

Donnan Peterson

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The Canadian Evangelist.

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

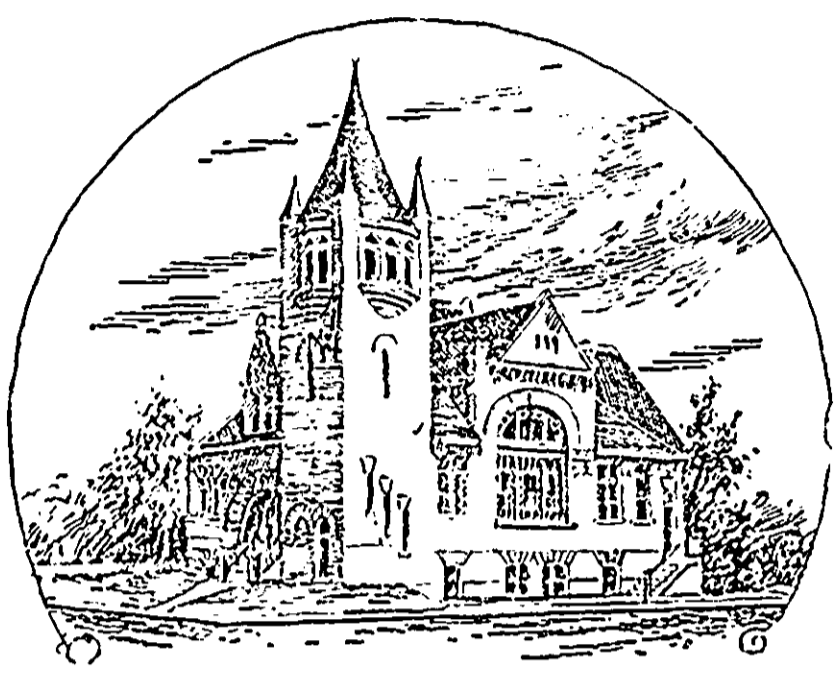
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THE Canadian Evangelist

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.



DISCIPLES CHURCH, BOWMANVILLE.

Mission Work

A CURE FOR MANY OF OUR TROUBLES.

In the past many of our churches have been torn asunder and injured by strife and contention. Why? Because they were not doing mission work. They had zeal and energy but it was not directed in the right channel. I know of no people who can do as much good as Disciples, but if they are not doing good work they can do more bad work than most of people.

The old saying is too true that "there is always mischief for idle hands to do." Get some work to do and keep busy at it. It has been said that every church should have a baby. It is a splendid thing to have a mission point where the working talent of the church can be used. Not until there are several mission points opened up in the city of Toronto will there be that sympathy, and charity, and good fellowship developed which enables a people to do a united work for Christ. Get people working and they forget self, and bury their personal likes and dislikes. Let us go out seeking to save the lost, let us be ever ready and willing to go anywhere and everywhere, to do anything and everything for Christ. Then we will let our light so shine that others will see our good works and will glorify (not us) our Father which is in heaven.

How many churches in Canada are doing mission work? I am not asking how many are aiding home mission work, but how many mission stations are being cared for by mother congregations? Is there one church that would undertake to prove that it would be inadvisable to undertake such a work, or that they are not able to do it if they would?

Should we not consider it our duty to undertake work as soon as we see that it is needed? Has the Lord not promised to be with us and prosper all the work we undertake for Him in His name? We too often wish to see the end from the beginning before starting any Christian enterprise. Where is there any faith in this? "and without faith it is impossible to please God."

Let us do with our might what our hands find to do; let us work while it is day; let us pray: Lord, increase our faith, confirm our hope and perfect us in Thy love. THURVE.

Dedication at Bowmanville.

We expect to dedicate our new house of worship the fourth Lord's day, 22nd, of this month. Bro. F. M. Rains is to be with us and will preach the dedicatory sermon. We extend a cordial invitation to all our brethren to meet with us. As dedications are not an everyday occurrence among the Disciples, we would be glad to see them made occasions of special interest. Those who attend the one at Bowmanville must receive a share of the enthusiasm which led the brethren to undertake the work now completed.

To hear Bro. Rains is worth a trip from the remotest congregation in Ontario. His success in this line is unparalleled, and what he has done in the past is a sufficient guarantee that his presence at this time means splendid success. There is no man among us that has ever done better service in this line than Bro. Rains.

Bowmanville is no way behind the chiefest of the churches in Ontario, and are determined to keep the ground thus far won. Every Disciple should feel a deep interest in the work there, and in no better way can the interest be shown than by individual presence and support. It is expected that whatever debt may remain on the church at Bowmanville on the day of dedication will then and there be cancelled. The same generosity that led the brethren to erect a new house of worship will not allow it to remain encumbered by debt. This, however, does not exclude donations from any of our churches in this Province, and we would be glad if all our churches would help in this great work.

The church is anxious for a large representation from the different congregations and will gladly make ample provision for all who attend. On leaving the train go direct to the church, where there will be someone to receive and billet you.

The church has put forth every effort to bring the work begun by our lamented Bro. Baughman to completion. Amid the rejoicings of dedication day let it not be forgotten that this edifice is not only a house of worship, but a lasting monument to the worth of him who rests from his labors while his works still follow him. E. B. BARNES.

Christianity in Japan.

BY TOZO OHNO.

The work of the Disciples in Japan is in a very prosperous condition, so much so that about a year ago they commenced the publication of a monthly paper, the *Kerisutokyo Zasshi*—the *Christian Journal*. It consists of editorial, contributions, and a translation department. One of its most interesting features has been a biography of Alexander Campbell, which has been translated into Japanese and published in chapters from the beginning of last September. This paper may soon develop into a weekly. I noticed an article in it which will show something of the ideas of the Japanese about Christianity. The following is a translation of it:—

"As civilization develops the social phenomena of a people becomes more complex. But is this the case with religion? Surely not! For in Christianity there is one great principle, one and, one criterion, which never changes with human institutions, whether they become simple or complicated.

"And why beholdest thou the mote, etc. . . and then shalt thou see clearly to cast out the mote that is in thine own eye" (Matt. vii. 3-5). Protestants are inclined to laugh at the ignorance of Roman Catholics and to look upon their forms and ceremonies as idle worship. And indeed they have reason to look down on these forms; but should not Protestants who are now split up into sections cast out the beam of sectarianism that is in their own eye before criticizing others. If we do not take care ourselves we may turn the Christian religion into a man-made institution instead of holding it as a revealed religion.

"It is now thirty years since Protestants first came to Japan, and at the present time there are 30,000 native Christians. But of these a great many are more zealous for their different sects than for the prosperity of Christianity.

"We are very grateful to those foreigners who brought us Christianity, but unfortunately they were not acquainted with the feelings and customs of the people, and came here with all their sectarian ideas not in the least modified.

"Some time ago the natives almost worshipped the foreigner and eagerly accepted whatever he said. This was not acceptance of Christianity but acceptance of the missionaries. Of late, however, there has been considerable anti-foreigner feeling among the people on political grounds, and the progress of Christianity has been accordingly impeded. When the love for the foreigner ceased, love for Christianity ceased with it. This is a very mistaken idea of Christianity. We should accept Christianity on its own merits, not on the merits of those who bring it. Hereafter we must accept Christianity from the heart and because we believe what it teaches.

"Of late a great many new sects and theories of Philosophy have been introduced into Japan. One man will say that Christianity of to-day is all going to formality, and that Christians ought to be wholly under the influence of the Holy Spirit. Is he himself a consecrated man? We cannot tell. Another tells us that Christ was a great philosopher and a good man. Where did he get that idea? Very likely from his own imagination. Again, another comes along and says we must accept the truth of Evolution, and that we should not confine our thoughts to the influence of Christ's teachings as He was nothing more than a wise man. This too is a wonderful doctrine, but where does he get this theory? Certainly from some man's teaching.

"The centre of Christianity is "the Christ the Son of the living God." This is the foundation of Christianity. If we take the Spirit of Christ and of Christianity; Christianity at once falls to pieces. The great principle and an example of Christianity came from Christ, who is one and will never change, but exists for ever and ever. Christianity is not held up by human reason. If it were, by human reason it would fall; it would be like a vessel without a rudder in open sea.

"Look at what we call human reason. The truth of yesterday is not the truth of to-day. Indeed, Christianity is not held by human reason, which is changeable. The theory of Evolution is fair to look upon, but is not true. The meaning of evolution is progress, and with the advance of civilization this theory itself must change and give place to another. Therefore we see that human reason or philosophy can never have any effect on Christianity.

"Let us look at the history of the church. Christianity has had a great many hardships, troubles and hindrances to its spread. It was sometimes in a prosperous and sometimes in a discouraging condition, but the truth of Christianity has neither progressed nor declined according to evolution. The true gospel is the same yesterday, to-day and forever. Therefore, however social phenomena change, Christianity remains the same.

"The general opinion of Japan to-day is that it would be better to accept Christianity, but the people are too much confused. The majority of missionaries come from different countries, as England, Germany, America, and represent a great many denominations. The natives are taught by the missionaries according to their own sectarian

doctrines. This brings the revealed Christian religion down to the level of a human institution. If you ask a native the question: 'Are you a Christian?' he answers, 'Yes, I am a member of the Episcopalian, or Congregational, etc., church.' Is it not strange that, instead of saying 'I am a Christian,' that they say 'I am a member of a certain church,' notwithstanding they believe in Christianity. It is also strange that they place their denominational name before that of Christ. This is caused entirely from hereditary and sectarian ideas in the foreign land.

"If we go on as we do, Christianity will become a form, as it is in the Roman Church. Therefore, let us be true followers of the revealed religion which came from God and has one principle. You surely believe in this Word, John iv. 20-23, 'Therefore to him that knoweth to do good and doeth it not, to him it is sin.'

"In the early church it was very difficult to spread the Gospel because of outside opposition; but to-day there are a great many people who will not accept Christianity because Christians themselves are not strong enough to show what Christianity is by their actions. Is not this a deplorable state of affairs? Christianity is one, there must not be any American, English, German Christianity, but belief, hope and love are the fundamental truths of Christianity.

"Although theology is useful these three never come from it, but from the power of true belief in the church.

"Is it not sad that we cannot have unity, but are separated from each other by hereditary and denominational ideas and against the spirit of Christ's prayer.

"If we are true Christians we must do away with this feeling. If we do not do it to-day it will be more difficult to-morrow.

"If we do not practice true Christianity in Japan we are imitators of foreigners instead of imitators of Christ, and will have a bad effect by our example on the next generation in Japan.

"If any one teaches the Bible from his denominational standpoint, we must oppose him by the powerful sword of the spirit. There must be to-day in Japan some one who will stand up to tell boldly the truth that is in Christ as Paul.

"In conclusion we cannot have any influence by human philosophy which has no foundation. It is in vain to discuss Christianity from a human standpoint. The purpose of Christianity is one, in the name of Jesus Christ. We must unite in Christ, giving up hereditary feelings and traditional forms and enmity in our hearts, and pray for the influence of the Holy Spirit. Then can we understand the Gospel of Jesus Christ."

It is very difficult to translate this article from the Japanese into English, and preserve the meaning of the author, but the foregoing is his meaning as well as I can make it clear.

There are a great many religious periodicals in Japan, which greatly help the cause of Christianity. We believe that the same is true in this country too. "A man who does not read the papers is blind." I believe this holds true in religious matters.

I hope and believe that the "Kerisutokyo Zasshi" will greatly develop and increase and have the same good effect in Japan as THE CANADIAN EVANGELIST has in Canada.