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# 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.

### Are we Sufficiently Aggressive?

H. W. EVEREST.

It is the nature of truth to be aggressive. It is not inert, neutral, or cowardly. It is a light that will shine, an acid that will bite, a soldier that will fight. The presence of Christ was a torment to the demons of Gadar, and the presence of truth is a torment to all opposing error. Falsehood flees as truth advances. Truth knows herself to be superior, victorious in the end, and eternal. It fires the eye, nerves the arm and impels its defenders to strike home. Those who believe they have the truth are aggressive, marching in solid columns and driving their enemies before them.

All great reforms have been aggressive, and when they have ceased to be, they have lost their power and the wheels of revolution have begun to turn in the opposite direction. Early Christianity was aggressive. It asked not for Christ a place in the Pantheon. "Down with idols, altars, temples; down with heathenism," was the battle cry. It went forth to turn the world upside down, because it was wrong side up. The apostles were not to wait for the attack, but were to go forth and bring on the fight. Protestantism was embodied in Luther and Luther was aggressive, nor did the many wounds of the Beast begin to heal till the Protestants began to rest on their laurels. Anti-slavery was aggressive and it burned up slavery as naturally as the fire sweeps over the dry prairie. Our people have been aggressive, and we could not help being so, for the true gospel preached in any community, when we started, would raise a conflagration. The Romans were compelled to carry war into Africa, and we were under a similar necessity. You cannot shut up a great truth in a believer's bones and smother it there; hence we were all preachers, all armed with "the sword of the Spirit," and all marching toward the enemies' country.

But have you not noticed that, as a people, we are growing less and less aggressive, and that the "offense of the gospel" has nearly disappeared? We hold fewer discussions, we are publishing a class of sermons which smooth out the differences, and that are easier

on the nerves, sermons that are like the calm galvanic current rather than the Paradaic current which is such a shocking affair. We are beginning to see that those who opposed us were not far from the truth after-all. We have a class of men who have no enthusiasm for the great truths which we have established, but who take great delight in showing where we are wrong.

This want of aggressiveness is seen in certain specific directions. We are saying less against *infidelity* than in former years. There seems to be a growing idea that we cannot give a reason for the hope that is in us, that faith does not come by hearing, but by consciousness. The people are receiving Christianity by acquiescence, and not because they have examined its deep foundations. Of course there are wise and unwise ways of defending the faith, but a preacher ought to be ashamed of himself, if his constant hearers are not well informed in regard to the grounds of our religion.

There is proportionately less faithful preaching against *orthodox mysticism*. "Getting religion," in most communities, is still a mystery and a miracle. People are still waiting for God to do what He has commanded them to do. Faith alone in the sense of belief alone is still presented as the only condition of pardon, and this in thousands of pulpits. We need the plain and scriptural preaching of the Gospel commands, and not something which will soothe the disobedient into a delicious sense of carnal security.

This loss of aggressiveness is seen in our treatment of *Roman Catholicism*. It is not common or polite to say much against it. For example, the article in the third number of the new *Christian Quarterly* entitled "The Future of the Roman Catholic Church," written by a doughty knight, who has broken many a lance against Romish dogmas, has given us a laudation, rather than a condemnation, of the great Apostasy. He spreads before the reader Catholic statistics—"200,000,000 souls." "Christianity has shown a marvelous power of adaptation to the varying conditions of human life." "It must also be admitted that Catholicism has shown a very large measure of the same adaptability." "One thing will not be disputed, viz; that Catholicism is far more cosmopolitan than any other form of Christianity." "Mother church has a peculiar advantage as respects dogmatic progress."

This writer deals very mildly with Catholic dogma, papal infallibility, and Catholic superstitions—"holy coats" and "sacred relics." He sees many evidences that it is invincible, but not that the old hulk is rotten from stem to stern, and freighted with the most corrupt priesthood the world has ever known or heaven endured. This article does not sound much like Alexander Campbell's indictment:

1. The Roman Catholic Institution, sometimes called the Holy, Apostolic, Catholic Church, is not now, nor was she ever Catholic, Apostolic, or holy; but is a *sect* in the fair import of that word, older than any other now existing, not the "Mother and Mistress of all churches," but an apostasy from the only true, holy, apostolic and Catholic Church of Christ.

2. Her notion of apostolic succession is without foundation in the Bible, in reason or in fact; an imposition of the most injurious consequences, built on unscriptural and anti-scriptural traditions, resting wholly upon the opinions of interested and fallible men.

3. She is not uniform in her faith, or united in her members, but mutable and fallible, as any other sect of philosophy or religion—Jewish, Turkish or Christian—a confederation of sects under one politico-ecclesiastical head.

4. She is the "Babylon" of John, the "man of sin" of Paul, and the empire of the "Youngest Horn" of Daniel's Sea Monster.

And so the old warrior went on through seven propositions which he made good notwithstanding the twisting and tuning of Bishop Purcell. I agree with that Quarterly article that Catholicism will not be easily overthrown, especially if we shall praise more than we blame; and yet it will be destroyed by "the brightness of the Saviour's coming and by the spirit of His mouth." This contrast well illustrates my point, that we are less aggressive than in former days. If the pioneers in our movement had fought in the mild way characteristic of these times, we as a religious people, would now have no existence. I can not tolerate of uncouth and unlearned wrangling nor of blinded bigotry, but it will be a sorry day for us when we shall cease to be aggressive. Let us "speak the truth in love" and be filled with its aggressive spirit.—*Christian Evangelist*.

### Life in Christ.

I have a life with Christ to live,  
But ere I live it must I wait  
Till learning can clear answer give  
Of this and that book's date?

I have a life in Christ to live,  
I have a death in Christ to die,—  
And must I wait till science give  
All doubts a full reply?

Nay, rather, while the sea of doubt  
Is raging wildly round about,  
Questioning of life and death and sin—  
Let me but creep within  
Thy fold, O Christ, and at Thy feet  
Take but the lowest seat.

And hear Thine awful voice repeat  
In gentle accents, heavenly sweet,  
Come unto Me, and rest,  
Believe Me, and be blest.  
—PROFESSOR SHARP.

### Guard the Conscience.

Let it be your most earnest endeavor to keep your moral instincts right and true. Never let them be disguised by sentiment; never let them be obliterated by self-indulgence; never let them be sophisticated by lies. Do not think that light words and careless thoughts about them will be indifferent, and will leave you unaffected by them. "Character," it is said by our latest moralists, "is not cut in marble: it is not something solid and unalterable; it is something living and changing, and may become diseased, as our bodies do." You learn here, in season and out of season, line upon line, precept upon precept, here a little, there a little, that obedience, diligence, honesty, truth, kindness, purity, are your duties to God and man. You know that this teaching is right and true, and that in

time and eternity your happiness depends thereon.

Oh, never lose sight of it! Say to yourselves, constantly, that this is good, and that is evil; this the noble course, that the base; this right, that wrong; this your duty and happiness, that your ruin and curse. Oh, choose your side in the battle of life, and be not found on the wrong side. "Abhor that which is evil, cleave to that which is good." For as you have heard the sin and its curse, so in very few words hear its punishment. That punishment is nothing less than the failure of all life; the waste, the loss, the shipwreck of every human soul; the sapping of every moral force and every vital instinct; for "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall grow up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel." How powerful is the metaphor. The rose is a glorious flower, yet how often have we seen the rose-tree shrivelled, withered, blasted, producing nothing but mouldering and loathly buds. Why? Because there is some poison in the sap, or some canker at the root. Have you never seen it so?—*Archdeacon Farrar*.

### Some of the Pope's Blessings and their Results.

MR. EDITOR,—The following translation of an article which lately appeared in the *Echo de la Verite*, may interest some of your readers. It shows very clearly that he whom the so-called "Holy Father" blesses is not always blessed, and he whom that dignitary curses is not always cursed (Numbers xvii, 6):

Pope Pius IX, sent a gold rose to the King of Naples, and less than a year after the King lost his crown.

The same Pope sent his blessing to Francis Joseph, Emperor of Austria, and before twelve months had passed away the Austrian monarch lost Venice and the rest.

Afterwards he sent his blessing to Isabella of Spain, and before long she lost her crown and kingdom.

Later he sent his blessing to Napoleon III. and the Empress Eugenie, and within a year the Emperor was conquered, crushed down by a Lutheran nation, and the Empress of the French as obliged to take refuge in Protestant England.

The wife of General Sherman received from the Pope a gold rose as a special favour, on account of the services which she had rendered the Church of Rome, and shortly after she died.

Pius IX. cursed Italy, and Victor Emanuel because he had taken Rome, and from that moment Italy arose and enjoyed a prosperity which she had never known before.

The same Pope also cursed Prussia, and to-day she is the most powerful nation of Europe.

Leo XIII. sent his blessing to Boulanger, and soon after the latter had to flee to England, and ended by taking his own life in Brussels.

When the Princess of Brazil was about to be delivered, she besought the

Pope to send her his blessing. He did so, and the Princess brought forth a deformed child.

Maximilian was shot at Queratero (Mexico), though he was blessed by the Pope; and his poor wife became insane, after having received, at Rome, the blessing of the same Romish Pontiff.

The Pope blessed an English vessel laden with Sisters of Charity, which left for South America, but it never reached its destination.

The Empress of Brazil was blessed by the Pope, and three days after she broke one of her legs.

The *Palais Flottant* also was blessed by the Pope, and two days after it went to the bottom.

And as regards what befell the "choice daughter, greatly beloved by the Holy Father," the wife of the Emperor Dom Pedro, who, in 1889, received, she also, the exceptional distinction of the rose, accompanied by the usual papal blessings, we all know that on the 15th of November, 1889, she was driven out of Brazil, with her husband, without having time to take away with her even the precious gift, the rose, which probably remained among the jewels which she had to leave behind.

Thus it seems that the Pope's blessings are formidable curses, and his curses real blessings.

In addition to the foregoing, I shall mention two instances of the same kind.

Pius IX. blessed Jefferson Davis, President of the Confederate States. By and-by poor "Jeff" had to arraign himself in a woman's attire, and betake himself to his heels to keep himself out of the hands of his enemies.

A short time ago Leo XIII., in "his extreme goodness," created the Hon. Mr. Mercier a count of the "Holy Roman Empire." Along with the proper uniform, he sent him "greeting and apostolic blessing." Since then the elections have taken place, and though M. le Comte himself has been elected, his Government has been routed, "horse, foot and artillery." He has, therefore, made his bow, and gone into private life.—T. F., Woodbridge, Ont., in *Canada Presbyterian*.

### The Value of Money.

Those only whose necessities have required them to earn money appreciate its value and know how to spend it economically. That which comes to us without our own labor we generally spend without compunction. The best possible training for the youth of both sexes is secured when they are placed for some years in a position where all their support must be the product of their own labor of hands and brains. Lessons thus taught are not forgotten; habits of economy once contracted are permanently retained; but where some one else, a husband or father, pays the bills, the cost to the purchaser is nothing, and nothing is too expensive to gratify a want which may be simply a luxury and not a necessity. Every want of this kind gratified is a fertile seed to produce a two-fold greater crop of other wants in rapid succession, the limit of entire satisfaction being unattainable.—H. H., in *Church Union*.