

# 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

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.

### Letter From Japan.

To the Editor of THE CANADIAN EVANGELIST:

For many years no such excitement has occurred in Japan as was witnessed some time ago, when a policeman attempted to cut off the head of the Crown Prince of Russia. The overbearing disposition of Russia has made her a terror to Japan. The people here imagine every now and then that Russia is going to swoop down from Siberia and swallow the whole country. The Czarowitz was paying a visit to Japan, was at Kyoto, and riding out to visit a beautiful lake, when one of the policemen stationed to guard the road drew his sword, rushed upon the Prince and struck at his head, inflicting a slight wound. This ended the Prince's further touring in Japan. The Emperor of Japan, members of the Cabinet, etc., paid a most hasty visit to the wounded guest, after which the Czarowitz, as soon as possible, sailed for Siberia. The would-be assassin was tried and sentenced to life imprisonment.

The Japanese seem to be thoroughly roused up. Various demonstrations have taken place. Our village has petitioned the Government to order all persons bearing the name Sanzo, the criminal's name, to change their name, and to issue a proclamation that no babies be named Sanzo henceforth forever, that the name of Sanzo may perish. One Japanese sent the chief of police of the district where the incident took place a sword, requesting him to commit suicide, saying if he did not he himself would go to St. Petersburg, and there before the Czar kill himself. A lady of honourable position, soon after, killed herself in Kyoto. In her possession was found three letters, one to her mother, one to the Emperor and one to the Czar. The contents have not been revealed. Sanzo having been imprisoned for life, his wife had to return to her mother's house for support. But, lo! the people of the village would not allow her to remain. They drove her out. A special embassy was sent to St. Petersburg. The two men who were pulling the Czarowitz in their little carriage, and who protected him from the attack of the policeman, were pensioned by the Emperor. The chief of police was degraded, and the governor of the district was discharged. The latter had only been elected.

This very sad calamity will, no doubt, work some injury to the standing of Japan among foreign nations. Such demonstrations to show how the people deplored the affair were unnecessary; and they are more likely to be interpreted as indicating a greater degree of barbarism than of civilization. Such methods of humiliation are never adopted in highly civilized countries. Then the truth that the guilty one was an employee of the Government has been used to create distrust of the Japanese Government in the minds of foreigners. This, of course, will put off the blessed day of treaty revision, when the country shall be thrown open and when the missionaries will no more be tempted to use passports, ostensibly for health and science, when in reality they go for missionary purposes. But Japan has got going, and there is no stopping her now. All things will come around well in the end.

In close proximity to our chapel is a famous Buddhist temple. It was founded about 1399. The priests there seem to have bestirred themselves against Christianity. They do not like to have us preach near them that it is wrong to worship idols. They, in a lecture meeting just held, deny the charge, and say that we misrepresent them when we charge them with idol worship. I have heard no explanation of what they mean by idol worship. We must remember, in the first place, that Buddhism is as atheistic as Robert Owen, Ingersoll, Huxley and probably Sir Edwin Arnold. But that their temples are full of idols of dead men is seen any day one wishes to observe. In the yard of one of the largest temples in Tokyo is a small hexagonal house so full of idols that it presents a view of a chess board thickly set with the players. In that same temple is an old idol which has its face and toes rubbed away by the devotees who thus sought release from sickness and disease. Standing one day within the court of this temple I observed an elderly lady and little girl approaching. They passed by me and went on towards an idol in an obscure place. The little girl stopped to look at the foreigners, when the mother called to her. They then stood before the image, clasped their hand, bowed their heads and uttered a prayer. They then turned away and began watching us. This we call idol worship—I don't know how the priests would explain it. From time far back in the dark past concerning Buddhism Japan has had her sceptics. One especially, in the person of one of her greatest men—Hiideyoshi. When a boy his father bound him out to become a priest. He was sent daily to set food before the idols in the temple. They fed their gods in those days, and do now. Hiideyoshi, seeing that the food did not diminish, began to think that the idol would not eat for some reason or another, so he took up a club and began to pound away. The priests, hearing the strange beating in the temple, ran in and found Hiideyoshi knocking the image to pieces. When asked why he was doing so, he replied that the idol would not eat, and that he was going to make it eat. This great man did many things to conciliate the Buddhists, when at the same time

he believed in none of their religious superstitions.

This is the kind of religion from which we are sent to rescue these people. O, brethren, if you could only be here and see with your own eyes, and bear with your own ears, the story of poverty and sin, and observe the indifference of the perishing when we in our feeble strength hold up the trembling cross, your hearts would beat with shame at the littleness of our mission efforts. In the midst of so much darkness and opposition what a blessed comfort, however, to see one stray lamb brought into the fold of Christ the Good Shepherd. Now and then they come. If we cannot immediately have any other help, we can claim your prayers. May God pour out a blessing upon us all.

E. SNODGRASS.

Tokyo, Japan, June 18, 1891.

### Misrepresentations Corrected.

To the Editor of THE CANADIAN EVANGELIST:

My father had many friends in Ontario, and I trust that I may claim some also among the disciples there. If it will not be trespassing, I would like to correct some false statements that have probably reached these friends. And I shall try to put what I have to say into a shape to have a bearing on some subjects of general interest among the disciples.

1. Some capital has been made of the fact that the church here is currently known as the "Christian Church." This term is applied to most of the churches in Kentucky and Southern Indiana and Illinois. The reformation in this region was largely among Presbyterians at first—using "Christian," instead of "Presbyterian," they called the people "Christians" and the churches "Christian Churches." In a belt of country farther north the reformation was at first among the Baptists chiefly. Dropping out the word "Baptist" left them with the designation of "Churches of Christ." In New York and Ontario I have noticed that the people are called "Disciples," and churches are called "Churches of the Disciples." I do not know how that came about, but I have been in all these regions, and I know that with all this variety of names they are one people. And I am sure that no one who desires the union of the followers of Jesus will take advantage of this variation to effect a division.

2. This church, and indeed a multitude of others like it, are enceringly referred to as "so called Christian Churches," and are declared to be so given up to immorality that all "loyal disciples" ought to separate from them and form new churches. This charge of gross immorality is a slander. The standard of piety and morals is as high in these churches as in any others on the earth. The teaching and example of Jesus are as faithfully presented and followed here as anywhere. It seems that a few men have planned to divide the reformation and put themselves in the lead of a secession. As a justification for such a course they are making this outcry about immorality in the existing churches. Like the Pharisees of old "they esteem themselves to be righteous and despise others." They

are saying to the rest of us: "Stand by thyself, come not near unto me, for I am holier than thou." (See Luke xviii. 9, and Isa. lxxv. 5.)

3. It has been published that "the church in Bedford, Ind., has no overseers such as are commonly called elders. The pastor and seven deacons constitute the official board." This is untrue in three particulars. 1st. There are three elders, and the board as it now is was constituted in September, 1888, nearly three years ago. These three elders have had respectively forty-five, thirty-five and twenty-five years' experience in the care of churches. 2nd. In the sense of an official apart from the elders the church has no "pastor," and does not read the New Testament in that way. I am one of the three elders. I give my whole time to the church and am paid a salary, but I exercise no prerogative whatever apart from the other elders. Our church slanderer could have read these facts in the church records, if he had wanted to know them. 3rd. There are nine deacons. These and the three elders, twelve carefully selected men, meet once each month to act on church affairs. The meetings are all open, and any member of the church may attend them and may introduce any proposition for the good of the church. Routine business is completed by this board; but any unusual matter goes from the board to the church at large, to be approved, amended or rejected.

There is a deal of nonsense going about this "pastor" business. I have been with this church four and a-half years and am called by the people about us "the pastor." I have lived here, meanwhile, and hold membership in this congregation, yet I have never assumed so much authority as either of my two severest critics have done while itinerating in this county. It is a fact which is very significant that these same preachers who only stay from one to four or five weeks in a place, assume every prerogative and do everything in that time that we do who locate and take membership in the churches where we labor. There is another fact which is nearly as important. We are sneered at as "stalled pastors" because we are paid a stipulated amount. Yet, when these very men come into southern Indiana "to hold a protracted meeting" the brethren who are in sympathy with them are somehow given to understand what is the amount of money necessary to be raised. And their figures fit very snugly alongside the figures of my salary. In many instances it takes much juggling of the brethren to get together money enough to enable these anti-pastors and anti-salary preachers to "trust in the Lord for their support."

It was because it was based on misrepresentations and false pretences that the movement organized to stampede "the Christian Church in Bedford, Ind.," was a dismal failure, and did not unsettle half-a-dozen of our members. Brother James Small, an evangelist, of Columbus, Ind., was called to our aid on the 6th of June. He preached, day and night, to large audiences for five weeks. Seventy-six confessed and were baptized. Of persons immersed, among the denomina-

tions, some stragglers from the fold, and persons recently come into our growing town, there were forty—altogether one hundred and sixteen added to our fellowship. We now number largely over five hundred, and the harmony among us is as perfect as ever exists among that number of human beings.

JOSEPH FRANKLIN.

Bedford, Ind., July 21st, 1891.

### Heart Rest.

How many there are who are wearied in body, wearied in mind, wearied in head and in hand, simply because they are weary at heart. The world has disappointed them, life has been to them an empty round of change and turmoil. They have sought in vain for peace and rest; they are weary and worn, and the outward weariness is but an index of that inward unrest, which makes them "like the troubled sea," which casteth up mire and dirt. Oh, if they but knew the meaning of those words, "Come unto Me all ye that labor and are heavy laden, and I will give you rest; take My yoke upon you, and learn of Me, and ye shall find rest unto your souls;" how soon they might change this anxious restlessness, this weary round of turmoil and of strife, for the deep abiding, abounding "peace of God which passeth all understanding."

The human heart can never rest in earth nor in the things of earth. Treasures will vanish, friends will fail, joys will flee, pleasures will pass away, everything earthly is transient, empty, void and vain. The human heart can only find its rest in God; but that rest is set before us if we will accept it, if we will believe, if we will enter into rest. God, who has loved us, and pitied us, and cared for us, waits to make us welcome to His rest, to make us partakers of His peace, and of His joy. Oh, weary, restless, wavering soul! Return unto thy rest, for the Lord hath dealt bountifully with thee. Come to Him who giveth rest, come from earth's turmoil to heaven's peace; come away from the shifting quicksands, and build your hopes upon the Rock of Ages, the same yesterday, today and forever. He who giveth that kingdom which cannot be moved, waits to bestow on you all the blessings you need, all the comforts you desire, all the rest for which your weary spirit yearns.

And the rest into which you enter when you believe on the Lord Jesus Christ, is only a commencement, it is a foretaste of a rest deeper, wider and more glorious than anything that earth has ever seen; a rest which begins in time and lasts to all eternity. For, when the turmoil of this world's week of toil is ended, "there remaineth a rest for the people of God;" "for we that believe do enter into rest."—The Christian.

Cures for drunkenness are being published in many of our exchanges. Some of them are said by thoroughly trustworthy people to be helpful if not a certain remedy. The only absolutely certain cure is never to drink any liquor. As the Irishman said, stop before you begin.—Canada Presbyterian.