

## Our Contributors.

### MORE SOMETHING ELSE THAN CHRISTIAN.

BY KNOXONIAN.

Here is a man who hates Popery much more than he hates sin. He hates a Roman Catholic far more than he hates the devil. Holy water is far more distasteful to him than bad whiskey. His highest and most spiritual aspiration is expressed by the phrase, "To hell with the Pope." He sings "Croppies, Lie Down" with greater gusto than he would sing "Jesus, Lover of My Soul," or "Nearer, My God, to Thee." In fact he never does sing these hymns at all. They don't remind him of the good, old days when Catholic and Protestant neighbours butchered each other. The greatest sacrifice this man ever made for Protestantism was to curse Popery; his highest work for this fallen world was to incite his neighbours to vote against Mowat, and burn the Ross Selections. This man is more *Protestant* than Christian. Pity that Protestantism should have to carry such men.

Here is a pompous looking man who puts on insufferable airs. He is not anybody in particular, but he always poses as if he were a distinguished person. He talks in very affected tones about "the Church." He turns up his nose at what he calls "the sects." He sniffs the air and says he won't "mix" with these sects. He speaks patronizingly of Spurgeon, John Hall and other men of distinction. Poor Spurgeon. He always hates Methodists and Methodism with a peculiarly bitter hatred. This man is more *Episcopalian* than Christian.

Look at this brawny, pugilistic fellow who is always anxious to do battle for his Church. If a Scotchman, he is ready for argument. He can quote from the good Book with considerable readiness and skill, and he has at his finger ends the stock arguments against Methodism. Drunk or sober he can argue. If an Irishman, he is ready to "lick" at a moment's notice any man in the township who dares to say one word against the Confession of Faith, the Catechism, or against any person or thing distinctively Presbyterian. This man is more *Presbyterian* than Christian.

Who is this smooth-tongued, oily-looking little man who moves about in a sneaking sort of a way, with a smirk on his countenance, and pious phrases on his lips? He is very civil in a quiet time. When there is no "boom" on he is soft and sweet. But let a special effort get well under way, and begin to draw, or a camp-meeting raise a commotion in the neighbourhood, and that sweet little brother in one hour turns bitter and abusive. His brotherly love he used to speak about at Union meetings vanishes into thin air, and he denounces all the other denominations, especially the Presbyterians. He says Calvinism sends thousands of men to the bad place. That little brother is more *Methodist* than Christian.

See this grim, ill-natured looking man who goes around the other denominations and coaxes the people to leave. If he hears that anybody in some other Church has a difficulty of any kind, he immediately goes to him, and gives him a tract on Baptism. If the discontented man is a Presbyterian, he generally gives him some garbled extracts from Chalmers, Barnes, or the proceedings of the Westminster Assembly. This grim, angry man goes into shops and offices, and rings the changes on "into and out of." He sneaks into kitchens and back-yards, and tells the servant-girl something about baptidzo and the lexicons. If foreman in a shop, or any position that gives him power, the power is certain to be used in favour of the tank. It is not necessary to say that this man is more *Baptist* than Christian. Rowland Hill said that he would not cross the street to make a man a Baptist, though he would travel a long distance to make him a Christian. This grim proselytizer would not cross the street to make a man a Christian, but he would travel around the globe to make him a Baptist.

Watch this man with the furtive glance, the slouched hat, and the limp Bible. He begins his meetings by solemnly declaring a great many times that he has no object in view but to save souls. Were he an honest man, and had no other object in view, he would not make the statement so often. A man who knows he is telling the truth generally says a thing but once. After getting the ear of the people, this man with the furtive glance begins to make

attacks on the Churches and ministers in the neighbourhood. The next step is to form an organization of his own, though he declared a dozen times he had no such intention. Then follows a system of proselytizing that would make the cheek of the toughest ward politician crimson with shame. Whatever misrepresentation, trickery and deceit of the vilest kind can do to break down the Churches is done—and done under a thin veneering of hypocrisy. Lying is never so odious as when done in the name of the Lord. Misrepresentation is never so vile as when uttered with a pious snivel. Hypocrisy is never so loathsome as when the hypocrite lays one hand on the horns of the altar, and tries to stab his neighbour with the other. This man with the furtive glance is more *Plymouth* than Christian. In fact he is all Plymouth.

### THE POWER OF CHRISTIANITY.

The unity of man with man. Sin shuts man up in himself, renders Him regardless of any one or every one outside of himself, and leads him to deeds of injustice, violence and cruelty.

Man's inhumanity to man makes countless thousands mourn. Christianity, on the contrary, opens man out of himself, imbues him with the spirit of love to his neighbour and actuates him to live in the practice of righteousness, charity and kindness. Glowing with genuine sympathy, which Christianity has awakened within him, he

EXULTS IN ALL THE GOOD OF ALL MANKIND. Christianity generates in us the sentiment of universal benevolence, and presses on us the practice of it in the antithesis. Look not every man on his own things, but every man also on the things of others. Christ, who is the essence of Christianity, makes us the recipients of grace upon grace out of His fulness not simply for our own spiritual and eternal good, but also for the spiritual and eternal good of others, that the kingdom of God may be advanced among the sons of men from sea to sea unto the uttermost parts of the earth. Hence, as Christians, we are designated the lights of the world, and we are accordingly exhorted to let our light so shine before men that they may see our good works and glorify our Father who is in heaven; again, we are designated the salt of the earth, and to emphasize this designation, it is immediately added, if the salt have lost his savour, wherewith shall it be salted?

The question, which here appeals to our intuitive knowledge of adequacy in the cause to produce the required effect, implies the lack of what is necessary to the practical spread of the truth in the walks of life. In each of the designations which has just occupied our attention the functions of Christian life stand out before us in metaphors, fragrant with significance and plainly show the design—as well as the efficiency—of Christianity to bind mankind together by a union founded on the common alliance of their nature to God. Besides what has already been set forth in regard to the unifying power of Christianity, there is a grand central power in Christianity which unites age with age, country with country and one end of the earth with the other. It is the love of Christ which springs up in the soul from a view of Him in the work of redemption. How does that power of love reason and act within us? The love of Christ constraineth us; because we thus judge, that if One died for all then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again. It is so directly or indirectly in all the circumstances in which we may be placed in a Christian land, but in the further consideration of the point at issue, there are three things worthy of note as practical illustrations of it. The first is home. Christianity is to the home the source of pure affection, moral tone and genuine happiness.

Home! the heart's resting-place, its sheltered nook,  
Amid the rough disturbings of the world;  
How pure and comely in its daily look,  
But now with all adoring art unfurled!  
Flowers and sweet fruits; and, better far than all,  
The kiss of welcome and the hearty joy;  
The easy chair and slow-relaxing fall,  
Into its depths; the rest without alloy  
Of further travel; and the countless charms  
That nestle in the dear old cherished place;  
Not splendid state, it is not that which warms  
And solaces the heart, but love's embrace;  
This, this is Home, shut out from life's alarms,  
Of all that precious is the light and grace.

The second is society. Christianity, which is the grand fountain of pure knowledge concerning God and the things of God, is the pillar and ornament of society. How is it so? Besides making us wise unto salvation, Christianity blends the intellectual, the imaginative and the emotional in fine harmony the one with the other. The outcome of this Christian cultus in society is apparent, whether it is viewed in the individual members of society or in the general conditions of society. When it is viewed in the individual members of society there appear genial influences exerted by each of them from his inward or outward conduct. The emotions of joy or of gladness beaming in the countenance of the his heart, are effervescences of a spirit at peace with God and man. The words of wisdom, which are uttered by the Christian in social intercourse, are moral tonics necessary to Christian, which portray the spiritual condition of well-directed activity constant watchfulness and good behaviour. The principles of righteousness, which are the guides of the Christian on all occasions and in all circumstances, are the exponents of honesty, candour and truthfulness. When it is viewed in the general condition of society there appears what cannot be found in any other than in Christian communities.

There are safety of person, security of property and the certainty of men in the transactions of business, which are all the outcome of Christian doctrine. There are the amities, the amenities and courtesies, which are all the outcome of Christian sentiment. There are light, sweetness and beauty, which are all the outcome of that truth as it is in Jesus. The members of society are thus united together by subtle influences, mutual sympathies and spiritual forces, when they live within the sphere of Christian agency. The third is the Church. The bond of union among the members of the Church are the grand points. There is one body and one spirit—even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all. Viewed from another standpoint, the fellowship of Christians with one another is in the Gospel of Christ. That which we have seen and heard declare we unto you, that ye may also have fellowship with us; and truly our fellowship is with the Father and with His Son, Jesus Christ. This does not imply dead uniformity in dogma or in organization, but it coincides with unity or diversity among the Churches.

Dr. Philip Schaff believes that denominationalism is consistent with the unity of the Christian Church. "To an outside spectator, especially to a Romanist and to an infidel, Protestantism presents the aspect of a religious chaos or anarchy, which must end in dissolution. But a calm review of the history of the last three centuries and the present condition of Christendom tends to a very different conclusion. It is an undeniable fact that Christianity has the strongest hold upon the people and displays the greatest vitality and energy in English-speaking countries where it is most divided into denominations. A comparison of England with Spain, or Scotland with Portugal, or the United States with Mexico and Peru or Brazil, proves the advantage of living variety over dead uniformity. Division is an element of weakness in attacking a consolidated foe; but it also multiplies the missionary, educational and converting agencies. Nor should we overlook the important fact that the differences which divide the various Protestant denominations are not fundamental, and that the articles of faith in which they agree are more numerous than those in which they disagree. There is then unity in diversity as well as diversity in unity. And the tendency to separation and division is counteracted by the opposite tendency to Christian union and denominational intercommunion, which manifests itself in a rising degree and in various forms among Protestants of the present day, especially in America, and which is sure to triumph in the end. The spirit of narrowness, bigotry and exclusiveness must give way at last to a spirit of evangelical catholicity. The great problem of Christian unity cannot be solved by returning to a uniformity of belief and outward organization. Diversity in unity and unity in diversity is the law of God in history as well as in nature. Every aspect of truth must be allowed room for free development. Every possibility of Christian life must be realized. The past cannot be undone; history moves zig-zag, like a sailing vessel, but never backward. The work of Church history, whether Greek, Roman or Protestant, cannot be in vain. Every denomination and sect has to furnish some stones for the building of the temple of God. And out of the greatest human discord God will bring the richest concord."