

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.

[EDITORIAL.]

Settled at Last and Forever,

IS THE BAPTISMAL QUESTION, BOTH AS TO SUBJECTS AND ACTION.

In order that the reader may understand this declaration it will be necessary for him to peruse the subjoined article which we find in the *Christian Guardian* under the heading "Coming Home Again":—

The *New York Christian Advocate* last week gives an account of an interesting ecclesiastical event which has recently taken place in Boston. We condense the following from the *Advocate*: The Rev. Emory J. Haynes was formerly a minister in the Methodist Episcopal church in Brooklyn. He was very popular and attracted large congregations. About a dozen years ago he withdrew from the Methodist church and became a Baptist, being immersed and ordained pastor of a Baptist church, over which he was settled for nine years. He afterward went to Boston and took charge of a church there. Recently he resigned this, and established a new congregation. As far as we learn, he continued popular and successful as a preacher, and was highly esteemed by his Baptist brethren. At the late session of the New England Conference, he made formal application for re-admission into the ministry of the Methodist church. On the report of a committee, he was duly received and stationed as pastor of the People's church. The following is the report of the special committee in his case:—

"Whereas, about twelve years ago he was led to entertain doubts in respect to the soundness of the views held and taught by the Methodist Episcopal church in regard to infant baptism and the relation of baptized children to the church, and also with respect to the validity of any other mode of baptism than immersion; and whereas, he was led by his conviction at that time to sever his connection with the church of his fathers and to unite with the Baptist church; and now, after mature consideration and careful re-examination of the subject, is prepared to state that he is satisfied that the conclusions reached at that time were mistaken conclusions, and his action therefore ill advised; and that he now heartily endorses as sound and scriptural the doctrinal views of the Methodist Episcopal church in respect to infant baptism and the relation of baptized children to the church as set forth in the Discipline of said church; and that he also regards as valid and satisfactory the administration of the ordinance of baptism in any and all the forms sanctioned by the Methodist Episcopal church, and

set forth in its Discipline. And, moreover, that he fully and heartily accepts the Articles of Religion of said church and its ecclesiastical polity, and that he is fully satisfied he is following the leadings of Providence and his own convictions of duty in returning to his old home and the church of his fathers."

And now the discreet reader sees the point, or if he does not let him re-read the last sentence of the above extract and notice particularly these words: "He (Dr. Haynes) is fully satisfied he is following the leadings of Providence . . . in returning to his old home and the church of his fathers." Now it is certain that if Dr. Haynes is following the leadings of Providence the baptismal controversy is settled at last, and all opposition to the sprinkling of infants should be withdrawn. And it is likewise certain that if he is following the leadings of Providence in leaving the Baptist church, he must have been following the leadings of Satan in uniting with it, and for that matter so must we all who hold to believer's immersion as the only scriptural baptism.

Our Baptist friends, as is natural, are not ready to believe that Dr. Haynes is following the leadings of Providence; the extracts we give below from two of their papers together with comments of the *Christian Standard* seem to indicate the view that it may have been "providence" with a small "p" that led the Doctor to return to the church of his fathers.

The *Watchman*, speaking of a change of attitude on the part of a Boston preacher, says:—

"We do not precisely understand the rapid logical processes which have led the Rev. Emory J. Haynes, D.D., recently pastor of Tremont Temple, to embrace the doctrine of infant baptism, which he states he has come to accept cordially, and all the rest of the doctrines and the polity of the Methodist Episcopal church, into the fellowship of which he was received last Saturday. But, of course, it is altogether best that a man who has reached Dr. Haynes' convictions should not continue as a Baptist. In fact, he could not do so."

Dr. Haynes came from the Methodist ministry to the Baptist ministry about twelve years ago. He claims that a re-examination of the points of difference has led to his last change. We respect a change—even though it be in the wrong direction—when it results from honest convictions, as we presume is true in this case, not knowing anything to the contrary. But when a preacher gets out of employment, or becomes unpopular with his own people just before changing his views, we have very little respect for what he puts forward as his convictions.

Since writing the above, we notice the following words in the *Journal and Messenger* in relation to Dr. Haynes:—

"He had been pastor of a Methodist church in Brooklyn before he became a Baptist 'by conviction,' but the Washington Avenue Baptist church was pastorless, and some of the good people were delighted with the pastor of the neighboring Methodist church, and so, when the time for his removal drew near, Mr. Haynes had become convinced that the Baptists were sound and good, and that he was a Baptist. In the course of time he was called to the Temple church, in Boston; and then he was a very thoroughgoing Baptist. Only a few months ago he made strong protestation of his Baptist convictions. But the work at the Temple did not make much progress under his ministry, and brethren began

to get uneasy; so he resigned, and soon began to gather congregations in the great Music Hall, the resort of Boston religious soreheads generally. But Mr. Moody providentially came to Boston and to the Temple, and the work of God became manifest. The place was filled, sinners were converted and baptized, and Mr. Haynes did not split the church which he had served. Now his Methodist brethren have opened their arms to receive him back, and it is said that there is a desirable opening which he hopes to fill. Vale, Haynes."

In the light of these side-lights it begins to look as though there may not have been any very serious amount of honest conviction in either the first or the last change of church relationship.

Whatever may be the convictions of Dr. Haynes, whether he be sincere or insincere, the baptismal controversy is unfortunately not settled notwithstanding our ironical declaration at the head of this article. Because a man "is fully satisfied he is following the leadings of Providence," it does not follow that he is following the leadings of Providence. We believe a Christian has the privilege of asking God for wisdom as we understand James i. 5, but we find no promise that God proposes in this day to give knowledge to men in any miraculous way. We are certain that the mind of the Lord in regard to baptism is to be discovered by studying the New Testament with a candid mind and an earnest heart—the teaching of the New Testament on the subject is uniform and clear, and that it does not support the most lately professed convictions of Dr. Haynes.

"Leaven Wanted, not Bread."

TRANSLATED FROM THE JAPANESE BY C. E. GARNE.

"The Caucasian races, who make such a great boast of civilization now, were at one time not superior to the fiercest savages; it was the power of Christianity that transformed them and made them the gracious people they are to-day.

"Christianity is the leaven of society; put in savage flour it changes it into the good bread of civilization.

"The Orient has at last started on the way to civilization, and is following accidental patterns in everything; while drawing on their superiority to supply our deficiency, the basis of all, Christianity, is what we long for most; yet there is one item about which the greatest care should be taken—that is, it is not bread but leaven that is wanted.

"Now that Europeans and Americans are importing Christianity into our country the distinction between bread and leaven is apt to be overlooked; we long exceedingly for the said religion, but the spread of all kinds of mixtures is a grief to us. It is over one thousand years since Christianity spread over Europe; during this period all kinds of customs have become jumbled up with it, and the result of these changes and mutations is not the ancient, pure Christianity, that is very clear. Yet in Europe and America this result has crystallized, and again religious forms are already conformed to the customs of the different countries.

"All the sects—Methodists, Presbyterians, Congregationalists, Episcopalians, not to mention the Roman and Greek churches—are no longer in the rising, but have become bread, and cannot, we believe, be transported here. Since the customs of all countries differ, different religious shades are inevitable. In Christianity there is the German style, the American, the English and the French styles; are they not all different?

"In the evangelization of our country we earnestly hope that different styles and sectarian seeds may not be mixed with the leaven of Christianity. Though leaven has the power of raising bread, yet after it is baked the leaven cannot raise other flour. We do not want the bread in which the raising power of the yeast is spent, we want the 'east itself.' What is to make of our country an Oriental Christian empire, and display therein the glory of the Lord, is not Methodism, nor Episcopalianism, nor is it the German style nor the American style of Christianity; it will only be the pure, non-sectarian Christianity.

"After the yeast of Christianity has leavened the Orientals and they become one kind of bread, it may possibly be inferior to the Caucasian product, and for aught we know its flavor may be below it.

"Still we have one request to make of foreign missionaries and native evangelists:—Let the spreading of different national styles and sectarianism be stopped, and care be taken to disseminate the pure Gospel.

"Everyone may think the religion in which he was born the best, but people not born in the fold nor dyed in sectarianism, such as our native evangelists, can easily discriminate between the good and the bad, and for them to exercise care to have a pure Gospel from the living oracles, ought, we believe, to be very easy."

The above is an editorial in the *Christian*, probably the most influential church paper in Japan. The Japanese are leaning strongly our way, and all we need is a strong force here to teach them the principles of true Bible Christianity, but no time should be lost, the plastic state with them will soon be gone.

All mission fields are crying for this leaven; it is easier to leaven them while in the dough than after they have become bread. We, who should, to be consistent, be the most zealous missionaries in the world, are, it might almost be said, "fiddling while Rome is burning" C. E. G. Shonai, Japan, March 7, 1891.

Bestow personal service if you cannot give gold.—*Col. 3.*

He who knows right principles is not equal to him who loves them.

"The truly great stand upon no middle edges; they are either famous or unknown."

We have never heard a man or boy bewail his kindness to his mother after that mother was dead.

No man ever offended his own conscience but first or last it was revenged upon him for it.—*South.*

To our Readers.

To those of our readers who attend the June Meeting, we would say, you will never have a better opportunity of getting some Disciple literature with which to replenish your libraries. We have in stock such books as "Evenings with the Bible," "Memoirs of Campbell," "On the Rock," "Christian Baptist," "Christian System," "Voice of the Seven Thunders," "Vision of the Ages," "Evidences of Christianity," "Campbell and Purcell Debate," "Encyclopedia of Evidences," "McGarvey on Acts," "Popular Lectures and Addresses"—*Campbell*; "Under ten Flags," "New Testament, with Apostolic Notes," "Lauds of the Bible"—*McGarvey*; "Office of the Holy Spirit," "Turning Points," "Iron Clad Pledge"—*Jessie H. Brown*; "Christian Missions," "People's New Testament," Vol. I., etc., etc. Of course the above list is only a part of what we have on hand, and any book our customer may need that we do not happen to have in stock we can get at short notice. Don't fail to call and see for yourselves. Remember we can supply any book in the Canadian Market at Catalogue price. Our address is 55 Yonge Street Arcade. EVANGELIST PUB. CO.

Brothers and sisters, we have but one journey to make through this world. Let us make it on foot, helping up other poor fellow-travellers as we go along. Jesus will walk with us over the roughest of self-denial, and sweeten every step. We shall have the best of company—home missionaries who wear old clothes to give them new hearts; poor needle women who give hard-earned dollars to their Master; and rich men also, who give Christ the key to their iron safes and check-books. Let us be in no hurry to get to heaven, for "Our Beloved" is with us on the road, and we are needed in this sin-cursed world. When we get to the celestial "station" we will not find many who came there in a palaco car.—*Dr. T. L. Cuyler.*

Dr. Joseph Agor Beet, in his Fervent Lecture on "The Credentials of the Gospels; a Statement of the Reason of the Christian Hope," pursues the following line of argument: "Christianity has its strength in Christ. Examining the Christian documents that tell us of Christ, we find that Paul, John and James practically agree in their doctrine of salvation through faith in Christ. This doctrine, therefore, must have had its common source in the teaching of Christ himself, as the Gospels themselves prove. What kind of authority must Christ have had to have taught such a doctrine? None other than that which He claimed and which the apostles conceded to Him—unique, divine majesty. This majesty they regarded as consummated in His resurrection. This event is the only explanation of the courage of the apostles and the early spread of Christianity. If Christ did not rise, then at the supreme crisis of the world's history, error has been better than truth, which is impossible."