

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.

A Defence of Sacerdotalism.

"Sacerdotalism," by W. J. Knox-Little, M. A., Canon of Worcester (Longmans & Co., Gs.), is a work which, appearing originally in the form of four letters, addressed to the late Dean Butler, of Lincoln, has been revised and expanded to the substantial volume now before us. It is a manifesto on behalf of the Ritualistic party of the Church of England, in answer to the recent attack upon them by Archdeacon Farrar, in articles published in *The Contemporary Review*. Well-informed spectators outside the Anglican fold who watch this family quarrel will be hardly disposed to congratulate either combatant. Dr. Farrar, in his endeavor to free English religion from monkishness and from bondage to the ideas of the medieval age, has all our sympathies. *But when he endeavors to show that this reasonable faith is synonymous with the Anglican system, he delivers himself into the hands of his sacerdotal opponent.* Multitudes of conscientious men are to-day outside the Anglican pale, because they are in substantial agreement with Canon Knox-Little in his contention, in the volume before us, that the position of his party concerning the Eucharist, Confession and Absolution, Apostolic Succession, the Priestly Office and Power, and the other planks of the Sacerdotal platform, is justified by the declarations of the Church of England standards and authorities. When, however, the Canon has shown that the system he advocates may fairly claim to be considered the real Anglicanism, he is a very long way indeed from proving it to be in accord either with primitive Christianity or with common sense. He has all the instincts of the traditionalist. The only proper scripture interpretation is, he contends, that given by the Catholic Church; and by the Catholic Church he means the body which, in the three branches of the Greek, Latin and Anglican, has the priesthood and the sacraments. The problem as to what is the criterion to refer to on points where these three bodies are at deadly issue with each other is by our advocate conveniently left on one side. The Canon revels in the citations of the fathers, familiar enough to scholars, which show how early the Sacerdotal view established itself in the Church. They simply prove that the Judaizing party, against whose views of Christianity and religion Paul protested with his whole soul,

gained the upper hand after his death, and that it required a later and better instructed age to understand Christ's charter of spiritual liberty. To call writers of the second, third and fourth centuries Fathers, and then accept their utterances, childishly ignorant, though they were of the laws of the universe and of the first principles of literary and historical criticism, as Catholic truth to be accepted without question, is as rational a procedure as it would be to canonize writers on astronomy and physiology of the same period, and to regard their deliverances as authoritative. Canon Knox-Little is quite certain these men are right when they declare Christ's words, "This is My body," to be literal, and His other words, "I am the door," or "I am the vine," to be figurative. He is sure also that their rendering of the statement in John vi, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you," is right in referring it to the literal eating and drinking of the Eucharist. People who use their own judgments will, nevertheless, prefer the interpretation of the words supplied in verse 35 of the same chapter, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst," where the assuagement of the soul's hunger and thirst are shown to be *rowing and sailing, and not literal eating and drinking.* The Canon has nothing but a sneer for the argument that the word *hierus* as a sacrificing priest is never used in the New Testament of any Christian teacher or worker, though it is in itself enough to sweep away the whole priestly fabric. His book, indeed, proves to demonstration what has been proved a thousand times before, that men taught as he teaches and believed what he believed through many centuries. When he pushes the further contention that the fact of their believing in this way is a sufficient reason why we should believe so, the breakdown is utter. Augustine's doctrine of the priesthood is exactly as authoritative as his doctrine on religious persecution. They are both characteristic of his age. But the nineteenth century emphatically declines, either in opinions or in morals, to go to school to the fifth.—*British Weekly.*

How to be a Pastor.

Determine to become a pastor, cost what it may. If you are shy and bashful, conquer your diffidence; a man has no business to be a shepherd if he is afraid of the sheep. If you are naturally reserved and reticent, unlock your lips. Go and talk with your people about anything or everything until you get in touch with them. It is not best that a minister should talk exclusively about things spiritual. Talk to them about their business, and show your interest in what they are doing. Watch your chances to put in a timely and loving word for your Master. You are Christ's man on Christ's business. If you can only gain your point by going often to the house, then go often. One soul wins another. Your can reach the parents sometimes by reaching the son or daughter. Personal conversations with individual souls will train you to be a

closer, more suggestive and practical preacher. They will make you colloquial and simple and direct in the pulpit. Half of all the preaching is fired into the air. You will gather most precious material for your sermons by going about among your people and finding out what they are doing, what they are thinking, what they are suffering and what they need. Devote a large portion of every day to pastoral service. To visit a large congregation consumes a vast amount of time, but can you spend it more profitably elsewhere? Be on the lookout for sermon hints wherever you go; one hour with a live man may teach you more than two hours with a dead book. DR. T. L. CUYLER.

Our Fine Country.

Sir Charles Mills, of Cape Colony, when here, told a reporter that Canadians do not half appreciate the advantages of their country, which in grandeur, beauty and fertility compares favorably with the finest on earth. He was full of praise for the virility of our youth and the beauty of our girls. The last testimony is, we think, founded on solid fact. It applies especially to the new generation, who enjoy so many recreations which were almost unknown in the days of their fathers, and to those girls particularly who have advantages of physical culture which are fast working their way into our educational system. We do not refer so much to the straining, stiff and sudden gymnastics of the past as to those graceful, gentle movements spoken of as Delsartean, Emersonian and what not, which seem to be teaching our once uncouth damsels to express themselves in beautiful tones of voice, in lithe and lively motions and in stately poses. We presume the advocates of the various systems here referred to or not referred to would take umbrage at mixing them up in this general way, as each of them is doubtless to its own supporters the real and only. What we should like to see would be the introduction of physical culture in its latest phases, and with it the training of the voice, into all our schools. But it is not to the artificial but to the natural that we owe most. We know and must admit that athletics can be carried too far, that the best known athletes almost invariably do carry them too far, and have short lives as a consequence. Very high training too often means a very short life. There is reason for this in the fact that too much straining of the muscles means too much demand upon the vitals, with too little repair. We believe that over muscular training is quite as dangerous to the vital organs as over mental training. Severe muscular training usually results in actually reduced vital measurements. What is wanted is development of the vital organs, and for this comparatively gentle exercise is best, and those forms of exercise are best which give play to all the muscles equally, especially those of the trunk. Lawn tennis has few equals as a game for those who can afford to give afternoons to it. Swimming is a sport which reaches every organ, and can under favorable conditions be taken by people too busy for lawn tennis.

Who that has seen a water polo match but wonders at the tremendous vigor, agility and endurance of the boys who are now growing up and the splendid chances this generation has to develop itself. As a matter of common observation each succeeding generation of Canadians is taller and bigger than its predecessor, and one of the finest races in the world is in process of evolution if only we avoid those vices of body, mind and soul which are the principal hindrance in the development of the perfect man.—*Witness.*

Gough and His Children.

A gentleman in the city of Boston who was in the habit of using wine was asked by one of his promising boys if he might go to one of our meetings. "Yes, my boy, you may go; but you must not sign the pledge." Now, in our Cold Water Army we don't allow the children to sign the pledge without the consent of their parents. We believe the boy's first duty is to obey his father and mother. Well, the boy came. He was a noble little fellow, full of life and fire and ingenuousness. We sang and sang, and the chorus was shouted by the children—
"Cheer up, my lively lads,
In spite of rum and cider,
Cheer up, my lively lads,
We've signed the pledge together."
We sang it eight or ten times; and the little fellow I speak of sang it too. As he was walking home, however, the thought struck him that he had been singing what was not true—"we have signed the pledge together." "He had not signed the pledge. When he reached home he sat down at the table, and on it was a jug of cider.
"Jim," says one of his brothers, "will you have some cider?"
"No, thank you," was the reply.
"Why not? Don't you like it?"
"Oh, I'm never going to drink any more cider—nothing more that is intoxicating for me."
"My boy," said his father, "you have not disobeyed me—you have not signed the pledge?"
"No, rather," said he, sobbing, "I have not signed the pledge; but I have sung it, and that's enough for me."
—*Christian Chronicle.*

Nobility of Housework.

POWER OF WOMEN IN PROMOTING THE WELFARE OF THE RACE.
One thing is certain: If women are determined to meet men in the public arenas of life and fight them with their own weapons, they will, of necessity, be compelled to desert the arena of their homes and their own natural duties. For, as these duties cannot be abolished, the only thing possible is to delegate them to some one else to perform; that is, they will leave their children and their houses in the charge of ignorant, cruel servants, and give themselves, their time and energies to what they are pleased to call "wider duties." And what of the poor children?
Lately there has been a great deal of fretful, impatient, womanly writing about the degrading, depressing influence of household work; and it has

been urged that it is better for wives and mothers to write or sew, or do any kind of mental work, in order to make money to relieve themselves of the duties of cooking and nursing. Women who have this idea ought never to have become wives, and ought never, never to have become mothers. For if there is any loftier work than making honies lovely and sweet and restful, or any holier work than nursing and training her own little children, no woman will find it in writing, or sewing, or preaching, or lecturing, or in any craft of hand or head known to mortals.—*Rosleaf.*

In Old Age.

What is it now to live? It is to breathe the air of heaven, behold the pleasant earth,
The shining rivers, the inconstant sea,
Sublimity of mountains, wealth of clouds,
And radiance o'er all of countless stars.
It is to sit before the cheerful hearth
With groups of friends and kindred,
Store of books.
Rich heritage from ages past,
Hold sweet communion, soul with soul,
On things now past, or present, or to come,
Or muse alone upon my earlier days.
Unbind the scroll, whereon is writ
The story of my busy life;
Mistakes too often, but successes more,
And consciousness of duty done.
It is to see with laughing eyes the play
Of children sporting on the lawn,
Or mark the eager strife of men
And nations, seeking each and all,
Belike advantage to obtain
Above their fellows; such is man!
It is to feel the pulses quicken, as I hear
Of great events near or afar,
Whereon may turn perchance
The fate of generations, ages hence.
It is to rest with folded arms betimes,
And so surrounded, so sustained,
Ponder on what may yet befall
In that unknown mysterious realm
Which lies beyond the range of mortal ken,
Where souls immortal do forever dwell;
Think of the loved ones who await me there,
And, without murmuring or inward grief,
With mind unbroken and no fear,
Calmly await the coming of the Lord.
—DAVID DUBRY FIELD in New York *Independent.*

Resolving to serve the Lord is a good start in the right direction, but it is only a start. It bears the same relation to the actual service of God that a soldier's enlistment bears to a soldier's campaigning. Says the son of Sirach: "My son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Cleave unto him, and depart not away, that thou mayest be increased at thy last end." And it is in the line of this thought that the apostle to the Gentiles says, to one of his young fellow-soldiers: "Suffer hardship with me, as a good soldier of Christ Jesus." Enlisting is a good beginning; but it is he that endureth unto the end who shall be saved.—*Sunday-School Times.*

Men of tender heart and loving sympathy and gentle touch are wanted to give comfort to the world's sorrow, to help other tempted men in their battles, to rescue the perishing out of their bondage.—*J. K. Miller, D. D.*