

Contributions.

"The Necessity of the Death of Jesus."

TORONTO, ONT., Aug. 7, '94.

To the CANADIAN EVANGELIST,—
Permit me to say that some time ago I received a kind letter from Bro. R. Moffett, of Cleveland, Ohio, calling my attention to an article published over my name a few weeks ago in the *Christian Standard*. Questions were raised he said, by brethren in Ontario regarding certain expressions in it I replied in full to Bro. Moffett, and had intended to pass the matter by with no further notice, because I felt sure that the article was quite innocent, and because I knew it to be helpful to certain friends before it appeared in the *Standard*. But since the matter has been brought to my notice from another source, a re-reading of Bro. Moffett's letter has made me feel that a word about it would not be misplaced.

The special objection seems to be that the argument used, if valid, would set aside the necessity of the death of Jesus. On the contrary the article argues the necessity of Christ's death. Our poor humanity could not and would not receive Him without that final proof of His Messiahship. The "exceeding sinfulness of sin" stood between him and us. A final, an irrefutable, a supreme proof of His Messiahship must be given before the hard fastenings of the human heart will open to His knocking, and before the stubborn will of man can be left without excuse if it yields not to His authority. In the sad and sublime tragedy of His death and resurrection He yielded to the demand. In answer to human perversity He gave the final proof. In it God's love, Christ's love, runs the whole length of human malignity. The death of Jesus did not stop short of His resurrection. Over against the murderous malignity of man stands the fatherly love of God; these two meet and clash, and have their climax of revelation in the crucifixion and the resurrection. His death seems the triumph of malice; it is in reality the victory of love as shown by the resurrection. In the blood of Jesus (I thank God with tears as I write it) the love of God conquers the human antipathy to God, and therefore the day of Pentecost was enabled not only to raise anew the old, old question, "What must I do?" but also to give to it a new answer.

To sum it all up: 1st. The fact is that Jesus died. This fact is fully recognized in my article.

2nd. The fact is that His death was made a necessity by reason of man's malignity. This fact is enforced by the very interrogation in the article, about which, as I understand, special question has been raised.

3rd. The fact is that "our Father" in His love for us yielded to the necessity imposed by man's malignity.

4th. The fact is that "our Brother" is one with "our Father" in the love that yields to the malignity that murders.

5th. The fact is that by reason of the supreme proof thus given men do repent, and God does forgive, and thus the two are made one, and there is therefore atonement.

I feel very sure that a second reading of the *Standard* article in the light of this will put at rest all the kindly questions, for I esteem them as no other, that have been raised.

W. J. LHAMON.

If you decide to take Hood's Sarsaparilla do not be induced to buy any substitute article. Take Hood's and only Hood's.

An Open Letter.

To Mr. George Munro, Editor of the CANADIAN EVANGELIST, Hamilton.

SIR: A copy of your paper of May 15 is now before me. In that paper, "for old acquaintance sake, you freely advertise me as a first-class hand at misrepresenting Campbellism."

In all fairness you should insert this letter in your columns as my defence. The heresy which I have opposed I call Campbellism, because Mr. Campbell was the author of the heresy. If Campbellism has been misrepresented by me, it is because I have misunderstood the plainest language used by Messrs. Campbell, Garvin, Munro, Sinclair and Sweeney.

Years ago I read from Mr. Campbell's pen the following sentences: "If immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed are the same thing." Again, he said: "The Holy Spirit calls nothing personal regeneration except the act of immersion."

These sentences I call heresy, and every regenerated man knows them to be so. In 1879 I listened to a lecture in Ridgetown, delivered by Mr. Garvin. He used a large chart to represent the kingdom of Christ. In the centre of the chart was a large B. He said that "this B stood for baptism, which is the door into the kingdom."

This statement I called Campbellism and heresy. Christ says, "I am the door, and whosoever climbeth up some other way is a thief and a robber."

About the same time I bought a book from a Campbellite, purporting to be a debate between Professor Crawford, of the Baptist College at Woodstock, and a Mr. Sweeney, of Kentucky. In this debate Dr. Crawford affirmed "That the direct operation of the Holy Spirit upon the human soul is indispensably necessary in the conversion of a sinner to God." This proposition Mr. Sweeney denied.

On page 209 of that book we find that Dr. Crawford said: "The argument of the Disciples is that baptism brings about the remission of sins. The question is this: When we are baptized, does the baptism procure for us the remission of our sins, or is the remission only signified figuratively in baptism? We say figuratively." Again, Dr. Crawford said (page 211), "It is faith, not baptism which unites us with Christ." This every true believer knows to be divine truth. In reply, Mr. Sweeney said, "Now I put this to him: Let him show where anything—I will not except the blood of Christ—is connected with the remission of sins in language stronger than that by which baptism is so connected."

This language I call blasphemous Campbellism. Peter calls baptism a figure which does not put away the filth of the flesh, and John says that, "the blood of Jesus Christ His Son cleanseth from all sin."

In 1881 I was stationed at Blenheim, and, under circumstances which should be forgotten, I was compelled to listen to Messrs. Munro and Sinclair teach Campbellism as was taught by Messrs. Campbell, Garvin and Sweeney.

If I have misquoted from these men, let it be shown and I will gladly retract. If I have quoted correctly there is not a regenerated man on earth who does not know that Campbellism is false. Every regenerated man has the witness of the Spirit bearing testimony that he is the child of God. That testimony is not given through water, but through our Lord Jesus Christ. That man must labor hard to be deceived who believes that immersion is regeneration, when there is not a passage in the Bible that says so.

Yours, etc.,

D. POMEROY.

HIGHGATE, June 11th, '94.

Young People's Work.

FOR CHRIST AND THE CHURCH.

COMMITTEE OF YOUNG PEOPLE'S WORKS: W. W. Coulter, Chairman; J. J. Smallman, Mrs. R. H. Cameron.

Annual Address.

BY REV. FRANCIS E. CLARK, D. D.

President of the United Society of Christian Endeavor.

Delivered at the Thirteenth International Convention, Cleveland, July 12, 1894.

(Concluded from last issue.)

3. For missions, too, more has been done during the past year than ever before. That eloquent Roll of Honor tells us that tens of thousands of dollars have been given.

The Missionary Extension course, with that "son of thunder" at its head, has kindled a genuine missionary prairie fire wherever it has swept—through Illinois, into Indiana and Wisconsin and Kansas, south into Tennessee, and east into New York.

But it is a kindled nation, and not merely blazing patches of missionary enthusiasm, that we desire to see, and Christian Endeavor bears the torch that can kindle this fire.

Millions should be given where now are given thousands. A very moderate calculation puts the earnings of active Christian Endeavorers at \$150,000,000 for the last twelve months. One tenth of that, \$15,000,000, will be nearly twice as much as all the Christians of America gave to home and foreign missions within that time.

We rejoice profoundly and humbly in this year of missionary work. That splendid Roll of Honor, these banners, the diplomas, which will mean so much to those that win them, are significant chiefly because they mean the beginning of larger and better things in missionary living and doing.

Listen to the sound of the missionary arrows as they strike the earth. It is a faint and feeble reverberation compared with the wail of the unaved multitude whom we should rescue.

Strike again, Christian Endeavorers, and again and again and again, and then once more.

It is not the stern voice of a chiding prophet that speaks to you, but the conscious need of our own beloved land, English-speaking America, and the unconscious needs of hundreds of millions of the non-Christian world that call upon you for a constantly larger effort.

A year ago at Montreal three advanced steps were proposed—Christian Citizenship, Proportionate and Systematic Giving to Missions, and the Enlargement of our Christian Endeavor Fellowship.

4. All these steps you have taken with quickened pace and flying banners. As never before has Christian Endeavor advanced in numbers and in widespread fellowship. In hospitable Australia, in Mother England, in progressive Japan, in conservative China, in awakening India, as well as in the great Republic and the great Dominion of North America (which in Christian Endeavor always have been, and I trust always will be, one) our fellowship has grown as in no previous year.

The year has been notable beyond every other year for its wonderful interdenominational Endeavor conventions in all parts of the world.

What a royal Endeavor convention was that in London last May, when the representatives of more than seventy-five thousand brothers and sisters of Great Britain gathered their hosts in the Metropolitan Tabernacle! Our love and greetings to you, brothers and sisters of the motherland.

And what good news constantly

comes from Australial God bless you, brothers that live under the Southern Cross, who stand with us for pledged consecration and zealous Christian Endeavor work.

India already speaks for Christian Endeavor in seven languages, the vernacular of tens of millions of her people.

China sends word of overflowing rallies and of constantly increasing enthusiasm for Christian Endeavor.

In oppressed Turkey Christian Endeavor still lives and grows; while in Japan, the advance guard nation of the Orient, at this moment our Endeavor brothers are holding their second convention. Can you not feel the beating of their pulse to-night?

The boys and girls in the Junior societies, too, have come marching on, keeping step with their older brothers and sisters. The Mother's societies and the intermediate societies have been peculiar, natural, and most helpful developments of our fellowship during the past year.

Still, we need not sigh for worlds to conquer. They are all around us.

Still there is sectarian prejudice to overcome, not so much by arguments as by lives, by showing how true and loyal and faithful Christian Endeavorers always are.

Still there are slanders against Christian Endeavor not to talk down but to live down, for, though we may belong to the church militant, we do not belong to the church termanent.

I rejoice to say that in the northern Dominion there is scarcely a division; almost all the young people's societies are either Christian Endeavor or Epworth Leagues of Christian Endeavor.

In Australia the Methodists lead in numbers; in England, the Baptists; in the United States, the Presbyterians; but these are matters of little moment compared with the demonstrated fact that here we can all stand together.

These thirteen years—particularly this past year—have proved that Baptists and Methodists and Presbyterians and Lutherans and Disciples of Christ and Friends and Congregationalists and Moravians, and every variety of these denominations, can find a common meeting place in Christian Endeavor. No creed separates us, no form of polity disrupts us, no question of disloyalty exists to terrify us; for we have come together for service, for endeavor.

In the late war, while the soldiers were in camp, there might be rivalry between the different regiments and corps, but when they came to march against the enemy, regimental rivalry and corps' jealousies were sent to the rear in double quick time, and touching elbows (O the thrill of that "elbow touch" as old soldiers have described it to me!) they stood together, and marched together, and fought together, and died together.

There is no North or South in Christian Endeavor. Thank God that, however our fathers have been divided, the hearts of a multitude of young Christians on both sides of Mason and Dixon's line are joined in Christian Endeavor. Of what incalculable benefit may such conventions as this prove in promoting true patriotism and national unity! Ours is no fratricidal contest. Our enemy is the enemy of all righteousness. O why should all young people not be united against him?

Has not the time come for a still longer stride?

The suggestion has come from Australia, and has been seconded by England and China and India and Japan, of a World's Christian Endeavor Union, made up of individuals in all lands that believe in the Endeavor ideas, and will stand with us on a broad platform of Endeavor principles—a platform of thorough loyalty to our own churches

and of hearty co-operation one with another.

In my opinion the time has come for such an alliance, which will link many Christians of many nations together in ties of fellowship that they have never before known.

O brothers, let us cultivate every bond of fellowship. Let us strengthen every tie that binds our hearts in Christian love. Enough causes, at the best, distract and weaken and divide Christian forces. If Christian Endeavor, while maintaining and guaranteeing the loyalty of every one of us to the truth as God gives us to see the truth, should be the blessed instrument in the hands of Providence for bringing earnest Christians nearer together, the world around, our cup of happiness would be full.

And there are signs of it! Already we may claim a Christian Endeavor spiritual federation of two millions of English-speaking Christians. In London, last Whitsuntide, they had the same kind of a convention that we are holding here in Cleveland. In Melbourne and Sydney, in Manchester and Liverpool, in their local unions they discuss the same topics, and employ the very same methods, and draw inspiration from the same sources that we do in New York and Boston and San Francisco and Toronto.

A union of English-speaking Christians is good to contemplate; but we will not stop with those that speak our mother tongue, for in Shanghai and Tokio, in Bombay and in Calcutta, in San Sebastian and in Paris, are earnest souls not a few, who spiritually link hands with us in an ever-growing circle that begins to belt the globe.

In substance and essence we have a world's union now, its more formal establishment would but make plain that to oppose the common enemy, to work for our common Lord, we stand together in Christian Endeavor.

Weak bands of our fellow-Christians would be strengthened; isolated companies of young believers would gain courage to persevere; and the world would understand that, so far as Endeavorers are concerned, it is not an empty boast, and not merely a pleasant song,—

"We are not divided,
All one body we."

In this world's union we may better answer our Lord's prayer. In this world-wide fellowship we may, I believe, better obey the prophet's injunction to strike not thrice, but five or six times, until the Syrians of selfishness and prejudice and unbrotherliness shall have been slain by the nineteenth-century knight errant that stands for fellowship as well as for fidelity, for brotherhood as well as for loyalty.

Then in this world's Endeavor union will our yearly motto, which we cannot yet exchange for another, mean more than ever before, as we remember that in America and England, in Australia and India, in China and Japan, in France and Spain, in Mexico and South America, in Africa and Madagascar, and the islands of the sea, "One is your Master, even Christ; and all ye are brethren."

Hood's and only Hood's.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. If you decide to take Hood's Sarsaparilla do not be induced to buy any other. Any effort to substitute another remedy is proof of the merit of Hood's.

Hood's PILLS are the best after-dinner pills, assist digestion, cure headache. Try a box.