saw here and there a few shocks of oats on scattered patches of land, as a witness that some hopeful toiler had put forth an effort to redeem the barren appearance of the land. Besides, we did see such an abundance of blueberries and cranberries. Then, too, there are many mills, with train loads of lumber and shingles for market waiting a convenient season. So I thought of the line:—

"Nothing useless is, or low;  
Each thing in its place is best."

And so everywhere we see developing the great principle of economic life: producing for the benefit of others—a fundamental law of Christ—"Looking . . . also upon the things of others."

At North Bay, we noticed some considerable enterprise and a growing town. We saw, too, for the first time, the beautiful waters of Lake Nipissing, while two steamers were crossing. We also noticed evidences of the fishing industry. There we filled our water bottle; and there we were made to feel the lack of kindness in a R. R.

employee, which is not usual. Our baggage changed cars, and while it occupied the platform, waiting for the train from the east, which was three hours late, I obtained permission from the station agent and train baggage-man to open a trunk; and as I set to work to take out a box of figs, for which we had what our sense of taste by talking about them, whereupon a pinched-faced, big-nosed, small-headed, self-important, dirty-clad trunk-smasher snapped out "Let that baggage alone!" "Well sir," said I, "I got permission to open this." "I tell you to let that alone!" said he. My book says "give place unto wrath," so I choked down my "sorry" and walked away, wishing that I could pile a heap of coals on his head. He and another man had tied the trunks from the G.T.R. car to the platform. They were tossed in a disorderly heap, and would fall or roll from the top to the platform with crushing force: one box broke open. The heavier boxes were hauled with considerable cursing upon the heads of the owners. There I learned that strongly bound trunks are necessary. Curs were well roped and stood the roughness. I thought, too, if I were a preacher at North Bay I should try to sow some of the good Word of God in that heart so barren of His grace: to teach it that "looking upon the things of others," is like oil in the journal—making the machinery run without jar, or disaster. There I stood for three hours or more, waiting and meditating on the world's needs through Christ. Should I not have ventured a word notwithstanding the filthy conversation, cursing, sneers and tobacco? Will some brother teach me how to let the light into such darkness? How to introduce, there, the presence of a kindlier grace, "that I may not depart with a conscience defiled, thinking myself a poor soldier of the cross, and, may be, an opportunity let go that might redound to the glory of God? Brother, have you ever felt the need of more courage? more power? When such wrong doing abounds and ascends to the ear of Almighty God, does not the question come with stinging rebuke to you, "How is it that I hear this of thee? Give an account of thy stewardship." Are we doing our best to make the world better? Or, are we wasting our time discussing the how?

We should have left North Bay at 9.55 a.m., but did not get away until 1.20 p.m., on a train of wine cars, filled to great inconvenience with pilgrims to the North-West. The country along the north of the lakes is surely Canada's desert—a land of swamp and rock, matted with tamarack brush. A brakeman told us that while we were asleep they would make up their loss time. They did. The next morning at 7 o'clock we came to a bridge that had spanned two hills the day before, but gave way, and let an engine and car down into the ravine. The engine was destroyed, but no one injured. Another train awaited us on the farther side. There stood those great iron horses facing each other on opposite hills; and we, poor "care-encumbered" souls, "each bearing our burden of sorrow," had to cross the wreck on foot. Such jostling and eagerness for seven long

hours! some making their way east and some west, along a yielding ballast. There we gathered a supply of huckleberries and red raspberries in their primes, on the 10th Sept., 1890. More again. J. B. L. Minnedosa, Man.

### Preach the Truth.

The following incident, related by Dr. A. T. Pierson, may bring a reinforcement of courage to some preachers to preach the truth that men most need, regardless of the hearers' tastes or position in life: "At the funeral of a rich and popular but dissipated man who died of delirium tremens, I felt it my duty to be very plain in addressing a large number of men, who attended the funeral, with words of warning. So after a few words of reference to the dead, I began a pointed appeal to the hundreds of his unconverted business associates who came to the last rite. I asked them that old question of profit and loss, 'What shall a man be profited if he gain the whole world and lose his own soul?' With as much plainness as I could, I applied that question to many who, as I know, never showed themselves within church doors. Of course they took offence. Many came that day, expecting that the officiating clergyman would pay homage to a rich and popular man, and gloss over with polite varnish his life of profligacy and inebriety. They hoped to get some salvo to their own consciences from the ointment of praise with which such a man would be anointed for burial. The disappointment of a few was both outspoken and violent. One man went away angrily cursing and swearing at me and declaring that he would put it in his will that I should never have any part in his funeral ceremonies! Any minister of the Gospel who seeks first of all to be true to himself and to God as well as man, knows at what sacrifice of feeling truth has sometimes to be told, and conscience obeyed. But sooner or later the compensation comes. And in this case it came very unexpectedly and markedly. Within a few months God smote that man with an incurable disease; and, as he belonged to my congregation, it became now my duty to offer him such consolation and help as I could. Hesitatingly I ventured to call upon him; and to my surprise he was not only glad to see me, but begged me to come often, which I did. He clung to me like a little child—opened his whole heart to me, confessed his own life long sins, besought me to pray for him and with him, and before he died wrote me a letter, which is among the precious things preserved with great care. In that letter he says, after paying the most loving tribute to whatever attentions I had paid him during his illness, 'Always tell men the truth; be honest with them under all circumstances. They may be offended at the time but they will believe in you and trust you in the end.'

The person who never looks outside of himself is not apt to see anything very large.