

# The Canadian Evangelist

## AND DISCIPLE OF CHRIST.

Luncuo Robertsonmy9.

"If ye abide in my word, then are ye truly my disciples."—Jesus the Christ.

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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.

### Editorial Notes.

It would be a great thing for Canada if every one who deposits a ballot on June 23rd would then be giving an honest and intelligent vote.

It is perhaps not altogether inopportune to remark that during an election campaign a Christian should not send his religion off for a vacation.

Why is it that some people have so great an aversion to hearing anything about baptism . . . believers' immersion? We judge it is because they cannot meet the arguments in favor of immersion, and they are determined not to yield to them. Such people would not grade very high spiritually.

The suggestion that our bishops wear gowns is too absurd and improbable to receive serious treatment. The best word we have yet seen in regard to it is the following from the *Christian Standard* of Philadelphia. "'Gowns for our Bishops!' We think 'robes of righteousness will do.'" *Zion's Herald* (Methodist).

Yes, it is a pity that Protestant churches should, even in a small way, imitate the Romish church in the matter of vestments. But it is worse when Protestant churches cling to the doctrinal robes of Catholicism, as for example that "rag of Popery"—Infant Baptism.

There is a morbid kind of piety which we do not find the counterpart

of in the New Testament. People who are well off in worldly matters go about with a lugubrious expression of face and a melancholy tone of voice. They seem to derive great pleasure in quoting Scripture which tells of God's care of the sorrowful, when most likely they never had any real trouble. They are probably under the influence of a bad liver.

Some people have a way of fortifying their arguments on Bible themes by urging when sorely pressed, "But I have prayed over it." And they do not count it very friendly if you do not at once subside. If a person has no stronger argument than that he "has prayed over it," he has a very poor case. And yet we believe in prayer—according to the will of God.

That man Shakespeare was a wonderful fellow. He helps us out oftentimes in our attempts to express our feelings about some people. Those words he puts in the mouth of Gloucester in "King Richard III." are put some times:

"And thus I clothe my naked villany  
With odd old ends, stolen forth of  
holy writ;  
And seem a saint when most I play  
the devil."

When some people begin to quote Scripture, get ready for a stab in the back. There is a sort of piety which is spurious, nauseous, diabolical.

What about "calls" to the ministry in these days? Well, there is one thing we are tolerably certain of, and that is that if the Lord should call any one now he would preach what the apostles preached. So when we see a man preaching infant baptism, we do not think the Lord called him. And when we hear of a man vowing to teach that God from all eternity foreordained some men and angels to eternal death, we have not much faith in that man's call.

As will be seen, the Catholic population does not yet reach ten million souls. Nevertheless, the Irish exodus is calculated to have brought to these shores thirteen million immigrants, most of whom were Catholics. Add to that number a million French-Canadians, several millions of German and other Catholics, and you cannot help

coming to the conclusion that there have been numerous, very numerous, defections in the ranks of the Catholics in the United States. There should be in the United States from twenty to twenty-five million persons professing the religion to which we ourselves belong.—*U. S. Official Roman Catholic Almanac.*

Surely "Holy Mother Church" will not forget these "scattered" Catholics in her zeal to convert Protestants.

It appears they have had a dry time in Madrid, Spain. On May 5th, they had copious showers, and St. Isidore, Madrid's patron saint, is getting the credit. Now it must be a great thing to have a patron saint. We are wondering whether we have one here in Canada. We have patrons and, we trust, some saints, but a patron saint—have we a patron saint?

Many are the surmises as to the cause of the prolonged hard times. One of the causes is the multitude of churches and preachers. Ontario is fairly overrun with them. Denominationalism is responsible for the unnecessary churches. Denominationalism is an offence against the Lord, and from a business standpoint it is a prodigious folly.

We have another word on the present political situation. We are strongly of the opinion that a Christian should not accept a bribe. Neither do we think it would be quite the thing for a Christian to offer another man money for his vote. They do say that all parties have been known to pay money for votes. It would be a good idea to look into the practice of our party in this regard.

### The Annual Meeting.

The Annual Meeting will be held in Toronto, June 2nd to 5th. The Cecil St. Church will entertain the delegates on the plan which worked so well in London, last year. It will be noticed that the meeting is called two days in the week earlier than in former years. That change was determined upon by the Convention at London. The principal arguments, as we recollect, in favor of the change were from the business man's standpoint and from the

preacher's standpoint. The business men want to be home on Saturday; it is their most important day. The preachers wish to be able to be at home for the Lord's day, as it is very difficult and sometimes impossible to get anyone to take their place at this season, especially when, as often happens, the home talent is at the convention too. We think it is worth while to refer to this, as those who were not at the convention last year may wonder why the change was made. It was thought by those who spoke on the subject that the business part of the meeting would not be injured by the change. We presume that the conviction is that the Home Mission work has now such a hold on the Disciples that it can be expected that a sufficient number of them will come together to make a good convention and to ensure the success of the next year's work.

However, whether for the better or for the worse, the change was made, and we must abide the consequences. If it does not work well, the old way can be resumed. For this year, let us all resolve to make the Annual Meeting one of the best, if not the best in our history. When we met in Toronto five years ago we had a fine meeting. The cause has made progress in Toronto and in the province since then, and we should have a convention thoroughly representative of the best life and best work among the Disciples.

The prolonged and severe business depression has made burdens that were taken up a few years ago, with reasonable hope of carrying them without undue labor and anxiety, trying and onerous; but, notwithstanding, the people are hopefully enduring and doing the best they can, while they are eagerly desiring better times. A period of depression is said to have a wholesome effect upon people by restraining the propensity to extravagance in ordinary expenditures. Perhaps, in church matters hard times may have a similar good result.

A. all events it is the same good cause we are identified with, and whether the times are good or bad according to our common standards, we are bound to do the best we can to advance it.