

# 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.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

### The Great Commission.

J. J. HALEY.

#### MARK'S RECORD OF THE COMMISSION.

Reads thus:—"Go into all the world and preach the gospel to every creature: He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." (xvi: 15-16).

We have here seven items:

1. Preaching the gospel, which signifies to make known the good news.
2. The extent of the divine philanthropy—the field of operation, "all the world."
3. The subjects of proclamation specified, "every creature."
4. Faith—acceptance of testimony.
5. Baptism—obedience to authority.
6. Salvation or remission of sins—enjoyment of blessing.
7. Condemnation—the result of unbelief.

#### MATTHEW'S RECORD OF THE COMMISSION.

"All authority is given unto me in heaven and in earth, go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo I am with you all the days, even unto the end of the age." (xxviii: 18-20).

An analysis of this sublime document gives us the following results:

1. The enunciation of the supreme authority of Christ in heaven and on earth.
2. Teaching, equivalent to preaching the gospel in Mark.
3. The subject of gospel grace—"all nations."
4. Making disciples by teaching, in which is implied the preliminary instruction involved in the presentation of the first principles of the gospel.
5. Baptizing those who have been taught or made disciples.
6. Teaching the baptized disciples to observe all the commandments of Christ.
7. The promise of Christ to be with His followers all the days until the consummation of the present age.

#### LUKE'S VERSION OF THE SAME DOCUMENT.

"Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all

nations, beginning at Jerusalem. (xxiv. 46-47).

This record has fewer items, but comprehends explicitly, or by implication, all the points contained in the others:

1. The death, burial and resurrection of Christ—the facts of the gospel.
2. Repentance, in which faith is implied, as an unbeliever of the gospel can not repent.
3. Remission of sins, same as "shall be saved," in Mark.
4. The sphere of action—"all nations."
5. The beginning place—"Jerusalem."

The three versions of the one commission when combined—as they must be to get a full statement of the truth in detail—give us seven fundamental points, which severally constitute the gospel as it is presented to us in the pages of the New Testament. Before proceeding to arrange these items in their divinely given order, it may contribute to clearness of apprehension to present two erroneous methods of arrangement, as truth stands out in greater prominence when seen in contrast with error.

#### THE PÆDOBAPTIST METHOD.

The paedobaptist world arrange the seven items of the commission in this order:

1. Baptism.
2. Preaching.
3. Faith.
4. Repentance.
5. Remission of sins or salvation.
6. Teaching disciples.
7. Condemnation of unbelievers.

That there is more than one unauthorized transposition here may be easily seen by comparison with the original document.

#### THE BAPTIST METHOD.

- Thus:
1. Preaching.
  2. Repentance.
  3. Faith.
  4. Salvation or remission.
  5. Baptism.
  6. Instruction of disciples.
  7. Condemnation of unbelievers.

Paedobaptists transpose Mark's commission by placing baptism before preaching the gospel and the production of faith, and the Baptists transpose it by placing "shall be saved" between faith and baptism, where it was not placed by the Saviour. Their transpositions of the other versions are equally palpable and not unfrequently mutilation takes the place of transposition. Here is

#### THE SCRIPTURAL METHOD.

1. Preaching (Mark).
2. Believing (Mark).
3. Repenting (Luke).
4. Baptizing (Matt. and Mark).
5. Remission of sins or salvation (Luke and Mark).
6. Teaching (Matt.).
7. Condemnation (Mark).

Let the reader carefully compare these items with the passages referred to and if he is not satisfied that this enumeration is correct as to the order of the arrangement, we will just carry him forward to the Acts of the Apostles, where the commission is exemplified under the ministry of the Holy

Spirit, and will thus make assurance doubly sure. Ten days after the commission was given to the apostles Peter preached the first sermon under it, beginning at Jerusalem, on the first Pentecost after the resurrection of Christ. A record of this sermon and its results are found in the second chapter of Acts. Without consuming space in a detailed account of the circumstances and the sermon, the following is a faithful synopsis of the outline thoughts of Peter's discourse on that eventful occasion:

1. Preaching the gospel, including the proclamation of the death, burial resurrection and exaltation of Christ. (Ver. 22-36. Mark and Luke.)
2. His hearers are convinced of the truth of what he asserts, believe the divine testimony he submits, and confess their faith in the earnest inquiry, "Men and brethren, what shall we do?" (Ver. 37. Mark.)
3. They are commanded to repent. (Ver. 38. Luke.)
4. They are commanded to be baptized. (Ver. 38. Matt. and Mark.)
5. They were promised on the preceding conditions, the remission of sins. (Ver. 38. Luke and Mark.)
6. They were promised the gift of the Holy Spirit. (Ver. 39.)
7. Those who received the apostle's word and were baptized were immediately received into church fellowship, where they were taught by the apostles to observe all that Christ commanded. (Ver. 41-42. Matt.)

With what marvellous accuracy does the inspired preacher reproduce all the facts and conditions of the Great Commission under which his Master had sent him forth to preach! There is no transposition or mutilation, no limping, halting or hesitating, no cowardly abridgement of his Master's will to court favor or to gain popularity at the expense of truth. No! Enlightened and energized by the Holy Spirit, he hewed to the line and gave every condition with faultless precision as they were given in the authoritative, document under which he had gone forth to preach the glad tidings of great joy to the peoples on the earth. It was the same in every apostolic sermon and in every case of conversion recorded in the Acts—the Commission was carried out to the letter. The reader with the clue now in his possession, may proceed to examine the whole book as the Commission exemplified, and he will find an honest comparison in every single case will bring out the same results. When the Campbells and others reached this stage of their investigation they were thunderstruck, their conceptions of the plan of salvation were completely revolutionized, the popular gospel of "only believe and you have the blessing" quickly evaporated into the thin air of a false theology, and they went forth with the enthusiasm of a new joy to preach to men a new gospel, and yet it was the oldest in the world.—Disciple.

"What makes you so happy, Tom?"  
"Happy! Why, I makes Jim glad, and then I gets glad myself."

"You cannot draw a man closer to Christ than you are yourself!"

## The Way Temperance Works.

The *Nation*, reporting an experiment in prohibition that has been tried in Cambridge, Mass., the last year or two, states the following facts:

Prior to the election a thorough investigation into the results of prohibition was instituted. The physicians, employers of labor, owners of tenement houses and those having to do with the poor, were seen and asked for their personal observation; and the information obtained in these interviews was printed and mailed to every voter. The reports generally showed a very remarkable change in the condition of the poorer classes. Physicians noted improvements in the homes; more and better clothing for the children and better food on the tables; the wives of laboring men were anxious for a continuance of "no license." Employers reported better work done in the shops with more promptness and regularity in attendance, especially after pay days. Landlords found greater promptness in the payments of rents and less trouble with tenants. \* \* \* The investigations of last fall showed still greater improvement among the poor. Coal dealers reported sales of coal by the quarter ton where they formerly sold by the basket. A baker in the worst section of the city reported a large increase in the sales of milk. Dealers in furniture on the installment plan found an increase of trade and prompt payment of installments. Employers reported continued improvement among their men. The poor, especially the Irish, showed their appreciation of prohibition by voting for it in large numbers; in one voting precinct of working men a vote of 96 for no license in 1885 has risen to one of 265 in 1888. The captains of police report less than 40 places under suspicion for the illegal sale of liquor, and a freedom from disturbance both in the streets and houses of the city.

No other reform would do so much to improve the material condition of society as the abolition of drunkenness and drinking. It is impossible to conceive what a bound forward our civilization would make, provided the thousands of millions of dollars now expended for drink could be saved for the legitimate purposes of human life. Let the reader note particularly what is said about the larger quantity of necessities bought by the poor people of Cambridge after this reform had been effected. It is really pathetic to stand at a city market and see the dribbles in which the very poor buy their supplies. Small purchases mean high prices. This is one of the ways in which the destruction of the poor is their poverty. The step from a basket full of coal to a quarter of a ton, for thousands of men is an immense stride.—Exchange.

Joy, like the honeysuckle, may blossom as sweetly on a trellis of wood as on a trellis of gold.

Folded hands are not necessarily resigned ones. The patience which really smiles on grief usually stands or walks, or even runs.—RUSKIN.

Whoever fears God fears to sit at ease.—MRS. BROWNING.

One of the most hopeful features in the fight against the insidious power of liquor, is the fact that almost if not all the labour members of Parliament are on the side of sobriety, and vote for empowering the people with a veto over the issue and renewal of licenses in whatever locality the people care to exercise it. The most important of trades unions and friendly societies are also not now afraid of showing leanings towards temperance and sobriety. There is much sympathy, for instance, on the part of the members of trades unions and societies in the agitation against holding these meetings on premises licensed to sell intoxicating drinks; and there is no doubt that that step on the part of the worker means the recognition that the interests of the publican are not his interests.

The statistical report of the Treasury Department shows that the consumption of liquors in the United States for the fiscal year ending June 30, 1892, was, in round numbers, as follows:—98,000,000 gallons of distilled liquors, 28,500,000 gallons of wines, 987,500,000 gallons of malt liquors—1,114,000,000 gallons of all kinds. If we reckon the malt liquors at five cents per half-pint glass, retail, the cost of malt liquors, which are mostly used by the working people, would be \$790,000,000. This sum would buy, in round numbers, \$132,000,000 barrels of flour at \$6 each—more than the whole crop of wheat for that year; or, 158,000,000 tons of coal at \$5 each—equal to the entire output of coal; or, 79,000,000 suits of clothes at \$10 each; or, 225,000,000 pairs of shoes at \$3.50 each. Or, if this money were equally divided among these articles it would buy 33,000,000 barrels of flour, 39,500,000 tons of coal, 19,750,000 suits of clothes, 56,250,000 pairs of shoes. And if these articles were equally distributed among 10,000,000 families of workingmen there would be for each family: 3 3/10 barrels of flour at \$6, 3 95/100 tons of coal at \$5, about two suits of clothes at \$10, and 5 1/2 pairs of shoes at \$3.50. What a vast improvement would result in the physical comfort of the families of the workingmen if the money now spent for beer and ale were used for food, clothing and fuel. This estimate has reference to physical comfort only; but there is also a moral aspect which every man who cares for his fellow-man cannot fail to be deeply interested in.—The Independent.

A clear proof of the divine origin of Scripture is afforded by its portrait of the perfect man. Jesus is sinless in thought, and word, and deed; his enemies are unable to find a fault in him, either of excess or defect. Nowhere else in the world have we such another portrait of man—it would be superfluous to say that nowhere have we such another man. Jesus is unique; he is original, with peculiarities all his own, but without any divergence from the straight line of rectitude. He is not a recluse, whose character would have few relationships, and therefore few tests; but one living in the fierce light of a king among men, coming into relation with the world in a thousand ways.—SPURGEON.