

The Canadian Evangelist

AND DISCIPLE OF CHRIST.

Duncan Robertson my 97

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

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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, 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.

A good prayer is a good thing, but a good deed is better.

One of the stock words of many religionists is "spirituality." The next time you hear a person use the word, ask him what he means by it. Most likely you will find he is completely floored. We have been testing people on it for about sixteen years.

We need a new religious vocabulary. The staple words of so-called piety have no more real effect on the mind of the listener than water on a duck's back. Religious people, of course, fancy they understand them. They may roll them as sweet morsels under their tongues, and what they call their hearts may be stirred by the sound of them, but they could not for the world tell what the words signify.

One of the favorite doctrines of modern evangelical orthodoxy is "Regeneration." Try to find out what the most-highly educated preacher of that type means by regeneration, and if your experience is like ours, you will find him amazed that you should be so ignorant as to need to ask the question. But do not be afraid; press him for an answer, he will be non-plussed.

So great an oracle as D. L. Moody, in a sermon recently published supposed to deal with the question of the

New Birth, did not get within a thousand miles of the subject, though he was as dogmatic as though he had an immediate revelation from heaven.

Get somebody who uses the expression to tell you what he means by "a change of heart." He may look at you as though he thought you worse than an infidel, but never mind. Tell him, if he knows, he ought to teach you. But the poor fellow can't tell you, he does not know. He is just using the religious jargon of the day—the language of Ashdod.

The cure for this prodigious evil, this debasing idolatry of cant, is a fresh, original study of the New Testament. When a person submits his mind with candor and sincerity to the guidance of Jesus Christ and His apostles he finds himself in a pure atmosphere of wholesome, honest, intelligible, stirring words.

Mystical emotionalism is the corner stone of that which assumes to be the most perfect exposition of the Gospel of Christ in these days. The Evangelicals, as they delight to call themselves, are mystics and emotionalists to a man and to a woman. Their doctrine may be put this way, "As long as you feel right, you are right."

That doctrine is as pernicious as it is unphilosophical and unscriptural. When analyzed it is seen to be the quintessence of absurdity. We verily believe it is responsible for the much deplored low tone of morals even among professing Christians. "A man may smile and smile and be a villain," and so a man may feel good and be a scoundrel.

It is a much preached doctrine that if you get a man's heart right, he will go right. It is plausible. But stern facts show that it is utterly fallacious. A man may be good hearted, and wrong-headed, yea, even pig-headed. The impulses of even a good heart need to be guided by intelligence to produce beneficial results.

We hear it very often that the cure for all the ills of the body social and

body politic is the preaching of the Gospel. Ask some Doctor of Divinity how the great and everwidening, yawning chasm between the rich and the poor is to be closed or bridged, and he will tell you by the preaching of the Gospel. Watch him preach the Gospel. Note how carefully he preaches to the rich, how scrupulously he avoids getting down to something practical. Notice how the grip of the plutocrat is upon him. Oh, yes, we believe too in the power of the Gospel—that is, provided it be the Gospel of Christ—the full-orbed Gospel, the Gospel of love and of justice, of manliness and of honor, not the Gospel preached by a man who dare not say his soul is his own for fear of losing his position and his salary.

A much quoted saying of our Saviour, "For ye have the poor always with you," seems frequently to be used to justify Christians in supinely submitting to the present social order. We have an idea that our Lord would not be displeased if under the influence of His teaching poverty should disappear from the earth.

We often wonder how it is that these modern revivalists who are so insistent that "the Word" should be preached never even accidentally stumble upon the Great Commission given by Jesus to His Apostles. (Matt. xxviii. 19, 20.) How would it do to preach and practice according to that now?

A professor in the Southern Baptist Seminary affirms that Roger Williams was not immersed. Whereat there is great distress among some of our Baptist friends. For our part we would not feel it a bit could it be proved that Roger never was buried with Christ in baptism. We know Jesus was immersed, and that is enough for us.

The *Christian Courier*, of Dallas, Texas, says: "The wonder has always been to us that an intelligent and independent body like the Baptists should concern themselves about church succession. The notion that such succession is necessary is borrowed from

the Roman Catholics. The individual or church, whose faith and life square with the teaching of the New Testament, has all the succession that is necessary or desirable." Let the Baptists get out of the woods entirely, and out upon the open ground of pure New Testament truth.

"To say that because a criminal has attended school the school is a source of crime, or is indifferent to morality, is very absurd and very unjust."—*Globe*.

Although we are in the midst of a hot political campaign, we venture, on this point, to heartily endorse the position of the *Globe*. Pretty soon somebody will come along to trace crime to potatoes, porridge and bananas.

THE PROHIBITION DECISION.—The Privy Council have just decided that the right of allowing the importation of liquor may rest with one jurisdiction while the right to prohibit the manufacture may rest with another. In Ontario the Provincial legislature can not prohibit the importation of liquor while it can prohibit the sale locally within the limits of the Province. The Judicial Committee takes away with one hand what it gives with the other. The practical result is that the question of prohibiting the liquor traffic is transferred from the Provincial to the Dominion arena. This transfer means that prohibition will never be secured in Canada. The French Canadians are too sensible to allow it to pass. The temperance advocates, that is, the total abstinence advocates, for the two phrases mean entirely distinct things, will now do more practical good by encouraging the movement in favor of compulsory treatment of irreclaimable drunkards under medical supervision than by striving to punish B, C and D, who know when to stop, for the fault of A, who does not know when he has had enough. *The Week*, May 15.

Now that the great journalistic oracle of Canada has spoken *ex cathedra*, let prohibitionists "fold their tents, like the Arabs, and silently steal away." What a mercy the French Canadians are so sensible! We are almost led to suspect that when the editor of the *Week* penned the above paragraph his brain was weak, through temporarily classing himself with Mr. "A."