

The Canadian Evangelist.

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

Vol. V., No 22.

TORONTO, MARCH 16TH, 1891.

\$1 PER YEAR IN ADVANCE.

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 Order of Confirmation.

We are pleased to notice the interest taken in the investigation of this subject, and will respond at once to a criticism which appears in the last issue of THE EVANGELIST from the pen of a correspondent signing himself Wm. Bovan (the Rev. Wm. Bovan, we presume, a clergyman of the Church of England).

We would most respectfully remark, in the first place, that the Scriptures state that in the Apostolic ministry the imposition of hands was in some cases for the miraculous manifestation of the work of the Spirit. "And when Paul had laid his hands upon them, the Holy Spirit came on them, and they spake with tongues and prophesied,"—"Then laid they their hands on them, and they received the Holy Spirit." These were the two passages that were quoted by the Bishop of Niagara for his authority for the order of confirmation to which we took objection, and we rather wonder at Mr. Bovan's remark: "There is no reason for supposing that the imposition of hands was designed for the bestowal of such extraordinary manifestations."

But the main issue is whether these Scriptures or any other Scriptures give authority for the confirmation of those who were baptized in infancy when their godfathers and godmothers made vows to repent and believe for them for the first fourteen years of their life!

Mr. Bovan appears to give this up by stating: "The idea of confirming the baptismal vows by the candidate is quite a modern idea, an addition to the main scriptural idea," and even gives the date of its origin, the 12th or 13th century, when baptism and confirmation were "wisely" separated.

Following this avowal that confirmation is not of scriptural, therefore not of Divine authority, we have these words: "As to the power of the church to make this addition to the Apostolic rite, I have no doubt" (for reasons which follow which will be noticed presently). This addition to the Apostolic rite, we suppose, refers to the baptismal vows of the preceding sentence. The "Apostolic rite" then includes, according to the faith of the church that has added confirmation to it, the baptismal vows of the godfathers and godmothers, which is no more

apostolic than the order of confirmation, and like infant baptism itself wholly human anti scriptural.

In regard to the plea that the church has the power to change the ordinances or to institute new ordinances, we most uncompromisingly denounce it in loyalty to our God and Saviour. "In vain they do worship Me, teaching for doctrines the commands of men." "Why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not, which all are to perish with the using) after the commandments and doctrines of men." And we consider the illusion to Christ conforming to, and endorsing alterations and additions made to the ordinance of the Passover, is not only incorrect, but irrelevant and irreverent. It is incorrect, because the "memorial" feast as ordained by God did not include what immediately and exclusively pertained to the deliverance; including the sprinkling of the blood upon the side posts and the upper door posts of the houses wherein they ate it, and probably, too, in that which was commanded in regard to their haste, with the loins girded, shoes on their feet and a staff in their hand, and their haste in eating it; so that sitting down to partake was not an alteration. As Hartnell Horne has it in his Introduction to the Bible: "The First Passover was to be eaten standing, in the posture of travellers who had no time to lose." The most of the other remarks of Mr. Bovan on this matter are taken from the Talmud, and have but little authentic bearing on the subject.

The allusion is irrelevant at any rate for there is no analogy between mere matters of expediency and the setting aside of the sacred institution of believer's baptism by the rantism of infants and the formation of a rite whose object is to justify belief and repentance by proxies, and to give that rite the appearance of an Apostolic sanction by the laying on of hands for the impartation of the Holy Spirit.

The allusion, too, is irreverent, asserting that the Son of God when upon earth conformed to and endorsed "alterations and additions" to His command, who said: "What thing soever I command you observe to do it; thou shalt not add thereto, nor diminish it."—Deut. xii. 32. Further, this advocate of a human religious rite says: "He (Christ) even took the cup introduced by man and made it the symbol of His blood in the New Sacrament which was to take the place of the Old." Surely these words were written without the writer thinking of their awful implication. That He who came to do His father's will not only violated His express commandment, but made the violation of it the means of instituting that most sacred of all ordinances; and that Himself committed the heinous sin for which He was continually upbraiding the Pharisees.

And all this from the assumption that the four cups of wine were there. Where is the authentic record of this? Or even that the wine used was not brought there for the express purpose of instituting the Lord's Supper?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for

instruction in righteousness; that the man of God may be perfect, thoroughly furnished un to all good works."—Paul.

"To say that we must find chapter and verse for everything the church orders seems to me to be treating Holy Scripture in a way it has warned us not to treat it."—Mr. Bovan. "The letter killeth but the Spirit giveth life." Can it be possible that the writer applies the word *letter* to the teachings or commandments of the New Testament! Alas! alas! May the Saviour hasten the time when the Lord shall "Turn to the people a pure language; that they may all call upon the name of the Lord, to serve Him with one consent." E. SHREPPARD.

Cecil Street Church.

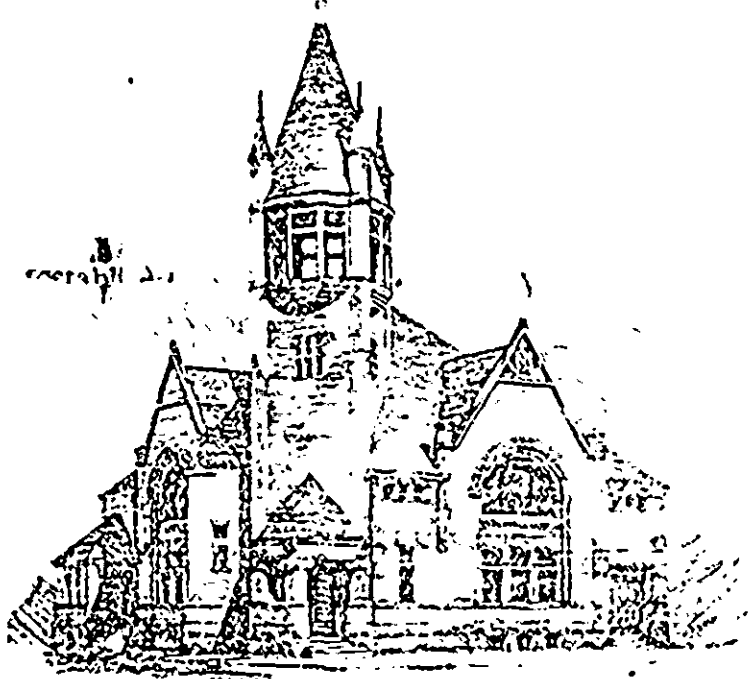
By the time this paper reaches our readers the Toronto people will all be busily engaged in the opening exercises

of this beautiful house of worship. Should not every one in Canada rejoice at seeing such a house built to the Lord? Should this not have been erected forty years ago? Was not this that was written aforesaid written for our instruction? "Thus saith the Lord of hosts: consider your ways. Go up to the mountain, and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much and lo it came to little and when you brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, etc. . . . The Lord stirred up the spirit . . . of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God."

But some people say it is wrong to build fine church houses, and some who say this are wealthy people, who live in fine houses. Let us hear some more of those things that "were written for our instruction." "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts: consider your ways." May the day soon come when there will be many more houses built in different parts of Toronto. There can be if we give "diligence to keep the unity of the Spirit in the bond of peace." D. M.

Miracles in Dakota.

The recent copies of THE EVANGELIST which reached me were most welcome visitors. The brotherhood in Canada are to be congratulated on having such an attractive, ably-conducted paper. The skies seem brightening in Ontario.



DISCIPLES CHURCH, CECIL STREET, TORONTO.

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But some may come with this old question: "Where was the money? The people had not the money." What does the Lord say. "The silver is mine, and the gold is mine saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

The church of Jesus has a glorious work to perform in that Province. May the disciples of our Lord prove worthy of the opportunity! May they have grace to sink minor differences and untaught questions and for Christ's sake stand united as disciples of one Master, as children of one Father seeking to win the lost ones back to the Father from whom they have wandered—endeavoring to unite all God's children in one common brotherhood! Surely that is a mission great enough to engage our every effort. Brethren, can we afford to divide?

The denominations are well represented here, but there is no congregation upon the One Foundation in the city.

Last Lord's day, at the urgent request of friends, the writer attended a meeting of "Christian Scientists." The motto of the society is: "Heal the sick; cleanse the lepers; raise the dead; cast out demons." Like many others they claim that miracles might be wrought in our day if Christians possessed sufficient "faith." Now, turning to Matt. x. we find that the injunction above quoted was given by our Lord to certain men—twelve in number—whose names are recorded. In finishing the list Matthew adds,

"and Judas Iscariot who also betrayed Him." Matthew further informs us that these twelve were called APOSTLES.

Was it on account of the "faith" which distinguished Judas Iscariot that our Lord bestowed on him such power? Professed Christians are slow to learn that miracles were wrought and miraculous gifts bestowed in order to identify the Messiah and establish Christianity on the earth.

Under both the Jewish and Christian dispensations men were chosen to fill certain offices, and, in their official capacity, as ambassadors of heaven, they were empowered to perform miracles. Unto the Apostle Peter our Lord committed the keys of His kingdom. Why the keys were not bestowed upon James or John or some other apostle instead of Peter we do not know. But this we know—that upon Peter they were bestowed.

The Christian world in its reaction from Romanism went to such an opposite extreme that it not only renounced the "Apostolic See of Rome" but also ignored the "Apostolic See of Jerusalem," and the mass of Protestant teachers of to-day make little or no distinction between the company of the disciples as such and those twelve inspired viceroys of heaven, unto whom it was said: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John xx. 23). Hence the term "Apostle" has no meaning to a majority of professed Christians. In fact many of them imagine themselves to be upon an equal footing with these viceroys of Jesus Christ, and it is no uncommon thing to hear such styling themselves "ambassadors for Christ" simply because an apostle used that expression.

A disciple of "Christian Science," here, rebuked my unbelief in these words: "We follow the New Testament. We claim to do just what Peter did—neither more nor less. We could all do what Peter did if we only had the same faith he had."

Just so. And the sum and substance, height and depth, of the crowning iniquity of the "man of sin" at Rome is simply that he claims to be and do "just what Peter" was and did. He is the successor of Peter.

True, there is no resemblance between the haughty Pontiff of Rome and the humble fisherman of Galilee. Yet it was unto the fisherman—not the Pontiff—that the King of heaven said: "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." If our sectarian friends would but give more earnest heed to the authority of the Lord's apostles, and did they but realize the serious consequences of ignoring the authority of one whom the Lord of Glory commissioned to declare unto men the terms upon which the Court of Heaven would vouchsafe pardon, they would not so lightly treat the first proclamation from Peter's lips: "Repent and be immersed, every one of you, in the name of Jesus Christ, for the remission of sins." E. MACDONALD.

Grand Forks, N. Dakota.