

The Canadian Evangelist

AND DISCIPLE OF CHRIST.

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Duncan Robertson

"If ye abide in my word, then are ye truly my disciples."—Jesus the Christ.

VOL. XI., No. 10.

HAMILTON, SEPT. 15, 1896.

\$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.

THE CANADIAN EVANGELIST maintains that the commission given by Jesus Christ to His apostles should be rigidly adhered to, in theory and in practice, by all who acknowledge Him as their Lord. The commission reads thus: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. xxviii. 18-20, R. V.) This paper will constantly affirm that only those who teach and practice according to that commission have a right to call Jesus their Saviour, and to wear the name of Christ.

The phrase "DISCIPLE OF CHRIST," as a sub-head to this paper, is intended to make clear the meaning of the name "EVANGELIST," which signifies a publisher of good news or glad tidings. This "newspaper Evangelist" claims to receive its inspiration from Christ, and finds in His life and in His Word the means to revolutionize the world, socially, morally and spiritually. This paper holds to the New Testament as containing an accurate record of the life and teaching of Jesus Christ and of His Apostles. It proposes, therefore, believing in Jesus of Nazareth as the Christ, the Son of the living God, to look upon this world of men in all their manifold, ever-varying relations and circumstances, through the medium of Christ's life and word, with the assurance that therein will be found the golden truth which will solve all problems, however difficult, and tend increasingly to the complete realization of "peace on earth and good will among men."

THE CANADIAN EVANGELIST maintains that there is no practicable *via media* between the rejection of the New Testament as an authoritative record, and the denial of Jesus of Nazareth as a Divine Lord. This Journal will therefore persistently insist that the New Testament must be accepted by all who profess to be Christians as an infallible rule of faith and practice, not as a mere ethical guide, in so far as we can see the truthness and fitness of its teaching. And that with regard to ordinances which have in themselves no necessary connection with moral and spiritual culture, as well as in reference to those matters which at present are entirely beyond our ken, it is ours reverently to believe, devoutly to obey.

Editorial Notes.

What we pray to be, that we should strive to be.

One should not fear to follow where the truth leads.

Gambling for the Lord's sake is just as wicked as gambling for the devil's sake.

When you see a saint passing through deep waters do not jump to the conclusion that the affliction is a sign of God's wrath; it may be a token of His love.

The true disciple of Jesus is interested in his fellow-man. He is unselfish. He takes thought for the things of others. It is not enough for him that he and his family are comfortable. He wants his neighbor and his family to be comfortable too.

Some belated clergymen in Toronto are still maintaining that the fourth commandment of the Mosaic Decalogue is now obligatory upon Christians. We beg to repeat that that is the wrong standpoint from which to work for a quiet Lord's day.

Some people say, things will not be right here until the Lord comes. We would suggest that possibly the Lord will not come until things get right here. Those who are eager for the Lord to come had better be very busy getting the earth ready for Him.

It is pleasing to note the assurance given, that the Manitoba School question will be settled in a way to satisfy all reasonable people. We withhold our judgment until we see some authorized official proposals. The present government should be as sharply watched as the late one.

The amount of unrest among preachers these days is notable. So many do not seem to know "where they are at." We recently heard of one who publicly, in the pulpit of the church for which he was preaching, declared that he did not know what to do, and he wished some one would tell him. That man should not preach again until he makes up his mind about something.

Paul's rule, that, "If any would not work, neither should he eat," has been recognized as just. But it applies where it is possible for a man to get work. There are many now who cannot get work. What about them? That is the situation which is pressing now. As a man said to us the other day, "It is not now with many, a question of making money: it is a matter of getting a bare living."

Here is a fine definition of civilization, given by Lord Russell in an address before the American Bar Association: "It is not dominion, wealth, material luxury; nay, not even a great literature and education wide spread—good though those things be. Its true signs are: thought for the poor and suffering, chivalrous regard and respect for women, the frank recognition of human brotherhood, irrespective of race, or color, or nation, or religion; the narrowing of the domain of mere force as a governing force in the world, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice."

The feeling that Christianity should speak with a certain sound in behalf of the oppressed is rapidly growing. The incongruity of those who themselves enjoy the good things of this world exhorting the poor to be patient in their poverty and wait until the next world for their good things is becoming more and more conspicuous. A preacher who lives luxuriously, counts very little on Christ's side. He may hold together a company of fashionable, well-fed, well-dressed people, and pamper them up with the notion that they are followers of Christ and getting ready for glory but he hardens the hearts of the poor, and brings contempt on the religion he is incorrectly supposed to represent.

The announcement that the Dominion Government, according to the promise of their platform, will take a plebiscite on Prohibition, determines the present course of those who wish the legalized liquor traffic exterminated. There will now be another opportunity to educate the people as to the benefits that would accrue to the

country if a prohibitory liquor law were enacted and enforced. The prolonged financial depression is forcing people to think and to inquire as to its causes. We judge a good many are coming to the conclusion that one of the causes of hard times is the immense amount spent in intoxicating drinks. From a business standpoint the liquor traffic is a huge mistake.

The absurd pressure of "the treating system," is one of the curious things in our social system. The idea that a person must drink when he is not thirsty what he does not like when he is thirsty or be accounted unsocial and rude, is interesting when one thinks of it. And if a person says he does not "drink," then he is asked to take a cigar, and if he neither "drinks" nor "smokes," he is looked upon as excessively unsocial. And here is where, we may as well admit, some courage is needed. For people hate to be odd, and dislike to seem unsociable. Not many like to draw unfavorable criticism to themselves in any company. And yet one soon learns to care little for what the "treaters" think or say, and a quiet refusal to be "treated" ere long secures to one freedom from the invitation to "drink" or "smoke."

The Raines' Liquor Law of New York State is said to be working well. It is a high license law—\$500 being the yearly fee. The features of it that tell are the heavy penalties for breaking the law on the part of the licensee, and the severe punishment for non-enforcement on the part of the officials. The delinquent licensee loses his license, the delinquent official his position. Here is a "pointer" for our people, now that we are to have the prohibition question pressed upon us again. One of the most frequent objections to the proposal to enact a prohibitory law is that "Prohibition does not prohibit." Of course it does prohibit. But the meaning intended is, that prohibition does not put a stop to the sale of liquor. We would not need to demonstrate that such a law would be perfectly enforced to justify its enactment. No law is perfectly enforced. All that we need to do is to show that if the people want a prohibitory liquor law reasonably well enforced, they can have it. The penalty for violation of the law must be severe, and it must be enforced.