

# 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.

### The Bible.

There is so much flippant criticism of the Bible nowadays, that I feel like telling my readers what some of the ablest men have said about it.

"In this book," said Ewald to Dean Stanley, "is all the wisdom of the world."

"That book," said Andrew Jackson as he lay on his death-bed, "is the rock on which our republic rests."

"Bring me the book," said Sir Walter Scott, when about to die.

"What book?" asked Lockhart, "The book—the Bible—there is only one."

Said the great chemist, Faraday: "Why will people go astray when they have this blessed book to guide them?"

"If we be ignorant," say the translators of 1611, "the Scriptures will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, they will comfort us; if dull, quicken us; if cold, inflame us."

Hooker said: "There is scarcely any part of knowledge worthy of the mind of man, but from Scripture it may have some direction and light."

Theodore Parker said: "The literature of Greece, which goes up like incense from that land of temples, has not half the influence of this book of a despised nation. The sun never sets upon its gleaming pages."

Heine, the infidel, said: "What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up behind the blue secrets of heaven. Sunrise and sunset, promise and fulfilment, birth and death, the whole drama of humanity, all in this book."

Prof. Huxley writes: "I have been seriously perplexed to know how the religious feeling, which is the essential base of conduct, can be kept up without the use of the Bible. The pagan moralists lack life and color, and even the noble Stoic, Marcus Aurelius, is too high and refined for an ordinary child. For three centuries this book has been woven into the life of all that is best and noblest in English history. It forbids the fiercest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so

much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a temporary interspace in the interval between two eternities, and earns the blessings or the curses of all time, according to its efforts to do good and hate evil, even as they also are earning the payment for their work?"

Canon Farrar says: "After all these thousands of years of the world's existence, after all the splendors of literature in all nations and in all ages, there is no book that can supersede it as an instrument for the education of the young. Alone of all books it is circulated in hundreds of millions of copies in every tongue. Its eclipse would be the return of chaos; its extinction the epitaph of history."—Selected.

### Place of Scripture Testimony.

It is a curious thing that there is a great deal written about making Christ the center of our religion, and having in the experience wrought in our hearts by the Holy Spirit sufficient evidence of his Messiahship, by those who ignore or push aside the testimony of the sacred records respecting the fulfilment of prophecy by Christ and the work of the Holy Spirit. It is quite true that Christ is the central truth of Christianity; but the knowledge of his character and work of our Redeemer is obtained from the records of those who were chosen "eye-witnesses of his majesty," and saw the mighty works which vindicated His claims to be the Christ of God. We would not in any degree disparage the assurance of the truth of Christianity, which is given by a personal experience of Christ's saving power. But who are the men and women who have the experience of salvation which gives this assurance? Those who have received the records of apostles and evangelists, and believed "the word of their testimony," respecting the deeds and words of Jesus and the work of the Holy Spirit. In every age and clime, faith in Christ has been attained by this means. The apostles and first preachers went forth to make known to the ignorant multitudes the truth concerning Christ. They showed that Jesus of Nazareth had fulfilled the prophecies of the Old Testament, and they proclaimed the dispensation of the Spirit. They evidently deemed the knowledge of Christ and of the Holy Spirit an essential thing. St. Paul says: "Faith cometh by hearing, and hearing by the Word of God." At Ephesus he found certain disciples who had not so much as heard whether there was any Holy Ghost, until Paul made known to them that it was their privilege to be baptized by the sanctifying Spirit. Without the knowledge of their privilege they would not have had the experience. In all this we see that the testimony of these primitive preachers of the Gospel to the facts of the work, character, death and resurrection of the Lord Jesus was the ground of their appeal to the people to believe in Him as the promised Messiah who had come to redeem and save the world. They believed that this evidence was ample and conclusive.

These first Christians received the truths of the Gospel from the lips of living witnesses. The New Testament records of their testimony are for us what the oral utterances were for them. Without this preaching they would have been ignorant of the work of Christ and of the Holy Spirit. Christians in our day know Christ by the records of the apostles and evangelists. The truth of these records is of vital interest to us. Religious experience does not supersede the testimony of the Holy Scriptures. It is the result of a saving knowledge of the truth. The New Testament records present the evidence that Jesus Christ was the Son of God—the Saviour of the world. St. John tells us the purpose of writing his gospel. He says: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life in His name."—*Christian Guardian*.

### The Two Elements in Prayer.

Every true prayer has its background and its foreground. The foreground of prayer is the intense, immediate desire for a certain blessing which seems to be absolutely necessary for the soul to have; the background to prayer is the quiet, earnest desire that the will of God, whatever it may be, should be done. A picture is the perfect prayer of Jesus in Gethsemane! In front burns the strong desire to escape death and to live; but behind there stands, calm and strong, the craving of the whole life for the doing of the will of God. In front, the man's eagerness for life; behind, "He that formeth the mountains and createth the winds and declareth unto man His thought that maketh the morning darkness, and treadeth upon the high places of the earth." In front, the teeming plain; behind, the solemn hills. I can see the picture of the prayer with absolute clearness. Leave out the foreground—let there be no expression of the wish of him who prays—and there is left a pure submission which is almost fatalism. Leave out the background—let there be no acceptance of the will of God—and the prayer is only an expression of self-will, a petulant claiming of the uncorrected choice of him who prays. Only when the two, foreground and background, are there together—the special desire resting on the universal submission—the universal submission opening into the special desire—only then is the picture perfect and the prayer complete!—PHILIP BROOKS.

Practice to make God thy last thought at night when thou sleepest, and thy first thought in the morning when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labors prosperous.—QUARLES.

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communication with Jesus raises the heat of the soul's affection towards Him.—SPURGEON.

### A Woman's Face.

The lines on a woman's face are the tracings of her life history. Temper, emotions, principles, are plainly written there. A woman who exists like an oyster can keep her face unlined. The woman who lives must expect to show the march of years. There are rare women whose natures are so perfectly balanced that the surface emotions that play upon the average woman, like the wind on telephore wires, do not disturb them; such women possess the poise that makes them a tower of strength to weaker mortals. They have faces which in old age are benedictions, and, like the innocence of a baby, bring us nearer heaven. The inner life shines through, blotting out the lines that record the life history in the face of less spiritually developed women.

It is a pity that women do not more fully realize the reaction of the spurious emotions that wear life and health away. Too many women play with their emotions; they cater to nervous excitement. When reality fails to furnish the necessary potion, fiction, sensational reports of disasters—commercial, social, accidental—become the basis of supply. To thrill becomes as necessary as to breathe, and every emotion leaves its tell-tale mark, and becomes the enemy that deprives life of power. Constant demands upon vitality are drafts upon youth. If they are drawn to build character, they become a bank that is never exhausted; if drawn to furnish nervous excitement, to kill time, or for the furtherance of social ambitions, the life-current runs dry, and art must supply the transient beauty to age that character makes permanent.

The woman beautiful in old age is the one who lives beautifully, unselfishly, through youth and middle life. Beauty, like education, social grace and influence, is to the great majority a growth, and there are no royal roads to its acquisition. A beautiful face in old age represents the results of the uncounted moments, the life of the unconscious minutes.

One thing deprives any face of beauty, and that is studied expression. Like set phrases in conversation, they may arouse the attention when first seen, but they become weariness to the flesh, and blots and blemishes in social intercourse. Every true woman wishes to be beautiful; she realizes beauty's power; but she knows its valuelessness when unsupported by that force which we know counts above all forces in the world's development—character.—*Christian Union*.

### Mormonism 'Possuming.

Many of your readers have doubtless seen a good deal in the papers about the bills before Congress which propose to admit Utah into the Union as a State, and not very long since my brother Darsie had a neat little paragraph on the first page of the paper, which was a sort of obituary on polygamy. That paragraph reminded me of an incident that occurred while I lived in Harrodsburg, Kentucky. A very eccentric old darkey, Hampton White by name, was lying at the point

of death. The editor of the weekly paper heard that he had died, he wrote a most excellent obituary notice of him, in which he said more kind things about the worthy negro than had ever been said before. The next morning, when the paper appeared and "Uncle Hamp's" death was announced, a gentleman called to see if he could be of service to the afflicted family in helping to arrange for the funeral, when, much to his surprise, "Uncle Hamp" himself invited him to enter when he quietly knocked at the door. He expressed both surprise and pleasure to find "Uncle Hamp" alive, and finally told the old man of the kind words the editor had printed of him. He at once asked to have them read to him, when he remarked, "Dat is mighty purty and nice, but he is too previous." And just so we have to say about polygamy. The obituary came too soon. Polygamy isn't dead yet. She is only "possuming." True it is, President Harrison granted amnesty to those Mormons who had disobeyed the Edmunds-Tucker law, and that he based his action upon the profession of the Mormon church to have abandoned polygamy. As a matter of fact, this was a political move. It was done in the hope of winning the Mormons over to the Republican party. The politicians saw how the Democrats had been struggling to win this vote, and they fell upon this plan to beat their enemies. President Harrison was asked to do this over a year ago, but did nothing until he was defeated in November last, since which time Statehood talk has been red hot among politicians. It will be a misfortune for this section of the country, for either party to admit Utah into the union. The Mormons are strong enough now, not only to control the election in Utah, but also to decide who shall be the Senators from Idaho, Wyoming and probably Colorado and Nevada, and if Arizona and New Mexico are also admitted, can control the Senatorship in both of those States. Is this a pleasant thing to contemplate? Not when you know what Mormonism has been and is to-day. Only this afternoon I met a lady who has been living here thirty-three years. She was once an earnest Mormon. She said to me: "I know that Polygamy is not dead. I am acquainted with families that practice this now. They are my friends and I will not give them away." They never intend to give it up, for they honestly believe it is from God."

This is a critical period in Utah history, and it behooves the patriots in Congress to go slow. Let well enough alone for four or five years, and we will have one of the grandest Commonwealths ready for admission into the union that has ever knocked at the door.—B. F. CLAY, in *Apostolic Guide*.

If your cup seems too bitter, if your burden seems too heavy, remember that the wounded hand is holding the cup, and that He who carries the cross is helping you to bear the burden.

We must lend an attentive ear, for God's voice is soft and still, and is only heard by those who hear nothing else. Ah, how rare it is to find a soul still enough to hear God speak.—FENELON.