

The Canadian Evangelist.

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"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.

Autumn.

I wait beside a quiet sea,
The tides are out, the wind is low;
The waves fall sobbing on the shore,
And all the hours are faint and slow.

Across the waves I strain my eyes,
And gaze toward the far, bright West;
And hope, while patiently I wait,
For promises of peace and rest.

The radiant morn'g was sweet and fair;
Ships bounded in and comrades gay;
They laughed and sang along the shore,
But now they all have sailed away.

I wait, because as night comes on,
Across the deep, untroubled sea,
A boat shall glide, serene and still,
And in it shall be room for me.

One shall be there whose heart is true;
His hands are strong, his voice I know;
I shall forget this throbbing pain,
The tide shall rise, and I shall go.

—N. Y. Independent.

A Conversation.

The following conversation took place in a railway carriage, between a Major of the Salvation Army, who was returning from a tour of inspection of his division, and a Disciple of Christ, who attended the late Conference held in the metropolis of an adjoining colony. After several preliminary remarks, the Major asked, are you interested in our work in your town?

DISCIPLE. Yes, especially the Prison Gate Brigade and Fallen Women's Association, in which I think the Army is doing a good work.

MAJOR. Do you attend our services?

D. Occasionally, and I have had conversations with some of the captains, who from time to time have been stationed in D—; and have found some of them very intelligent men, but others just the reverse, who allow their enthusiasm to run away with their common sense.

M. Yes, that is the difficulty we occasionally labor under; but why do you emphasize only the two branches of the work you mention? Don't you think we are doing good in our other work?

D. I do—but at the same time I stated years ago, and I have not yet altered my opinion, that if the Salvation Army had devoted itself solely to its rescue work, and became a stepping stone (as it were) to the churches, in-

stead of setting itself up as a distinctive religious body, it would have done more good, and instead of being opposed in its work by them, the whole of the churches would have supported it; for in those particular branches, it does a work not hitherto touched by the churches.

M. Yes, but don't you think many souls are converted to God through the agency of the Salvation Army?

D. This is a very difficult question for me to answer. I may be wrong, but my opinion is, that if you get a truly repentant soul out to the penitent form, and he joins the army, after a while he drifts into one of the churches, for he is allowed to *spiritually starve* in the army, because he requires more substantial food than parrot-like testimonies every night and religious enthusiasm, and I find even the officers themselves know more about the works of General Booth, than the Bible; and give as much study to the *War Cry* as to the good old book.

M. Well, my experience is just the opposite.

D. That may be, but I have two or three individual cases in my mind at the present time, which support my theory.

M. Supposing you are right; wherein do you suppose is our failure?

D. In the first place you totally neglect two of Christ's most important commands, or privileges of believers.

M. You refer to the sacraments.

D. You can call them sacraments if you like, but as far as the Lord's Supper is concerned—which the Army never commemorates, I look upon it as a direct command, and a duty for Christians to observe, for when it was instituted Christ said, "Do this in remembrance of me," to which Paul adds "as often as ye eat of this bread and drink of this cup, you do (proclaim, or better still) show forth the Lord's death till he comes."

M. Yes, but we proclaim Christ in different ways.

D. I know you do, Major, but unfortunately, those ways are commands of General Booth, and not of Christ.

M. How do you make that out?

D. Well, to speak plain, and I hope you won't think me offensive. It costs nothing but perhaps the effort of a little self denial, to remember Christ in his own appointed way, and to be buried with him in baptism, and by fulfilling these commands the believing sinner puts on Christ, and continues to remember the dying love of his Saviour who purchased his redemption, and at the same time Christ makes no profit out of him. But just look at your side for a moment. Not long ago I heard a captain say, "If the soldiers won't wear a red guernsey, or the lasses a hallelujah bonnet, we don't want them." By putting on these, the members of the Army say that they profess Christ to the world.

M. Just so.

D. Well, I am a storekeeper, and know pretty well the value of these guernseys and bonnets, and at the prices charged by your trades' department, they must leave a handsome profit—do you see the point now? General Booth makes a profit out of each of his converts, while Christ don't,

and offers to all who obey his commands living water, and the bread of life without money and without price.

M. As far as the sacraments are concerned, I admit we don't observe them, and our reason is, because there has been more controversy over baptism and the Lord's Supper than anything else in Christendom, and we don't like controversy.

D. I am aware of that, for it is one of the "rules for officers," that they are not to engage in debates. I had rather an amusing experience with one of your captains some time ago. Captain M— came into my shop and began talking on religious matters, and after a little while, I endeavored to show him that baptism was a plain command of Christ, and he being baptized set us the example, and said, "Thus it becometh us to fulfil all righteousness"—when he immediately turning to his lieutenant who was with him, said "let us pray," and both of them dropped down on their knees. I immediately said, "Get up please, now is the time to talk, not to pray." He said, "Don't you believe in prayer?" to which I replied, "Yes, I certainly do, but I don't like to see a man go down on his marrow-bones in a shop in business hours; if you wish to pray, there is a back room in which we can retire."

M. Captain M— is a good-meaning fellow, but brim full of enthusiasm. He is now in Melbourne.

D. We got away from our subject; the point is this, taking the widest possible view of the questions, whether baptism is sprinkling or immersion; whether the literal presence of Christ is in the bread or otherwise; the Salvation Army in omitting baptism and the Lord's Supper, are opposed to both Protestants and Roman Catholics, and is it right that these plain commands of Christ should be ignored for the teachings of General Booth?

M. I don't wish to argue the question with you any further. In fact, I have been travelling six nights during the last ten days, and would like to go to sleep.

D. Then good-night, Major (it being then about 12.30 a.m.) The latter, stretching himself out on the cushions, was not long in falling into a sweet sleep, from which he did not awaken until we reached our destination.—W., in *Australian Christian Pioneer*.

Is it Fair to Thomas?

"Doubting Thomas," or "Thomas the Doubter," is the common designation given to one whom we have every reason to believe was a good and devout believer in Jesus. He was so designated because on one occasion, and only one, he was unable to believe on hearsay evidence so wonderful a fact as the return to life of a man who was dead. The injustice to Thomas lies in our stamping his whole character by one act. He is spoken of as a constitutional doubter, whose character was that of a doubter, and therefore, he could not help it. There is no foundation for this in Scripture. The fact is lost sight of that he was not alone in doubting. If we except the women who, in Mathew's account, seem to

have believed, there is no instance of any apostle or disciple believing till he had actually seen Jesus. The words of the women who brought the news to the Apostles "seemed to them as idle tales, and they believed them not." Even when Jesus appeared to them they "were affrighted, and supposed they saw a spirit," and could not be convinced until Jesus reasoned with them, and till they had "handled" him and seen him eat. On more than one occasion Jesus "upbraided" them because they believed not the testimony of those who had seen him; while to Thomas he spoke very tenderly.

Jesus had informed the Apostles during his life of his death to be accomplished at Jerusalem, and had promised that he would rise again, but Luke says that the "saying was hid from them, neither knew they the things that were spoken." They all had every excuse in all the experiences of life and in all the cherished hopes of their nation, for not comprehending the prediction and the promise, and for doubting the resurrection till actually convinced by sight. We should not condemn them, and certainly should not single out one from the rest to condemn not his one act only, but to do injustice to his whole character. The writer had a friend, a godly, consistent Christian gentleman, always mild and self-controlled, who once, and only once, in the course of many years of intimate relations, gave way to anger under great provocation. Would it have been fair always then to speak of him as "the passionate Mr. Blank"? Yet just so unfairly we treat the memory of Thomas.

Another unfairness towards Thomas is to speak of him as "the man who was absent from prayer-meetings," as if he was an habitual absentee.—G. C. B., in *N. Y. Observer*.

I Never Forgive.

In the course of a voyage to America, Mr. Wesley heard General Oglethorpe, with whom he sailed, making a great noise in the cabin, on which he stepped in to know the cause. The General immediately addressed him, saying:—

"Mr. Wesley, you must excuse me; I have met with a provocation too great for a man to bear. You know the only wine I drink is Cypress wine, as it agrees with me the best of any. I therefore provided myself with several dozen of it: and this villain (his servant who was present, almost dead with fear) has drunk up the whole of it. But I will be revenged on him—I have ordered him to be tied hand and foot, and to be carried to the man-of-war which sails with us. The rascal should have been careful how he used me, for I never forgive." "Then, sir," said Mr. Wesley, calmly to him, "I hope you never sin." The General, confounded at the reproof, threw his keys to the servant and bade him do better in future.

Here, then, is the point. If we would never forgive, we must never sin. The very proneness to sin which we find in ourselves should be a most powerful incentive to the cultivation of a spirit of forgiveness.

Revised Version of the Scriptures.

Whatever shall be the verdict of the English-speaking world about the common use of the revision, it is an unspeakable legacy to all who would have a clearer and more exact meaning of the text of Scripture. The Greek text from which it is made is certainly the most ancient and the purest, and the translation is the most correct that the scholarship of the Church can give. It is consistent, and by many regarded as even too literal. The changes made are instructive, and often throw light on a passage which gives a fullness and richness of meaning it did not have in King James' version. And often the marginal reading is still more suggestive.

Every student of the Bible, if not every reader, should avail himself of this valuable help. This is the very thing to be consulted. With it one need not be a Greek scholar, yet may be sure that he gets the exact force of the Greek word in its place.

An example is at hand in our morning's reading of 1 Tim. vi. In verse 5, for "gain is godliness," the revision gives it, "godliness is a way of gain;" verse 10, for "the love of money is the root of all evil," "a root of all kinds of evil;" verse 12, for "professed a good profession," "confessed the good confession;" verse 14, for "unreprovable," "without reproach;" and verse 19, for "lay hold on eternal life," "on the life which is life indeed." Every one of these changes is suggestive and helpful to a correct understanding of the text.

For another illustration take the word "conversation," which appears eighteen times in King James', and in every instance gives a too limited meaning of the original, whereas in the revision its full force is given, as "manner of life," "behavior," and "issues of life," and in two instances is derived from a different word, and means in Phil. iii. 20, "citizenship in heaven," for "conversation in heaven;" and in Heb. viii. 5, "conversation without carelessness," is given in margin of revision as "turn of mind be free from covetousness."

While the generation which has been brought up on King James' may not be expected to change, yet the youth of this generation should be brought up on the revision. At any rate, they should be furnished with the revision, and have it in common use. We cannot advise them too strongly to possess a comparative edition of both versions, by means of which they can mark and compare every change made.—N. Y. *Evangelist*.

This Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: *saints*, for their holiness; *believers*, for their faith; *brethren*, for their love; *disciples*, for their knowledge.—Fuller.

There sometimes wants only a stroke of fortune to discover numberless latent good or bad qualities, which would otherwise have been eternally concealed: as words written with a certain liquor appear only when applied to the fire.—Greville.