

The Canadian Evangelist.

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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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 longsuffering, 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.

Modern Evangelism—Something Wrong.

J. B. BRINEY.

That the results of the modern popular revival are vastly unlike those that attended the preaching of the apostles and primitive evangelists, is perfectly manifest. It is probable that not more than twenty per centum of those who "profess conversion" at a popular revival, ever go into practical religious work. Eighty per centum do not connect themselves with any church. One prime reason for this barrenness of final and permanent results is found in the fact that, while New Testament evangelists never left the ground till their converts were baptized, and thus inducted into the church, the modern evangelist, of the class of which I am writing, never says anything about baptism, and fails to have his converts understand their duty in this regard. That there is neglect in this matter that amounts to criminality I do not for a moment doubt and it is high time that voices were being lifted up in protest against this most ruinous and anti-scriptural practice.

We read in the sacred record that "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Has it ever been said that when they believe D. L. Moody preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women? Has there ever been ground upon which this might be said? We read in the Scriptures that "many of the Corinthians hearing, believed and were baptized." Were the results of the preaching of Sam Jones ever recorded in language like this? Nothing of the kind ever happened. Nothing of the sort could occur for the obvious and painful reason that these men studiously depart from apostolic practice in matter of preaching and manner of doing. Why is this? What adequate apology can be offered for this plain departure from the teaching of the Word of God?

What right have modern evangelists to go forth in the name of the Lord

Jesus Christ, and suppress a part of the commission under which they preach, if they preach by Divine authority? The document which clothes a man with authority to preach in the name of the Lord, says, "Go teach all nations, baptizing them." The duty to baptize is as binding as the duty to teach, and how a man who neglects this duty and suppresses this part of the Lord's command can expect the approval of God, is a thing that I cannot understand. Saul almost fulfilled the duty with which he was charged. He only lacked a little of doing all God told him to do, but for that little he lost his kingdom and his life. How can he expect to fare better in the hands of the Lord who, while claiming to preach under the gospel commission, deliberately neglects a solemn duty enjoined upon him through that commission?

Every man who claims to be a gospel evangelist must look this solemn charge full in the face: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom, preach the word," etc. Preaching a part of the word will not suffice. It must all be preached. The whole counsel of God must be declared. Nothing must be kept back. "He that hath my word let him speak my word faithfully." How can the evangelist who never says anything about baptism and who never baptizes anybody, stand in the presence of these solemn charges? "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." This is the language of him who was invested with universal authority, and it makes it the solemn duty of every heaven-appointed preacher to proclaim to those who hear the conditions of salvation as laid down in this commission; and he who fails to do so, has no right to speak one word in the name of the Master.

Who would ever learn from the modern evangelist, that the Lord ever said a word about baptism, or ever made it the duty of any one to be baptized? What is the modern evangelist that he should withstand God in this matter? In the very first sermon ever preached under the commission the preacher said: "Repent; and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Why is this inspired language never heard from the mouth of the modern evangelist? If such an evangelist preaches by Divine authority, he preaches under the same commission under which Peter preached. What, then, makes the difference between Peter's message to the people and that which the modern evangelist bears? It may be summed up in two statements: *Loyalty to the King on the part of Peter, and disloyalty to the King on the part of the modern evangelist.* This is a severe arraignment of the modern evangelist, but its severity consists in its justice. Whoever compromises or suppresses one jot or tittle of the Word of God is disloyal to the King eternal, immortal, invisible. That the modern evangelist knows

that he suppresses portions of the Divine Word needs no sort of proof or argumentation. There it is before his eyes, and he cannot read the commission under which he claims to preach without seeing it. He does see it, and deliberately and intentionally suppresses it. He fails to do a part of the work of an evangelist; he fails to make full proof of his ministry. "He that is ashamed of me and of my words . . . of him will I be ashamed," etc. The truth may as well be told. Aye, and it must be told, and the modern evangelist has as good a right to be told of his shortcomings, and rebuked for them, as any one else. As long as this unfaithfulness in modern evangelism is kept up, there will be no room for surprise at the meagre and sickening permanent results of the popular revival. No evangelist has a right to leave a field of labor till either by his own hands or the hands of another he baptizes his converts—that is, if they are true believers; and if they are not true believers, they should not be reported as converts. In the name of my Master and King, I do most solemnly and earnestly protest against this unscriptural and ruinous policy. An evangelist should do his whole duty, or cease his claim to be an evangelist of Jesus Christ.—Standard.

Now I Lay Me Down to Sleep.

(Written by an unknown miner in a Western camp, inspired by the light of his camp fire and the stars.)

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

"Now I lay me down to sleep,"
Near the camp-fire's flickering light
In my blanket bed I lie,
Gazing through the shades of night
At the twinkling stars on high.
O'er me spirits in the air
Silent vigils seem to keep.
As I breathe my childhood's prayer,
"Now I lay me down to sleep."

Sadly sings the whippoorwill,
In the boughs of yonder tree;
Laughingly the dancing rill
Swells the midnight melody.
Foe-man may be lurking near,
In the canyon dark and deep.
Low I breathe in Jesus' ear,
"I pray the Lord my soul to keep."

'Mid the stars one face I see,
One the Saviour called away—
Mother, who in fancy
Taught my baby lips to pray;
Her sweet spirit hovers near,
In the lonely mountain brake:
'Take me to her, Saviour dear,
"If I should die before I wake."

Fainter grows the flickering light
As each ember slowly dies;
Plaintively the birds of night
Fill the air with saddening cries;
Over me they seem to cry,
"You may nevermore awake."
Low I hush, "If I should die,
I pray the Lord my soul to take."

It is curious how much faster a street car goes when you are running for it than when you are riding on it.

No man or woman of the humblest sort can really be strong, pure and good without the world being the better for it, without somebody being helped and comforted by the very existence of this goodness.—Phillips Brooks.

Who Need the Ablest Preachers?

It requires more ability to preach to the young and the ignorant than to preach to the mature and well instructed. In both cases the truth to be impressed is the same; but in the one case the truth can be stated without extra attention being given to its clearness and simplicity of expression, and to its helpful illustration; while in the other case an added demand is made on the powers of the preacher to bring down the grandest thought to the comprehension of the simple minded, and to enforce it by fitting illustrations and practical applications. A man of moderate ability can do fairly well, without downright hard intellectual work, in preaching what he calls his "best sermons" to an intelligent congregation, and he is very likely to think that he is gaining and growing by sermon writing of this sort. But if he were called on to reproduce those very sermons in a style suited to the comprehension of children and plain, uneducated people, he would have to gain and grow prodigiously before he could compass that task. And here is where many a fresh graduate from the theological seminary makes the mistake of his life by seeking a congregation of educated hearers, who can comprehend his theological commonplace and his new-Bible studies just as he would naturally deliver them, instead of taking a congregation of plainer people whose needs call for an outgiving of himself in their behalf beyond anything he has yet had experience of. In an address before the Yale theological students, the Rev. Dr. John Hall of New York said that his first sermons were prepared for a very plain people in a missionary district in the west of Ireland; and that those same sermons, in substance, were afterwards found suited to his cultivated audience in his Fifth Avenue Church. Love was the basis of those sermons,—love for God's truth, and love for those to whom the preacher bore that truth. He had no special thought of his own intellectual progress as he was studying and preaching; therefore he was making true progress all the time. The young preacher who is planning for his own growth in knowledge, instead of planning for his own outgiving of love as a preacher, cannot grow, although he may be puffed up more and more. "Knowledge puffeth up, but love buildeth up." Therefore choose love.—Sunday School Times.

A Wonderful Machine.

In early life I was intimately acquainted with a physician of the first eminence and reputation in the country. Not only was he revered for his intellectual acumen and high scientific and literary acquirements, but much beloved for the gentleness and loving-kindness of his nature. With all this he had a reputation in certain quarters of being infidel in his sentiments.

On one occasion I had an opportunity of trying the tone of his mind on a scriptural subject, of which I availed myself.

We were standing together over the body of a friend, when I said to him: "Dr. —, there are those who say

that it is impossible for such a human frame as that now before us to last for a thousand years, and hence they infer that the account given in the Scriptures of the age of the antediluvians is false, and consequently that the Scriptures are untrue. What is your opinion," I continued, "of the fact on which they rest this speculation?"

"Why, sir," he replied, "the marvellous mystery is, that such a wondrous machine should work at all; but having begun to move, whether it should endure for an hour, or for a day, or for a year, or for 10,000 years, or to all eternity, must depend on the will of Him who constructed it."

Let Us Be Bible Christians.

Oh, if all the people of God throughout the earth shut all books, gave up all prejudices, forgot all previous teaching, and met only on Bible grounds! I do not see any other way to bring about that unity of the Church which is the heart's desire of every true Christian. Some would have it at all costs, even at the expense of truth; we cannot follow them, nor do we believe that unity based upon compromise and mutual silence is likely to be very effective. Let me tell you of a dream I have often had; alas! it is but a dream. Oh, that it may soon come to pass! I dreamt that I saw a large gathering of all Christian doctors, ministers and preachers, from all countries and all denominations. The commentators were there, the modern critics also. What a clamor there was! what a confusion of tongues! But, hush! who comes here? Who stands in the midst of the great assembly with a book in his hands? Who is to be the prince of these doctors, and modern Thomas Aquinas? It is a little child, such a one as Christ chose to put in the midst of His disciples. And I heard the child read, with his clear, silver voice, the words of the Book. He read without comment, but, as these words came out of his lips, it seemed as if their inspiration, their authority, and their meaning, became suddenly plain to all these great men. They had never read the Bible in that way. The child taught them to read, and so to understand; and all at once, with one accord, the vast assembly broke out in this hymn of praise: "Blessed be God, the God of wisdom and simplicity, the God of majesty and humility, the God of power and love, who teaches us through little children! For to day has he fulfilled that prophecy which we had never understood before: 'A little child shall lead them.'"—Pastor Sail-lent.

He who asks of life nothing but the improvement of his own nature, and a continual moral progress towards inward contentment and religious submission, is less liable than anyone else to miss and waste life.—AMAL.

The crime of evangelism is laziness, and the failure of the average mission church to reach intelligent working men arises from the indolent reiteration of threadbare formulae by teachers, often competent enough, who have not first learnt to respect their hearers.—PROFESSOR HENRY DRUMMOND.