

The Canadian Evangelist

AND DISCIPLE OF CHRIST.

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Duncan Robertson

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

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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.

THE CANADIAN EVANGELIST maintains that the commission given by Jesus Christ to His apostles should be rigidly adhered to, in theory and in practice, by all who acknowledge Him as their Lord. The commission reads thus: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. xxviii. 18-20, R. V.) This paper will constantly affirm that only those who teach and practice according to that commission have a right to call Jesus their Saviour, and to wear the name of Christ.

The phrase "DISCIPLE OF CHRIST," as a sub-head to this paper, is intended to make clear the meaning of the name "EVANGELIST," which signifies a publisher of good news or glad tidings. This "newspaper Evangelist" claims to receive its inspiration from Christ, and finds in His life and in His Word the means to revolutionize the world, socially, morally and spiritually. This paper holds to the New Testament as containing an accurate record of the life and teaching of Jesus Christ and of His Apostles. It proposes, therefore, believing in Jesus of Nazareth as the Christ, the Son of the living God, to look upon this world of men in all their manifold, ever-varying relations and circumstances, through the medium of Christ's life and word, with the assurance that therein will be found the golden truth which will solve all problems, however difficult, and tend increasingly to the complete realization of "peace on earth and good will among men."

THE CANADIAN EVANGELIST maintains that there is no practicable *via media* between the rejection of the New Testament as an authoritative record, and the denial of Jesus of Nazareth as a Divine Lord. This Journal will therefore persistently insist that the New Testament must be accepted by all who profess to be Christians as an infallible rule of faith and practice, not as a mere ethical guide, in so far as we can see the truthness and fitness of its teaching. And that with regard to ordinances which have in themselves no necessary connection with moral and spiritual culture, as well as in reference to those matters which at present are entirely beyond our ken, it is ours reverently to believe, devoutly to obey.

Editorial Notes.

The preacher of righteousness should himself be righteous.

Honesty, earnestness and enthusiasm make a good combination.

It is an odious thing when a bad man is a leader in a church of Christ.

The Jesuitical spirit—the disposition to do evil that good may come—seems to be quite prevalent even among professing Christians, although Paul does use very strong language in speaking of those who say, "Let us do evil that good may come."

We see it announced that the Pope has decided that Anglican orders are invalid. We expected he would. From the Roman Catholic point of view they are invalid, and that is not all: from the New Testament standpoint they are of no account. But that need not worry any Christian. We can get into heaven without the "orders" of the Anglican church or the Catholic church.

"It seems to us preposterous, that a confession of faith, formed 250 years ago in the heat of controversy and by uninspired men, should be worthy of the unqualified belief of men of this age."—J. L. R., Cumberland Presbyterian, in *Outlook*.

That is very well put, and the wonder is that there should be any intelligent people to hold a contrary opinion. What is the secret of the extreme reluctance to revise a creed which contains statements which the majority of those who subscribe to it do not believe?

The papers tell us that the Armenian massacres continue. They say too that the Sultan is aware of the massacres, approves of them, and authorizes them. The "great Christian powers" of Europe are also cognizant of what is going on in Armenia. The United States knows too. And what is being done to protect and save the Armenian remnant? An ordinary person would think that "Christian civilization" would speedily find a way to stop the bloody work. But the diplomatists tell us it cannot be done—that the attempt on the part of Eng-

land to deal with the Sultan would bring on a general European war. Russia would resent British interference. It is strange that when the nations are on the verge of war the crowned heads visit one another, have a good time, and act generally as though they were the best friends in the world.

The following extract from the *British Weekly*, of January 3rd, 1895, has been awaiting a chance to find a place in our columns a good while. The book referred to is "Studies in Theology," by J. Denney, D. D.:

Dr. Denney insists admirably that "if we are ever to find the language of the N. T. natural, it must be by a return to the originality and distinctiveness of the Christian life which created the N. T. speech."

It is because it is eminently fitted to promote a return to that life and to that language that we earnestly commend Dr. Denney's book to our readers. The great ideas of the N. T. will still awaken the strongest and deepest emotions possible—emotions that will flow forth in active obedience to the voice of God. To try to awaken religious feeling by artificial excitement, by the abuse of evangelism, by music, by art, by sensationalism, is a depravity which brings its own punishment. Dr. Denney has shown that such things are not needful to those willing to take the Divine way, and his book will do much to alter for good the whole course of British preaching.

We have not given our readers anything on one of our hobbies for some time. The subjoined taken from the *Christian Guide* will be fresh:

The Louisville *Christian Guide* indulges in this astonishing remark: "The use of the title 'Reverend' for the preacher is absolutely unscriptural, and not only unscriptural but anti-scriptural. This practice was an abomination to our fathers, and should be so to any right-minded preacher of the gospel to-day. How any sound-hearted Christian preacher can let the woolly sanctimonious, pharisaical thing be slipped over his shoulders and wear it around the streets, we confess is beyond our understanding."—*Congregationalist*.

We can hardly understand this case of speechless astonishment. The *Congregationalist* can hardly be astonished that we should be strongly opposed to the use of the title "Reverend" for ministers of the word. No one familiar with the history of the Disciples of

Christ, its literature and preaching could possibly be astonished at this. The testimony of the fathers was strong and clear and unanimous on this point. To this day not one of the periodicals of this people will use the title in connection with any of our preachers without instant explanation and repudiation. None of the older men in our ministry will tolerate its use for themselves. Within the past five or six years a few of the younger ministers are wearing this clerical yellow button, justifying themselves by the constant danger that they may be missed by the penny-post in some large city, or some ruffian may swear or chew tobacco in their presence unaware of their reverend character.

The *Christian Evangelist* is responsible for the following:

A correspondent asks for information concerning the proceedings in a certain church whose elders are designated as Bros. "Boss" and "Echo." The first thing to be done, we should judge, would be to ask for the resignation of Bro. "Boss," and his "Echo" would of course go with him. Bro. "Boss" always wants an "Echo" on the board with him, and if the entire board can be made up of the "Echo" family, it suits him all the better. The "me too" member of a board is always a superfluity, and under the manipulations of Bro. "Boss," he becomes a "superfluity of naughtiness," to use an expressive phrase of Bro. Paul.

Referring to the recent Anglican Church Conference in Toronto, the *Mail and Empire* uses these wise words:

As for "chicken socials" and church fairs, one would suppose that they had received their death-blow, so far as the Anglican community is concerned, at the conference just concluded. Most earnest and thoughtful arguments were put forward in favor of straight giving. Why should anybody who has a dollar to give to the Church need to have it extracted from him by questionable means? Giving to the church is in its measure a sacred thing; it surely should be done in a consecrated spirit. It is difficult to connect much spirituality of idea with the very diverse and secular and flippant methods which have sometimes been used to raise Church funds.

It is better to have a contented and sunny spirit than it is to have a pedigree that goes back to the Mayflower.

Some of us would praise God more if we would find fault with our neighbors less.—*Ram's Horn*.