

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.

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.

Robins of the Spring.

Go out into the morning when you feel your heart is breaking—
While the sun is rising softly through a haze of grey and gold,
Ere the eyes of friendship open and the birds are just awaking
And meeting you with melody before the dawn is old.

Walk away into the woodlands while yet your care is sleeping—
Though you bow beneath your trouble, tho' you bear a load of care;
Tho' your soul is sick with sorrow and your eyes are dim with weeping,
Keep your morning trust with robins and you never can despair.

They sing of all the brightness in the past you've left behind you,
They fill your soul with courage for the days you're passing through,
In an ecstasy they tell you that wherever death shall find you,
They know something of the gladness that will surely come to you.

O! throats that flood with melody, so full of love and sweetness—
Whatever be the blissfulness that other life may bring,
We feel now, in our sorrow, 'twill be lacking in completeness,
Should we hear no more the music of the robins in the spring.

—Clifford Express. H. H.

A Question Answered.

U. M. BROWDER.

One of the most brilliant preachers in Texas, among our people, asked the writer the following question:

"How is it that you are reported all over Texas as being in favor of the re-baptism theory?"

Since we are a "newcomer" in Texas, we do not want to be placed in a false light before the brotherhood of the Southwest. We allow no man to be stronger in "the faith once delivered to the saints" than we are ourselves. We are not willing to sacrifice any truth or principle which belongs to that system of human salvation of which Jesus our Lord is the author. Nor would any one who knows us so allege. We are informed that throughout Texas it is rumored that we are in sympathy with the re-baptism theory, and for this reason we take this method to undeceive the people.

1. We could not endorse the re-baptism theory because it is not of God, but from man. No man who has clear conceptions of the spirit and genuineness of the religion of Jesus Christ, will

ever attempt to build up a theory of re-baptism on the grounds that one must possess a perfect knowledge of the design of an institution before his obedience to that institution is accepted of God. If this be true, i.e., the re-baptism theory, the gospel will fail to serve the purpose it was intended to serve by its author. When a man is taught the claims of Christ upon the world, and is led by the spirit of obedience into the bath of regeneration, his baptism is valid, because his baptism is an act of faith in Jesus Christ. Whoever is baptized in answer to his faith in Jesus Christ as the Son of God, is baptized according to the holy scriptures, whether he knows all about the design of the rite of baptism or not. The mercy of God requires this.

2. Now, to illustrate the principle involved at this point, suppose we require of the world, wrapped in universal ignorance, that all sinners must know all about the design of faith in Jesus Christ before that faith can possibly be acceptable with God. What would be the result? Why such a learned test would exclude seven-tenths of the re-baptism advocates in the State of Texas. To be sure, all truly consecrated persons know enough of the design of faith to be saved; but this fully illustrates the principle involved. Must the sinner who, by preaching or reading the word of God for himself, is made to believe that Jesus Christ is the divine Son of God, know that faith "purifies the heart," and all about what the term "heart" means, before God will accept his obedience? No, never. This would damn the world without remedy.

Is the sinner bound to know that the purpose of faith is to furnish him "access into grace," by which he is saved, before God will accept his faith? Indeed, dear readers, but few ministers of the gospel are prepared to give the philosophy of the conditions of salvation. The validity of faith in Christ is not made to depend upon the believer's knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws. But all of this belongs to his growth in "the knowledge of God and of Jesus our Lord."

Just exactly so with Christian baptism. If the sinner believes the gospel and desires to be immersed simply because God requires it, that baptism is valid, though the candidate may not know that baptism is "for the remission of sins." There can not be found in the great State of Texas two advocates of the re-baptism theory, who can be made to argue on the design of baptism, provided they will allow the writer to catechize them. Does baptism fail of its purpose when obeyed from the heart, if the candidate does not know all about the design of it? This is not an assumption, for no man will deny that many thousands of believing souls have submitted to baptism simply because God requires it, and yet they knew but little of the real design of the institution. Is this baptism a failure? By no means. If so, all is a failure. Can any man of the re-baptism theory tell us just why and how baptism is for remission of sins? We conclude this letter with this affirmation:

Every act of obedience which is prompted by the spirit of obedience on

the part of the believer in Christ and the gospel, is accepted of God as faith working by love.—*Christian Courier.*

Value of the Old Testament.

At a recent symposium for Bible study in the city of Chicago, the question was propounded: "What is the value of the Old Testament?" and the answer given in the main seemed to imply that only a thorough and exhaustive critical study of the books of the Old Testament would enable anyone rightly to judge of its value. It was stated that this study should be divided into many departments, and these departments should be again subdivided. There was, for instance, the historical part, to be understood in the light of the "higher criticism;" there were the departments of poetical literature, legal literature, wisdom literature and devotional and prophetic literature; and each department required a special line of study and exegesis in order that the student might realize the full value of the old Testament.

Listening to all this outlining of methods for the study of the Old Testament, the thought came with deep impressiveness: "Has not the Old Testament a deep and abiding value to hundreds and thousands of simple, earnest, honest hearts who have never heard of the 'higher criticism,' and who do not even know the distinction of historical and legal; of wisdom and devotional literature?" It seemed a question of far deeper import: "What is the value of the Old Testament to the poor, the humble, the unwise, the unlearned?" And the answer to the question seemed to be this:

The story of the Old Testament is the story of the struggle of the individual soul to realize its personal relationship to a God who is one; who is a spirit; who is everywhere present; who inhabits eternity; who is all powerful, all-wise, and, above all, who cares for the least and lowliest of His creatures.

The question is often asked: "Why read the stories of Abraham and Isaac and Jacob and Moses and Joshua and Samuel and David, rather than the stories of Aineas and Ulysses and Agamemnon; of Socrates and Plato and the heroes of the Pagan and Greek world? The answer is not far to seek. The stories of Abraham and Isaac and Jacob and Moses and all the patriarchs are stories of men who heard a divine voice speaking to them, no matter how the voice spake, whether in a still, small voice of conviction or the audible voice that made itself known to the outward ear, still the story is the same. "And the Lord spake unto him saying, 'Once imbue the soul of man with the idea of the personal care, interest, direction and help of a personal God, and the germ of an immortal hope is vivified in his breast. This hope is just as quickly born in the heart of the lowliest and most unlearned as in the heart of the sage and philosopher. Here is the first element of the power and value of the Old Testament revealed, not "to the wise and prudent," but "unto babes."

The humble and lowly heart that reads in the pages of the Old Testa-

ment the story of God's care for Abraham; of his promise to his children and his children's children; of the faithful fulfilment of these promises as demonstrated in all the wonderful history of the descendants of Abraham, culminating in the establishment of the great and splendid nation under David and Solomon, this story, we repeat, teaches a lesson of trust and inspires a deep and abiding hope in the care and providence of a personal God that reaches into the depths of the human heart as no other stories ever can or ever will while literature remains.

It is a recognized truth in regard to all other literature that the spirit of criticism impairs the power of poem or essay or story to move and inspire the heart. It may be a consoling thought to many that since the higher criticism of the Scriptures, especially of the Old Testament, is necessarily confined so largely to school-men and professional theologians, the value and the power of the Old and New Testaments will ever remain the same to the earnest seekers after God, and that they can be deeply and thoroughly understood by those who have never heard of the "higher criticism."—*Chicago Interior.*

The Lord's Day.

S. S. Mitchell, D. D., of Buffalo, N. Y. (Presbyterian), has a very fine sermon on "The Lord's day," in the April number of the *Pulpit*, which starts out in the following bold and masterly manner, giving evidence of the fact that he knows what he is talking about, as also showing his misguided Presbyterian brethren the folly of prolonging, against overwhelming Scriptural testimony, the obsolete Jewish Sabbath:

Speaking from what we know of the duration of human history, and the changes which have taken place therein, we may say that our present sacred day is a new creation.

It is the ideal or soul of the holy day which was from the beginning re-born from the womb of time's transcendent event, and re-christened in the presence of earth and heaven.

It is a new day. New as to its origin—bearing letters patent from the hand of the risen Lord; new in its spirit, breathing the influence of a new significance upon the hearts of men; new in its external features, calling with a new voice unto the enjoyment of new privileges and unto the discharge of new obligations. It is a different day from the old Sabbath. There have been those who have sought with great pains, and by an immeasurable length of argument, to show that Saturday and Sunday are one and the same. But such persons assume a useless and an impossible task.

The first day of the week is no more the seventh than it is the second, or the third, or the fourth. There has been a change, and the world has now for sacred use a new day. It is in secular language the first day, not the seventh, which is so consecrated—Sunday, not Saturday—and it is the Lord's day which is so established, not the old Sabbath of the Jews. And our present sacred day is different; not only in its number and secular designation, but it is also found to be different by its religious designation. It is the Lord's day, so called by the highest authority.

"I was in the spirit on the Lord's day," says the apostle, and the fact that he adds neither comment nor explanation proves that what we call "Sunday" was well known as the "Lord's day" at the time when the

apostle wrote. And this name, designating, as it does, the origin of our sacred day, clearly proves it to be one entirely different from the ancient Sabbath.

Of the origin of this latter day we are not left in doubt. The reason of its consecration and the "ipsissima verba" of its institution are still on record, and we may read them. Thus we may turn to the Book of the Genesis of all created things and read these words: "And on the seventh day God ended his work which he had made, and God blessed the seventh day and sanctified it, because that on it he had rested from all his work which God created and made." But the progress of the divine purpose, and the movement of the centuries, brought our world and man unto an event which outranked that of creation. This was the resurrection of Jesus of Nazareth, as the first-born of the dead, Lord of life, and Savior of men. And of this event was born the sacred day which is now the possession and obligation of the world. Creation crowned the Sabbath day; redemption glorified the day which is now called the Lord's day. So the significance of the two days, as indicated by their origin, are wholly distinct, and wholly useless, and worse than useless must be the effort to prove them one and the same.

We would be glad to reproduce the entire sermon if we had space, as it is the most sensible and Scriptural and practical production on the subject we have ever seen emanating from a Presbyterian, or from any other Protestant. No, we as Christians have no use for the Jewish Sabbath. The Jewish Sabbath as a factor in the religion of Christ must go. We thank Mr. Mitchell for his good and grand sermon.—*Christian Leader.*

A Home-Thrust.

A story is told of an old Fijian chief and an English earl—an infidel—who visited the islands. The Englishman said to the chief: "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays would believe any more in that old book which is called the Bible; neither do men listen to that story about Jesus Christ; people know better now, and I am only sorry for you that you are so foolish." When he said that, the old chief's eyes flashed, and he answered: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you!—if it had not been for these good missionaries, for that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you! you would never leave this spot! You have to thank God for the gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time!"—*The Chronicle.*

The surest way to become poor in earnest is to try to keep all you get.

The way to be somebody in Heaven is to be willing to be nobody on earth.

There are church-members who call keeping the ten commandments running into fanaticism.