

The Canadian Evangelist.

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"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 Catholic Record" on Education.

[EDITORIAL.]

In another column will be found an article from the *Catholic Record*, of London, Ont., replying to a paragraph of ours in May 1st EVANGELIST. The *Record* would have given its readers a fairer idea of our view if it had quoted our paragraph in full. What we wrote cannot be fully understood unless the last sentence be considered, which is: "Neither party (Catholic or Protestant) should expect their views of religion to be taught in a school that is supported by public funds."

This explains why we object to religion being taught in the public schools. We know that the Catholics will not have any religion but their own taught to their children, and similarly Protestants. Catholics will not, if they can help it, pay money to those who teach Protestantism, nor Protestants to those who teach Catholicism. Nor should they be asked to do so, nor put in a position where they have to, *volens volens*. This consideration makes it impossible to have public schools on a fair and sound basis, unless the teaching of religion is prohibited in them. We presume, the *Catholic Record* would say, then let the public schools be abolished. But this is a proposition we are not ready to accept, believing, as we do, that the public interest requires that the public should see to it that every child should have, at least, an elementary education; this requires a public school system; and for our part we should like to see our present public schools purged of all sectarianism, and from all that would offend a Jew or an Agnostic, and then have all children compelled to attend the public schools. If any then should desire—whether Catholic, Protestant, Jew, Agnostic—to give their children additional instruction, religious or otherwise, let them do so in their own way, and at their own expense.

And now a word or two as to the *Record's* allegation, that we believe the gospel teaches that "education ought to be entirely Godless." We do not so hold. On the contrary, we do most strongly maintain, that above all books the Bible stands, that it is the most valuable of text books, and that the young should be carefully instructed therein. But we affirm that, in present circumstances, it cannot be used as a

text book in our public schools. The divided state of Christendom prevents it, to say nothing of the rights and feelings of Jews and Agnostics, and others. A Catholic objects to having a Protestant teach his children the Bible; a Protestant would refuse to have his child taught the Bible by a Catholic; a Jew, by a Catholic or a Protestant; an Agnostic, by Jew, Catholic or Protestant. And we all know the reasons why.

What remains? Why, that each section of the community attend to the religious education of its own children and pay for it. We object to Catholicism being taught by law and supported by public funds; and just as much do we object to Protestantism being taught by law and supported by public funds—or Judaism, or Unitarianism, or infidelity. We protest against being taxed to support a religious, or irreligious, system we do not believe in. And we desire to have no advantage over any of our fellow-citizens in this regard.

Will the *Record* be so good as to give us its opinion of our position, and then we may have a little more to say?

In the Toils Still.

[EDITORIAL.]

On the third page will be found a long clipping from the *Daily Globe* giving an account of Rev. D. J. Macdonnell's effort for freedom in the Toronto Presbytery and its failure. Disciples will at once recognize, upon reading Mr. Macdonnell's remarks, that from the Presbyterian standpoint, he holds advanced views on the creed question, tho' from our standpoint he is not quite up to the New Testament standard.

Mr. Macdonnell is on the right line when he declares that Calvinism is not of the essence of Christianity, though at present it is of Presbyterianism. If he will follow that principle consistently he will in due time arrive at the Gospel Creed, and perhaps find himself expressing himself in some such language as this: "Nothing should be required as a test of fellowship, or as a condition of membership in a Church of Christ for which we have not a 'Thus saith the Lord' in express precept or approved precedent."

Dr. Gregg and the other Conservatives who supported him in his attack upon Mr. Macdonnell's overture and speech, make it plain that there is no immediate prospect of deliverance for those Presbyterians who are not Presbyterians unless by withdrawing from the Presbyterian Church. In fact the present generation of them seemed doomed to remain in the toils, unless Mr. Macdonnell will be their Moses and lead them "out of the land of Egypt, out of the house of bondage."

Dr. Gregg maintains that Calvinism is a part of the creed of the Presbyterian Church, but for all that he will receive people into the Presbyterian Church who are not Calvinists. One wonders how a man of Dr. Gregg's years, discretion and learning can fail to see the absurdity of his position. If we understand the theory of the Presbyterian Church the people, not the clergy, constitute the church. From

which it would follow that the faith of the people, not of the clergy merely, would determine the creed of the church. Are we mistaken? Must a minister or an elder be a Calvinist, or say he is one, while a layman is not required to say whether he is a Calvinist or not, and would be accepted even if he emphatically declared he was not a Calvinist? How is this, Dr. Gregg?

It is easy to see that not every Christian is qualified to be a minister or an elder. But where shall we draw the line? Not at the *creed*, but at the *qualifications*.

Invincible Ignorance.

What is invincible ignorance? This is a question more familiar to great cardinals than to me, and yet it keeps constantly turning up in one's mind. The late Dr. Norman Macleod once declared that a man who was an attendant occasionally at his church in Glasgow, had lived to be an old man, and yet positively he did not know the difference between Moses and Jesus Christ. And in the *Christian* for April 6th, 1892, I find the following: "But you know," said a minister to an old man who had been but lately converted, "Jesus can hear you when you speak to Him as I speak to you." "Oh, but," the old man replied, "Jesus be dead!" "Dead," said the minister; "no, he's not dead." "He died for your sin; but he did not continue in the grave. He rose again, and is living now." The old man looked with astonishment, and said:

"Well, I have never heard it afore." Yet, as the writer says, "The man had all his life known, and repeated the Creed, but had never understood even the fact that our Lord rose again." Some may be disposed to doubt this statement, but I have little doubt that it is only too true. Here in Christian England, with churches, Bibles and creeds, we have an old man ignorant of the fact that Jesus who died lives for evermore. Is this invincible ignorance? It is certainly culpable ignorance. But who is to blame—the old man or his teachers?—*Australian Christian World*.

A Dying Religion.

Brahminism was extolled to the skies at the Chicago "Parliament of Religions." One would think, from the manner in which its merits and power were set forth, that it had a grand future before it. But the truth is, it is in its decrepitude, and even in the throes of dissolution, Christianity is cutting rapidly into its vitals, and it may suffer extinction sooner than many expect. This is not the mere testimony of hopeful and enthusiastic missionaries, but of its honest and discerning followers. The editor of the *Madras vernacular paper*, who is described as "an astute, staunch and orthodox Brahmin, of a renowned priestly family," thus sadly bemoans the downfall of his long cherished religion:

"We entertain no more any hope for that religion which we consider dearer to us than our life. *Hinduism is now on its death-bed*, and, unfortunately, there is no drug which can be safely administered into it for its re-

covery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth, even from our own community, who have already expressed a desire to accept Christianity; and should these gentlemen really become, first, Christians, and then its preachers, they will give the last death-blow to Hinduism, because these men are such as will never turn their backs upon the plow after having been once wedded to it. Every moment our dear mother is expected to breathe her last. This terrible crusade is now carried on by native Christians with a tenacity of purpose and a devotion which in themselves defy failure."—*The Presbyterian*.

Understood.

I know I do not trust thee, Lord, enough.
To-morrow, if the pathway grew too rough
For my weak feet to travel, I should pause,
And murmur that thy face was hid because

I cannot see thee in a darkened place;
I need the sunshine to behold thy face.
I do not trust, thee, Lord. Then patient, mild,
He answered, lovingly, "I know it, child."

My heart is cold against thee, then, I said.

If thou to-day wert walking by my side,
If thou and I were walking by the sea,
And thou shouldst whisper softly, "Follow me,"

Those words the centuries have found so sweet,
I think that I should rise with lagging feet,

My heart would feel no rapture quick and wild,
Again he answered, "Yes, I know it, child."

I am not constant, Lord, I am not true,
The things I would not are the things I do.

I am so weary, there are clouds between,
My words are harsher, wilder than I mean

Not over pastures smooth, but rock and stone,
I walked to-day, and I have weary grown,

More softly, tenderly than angel's call,
The Saviour answered, "Child, I know it all."

—N. Y. Observer.

Happiness Lies in Obedience.

Obedience must be the paramount qualification of every true child of God, the characteristic feature in every true Christian life. But not obedience to a mere written law; it is obedience to a gospel, and that gospel a gospel of love. It is very remarkable—you remember how St. Paul speaks of the judgment that will fall upon those who obey not the gospel. It is obedience to the gospel which God now requires of us; obedience to the offers of his love made to us in Jesus Christ; obedience to the glad tidings of salvation which find their expression in the experience of every true child of God. "The Son of God loved me and gave himself for me"—it is obedience to that truth in which our happiness as Christians lies. For it is an obedience of love and not of fear—"the love of Christ constraineth us." In the death

of Christ we have found our redemption; in the life of Christ we have found our example; in the love of Christ we have found the motive to obedience—the motive to love Him who first loved us. He alone can bring us safe to the heavenly Jerusalem, to the city of God. We live in the midst of a disordered world still, which tempts us to stray from the narrow path of obedience, who tempts us to forget Him who has so graciously and so patiently dealt with us in His love; but the city of God stands ever before our eyes, with all its bright visions of unspeakable joy. Only in heaven shall we fix our gaze upon it, or fix our hopes upon it, unless we are walking in the path of obedience, unless our whole life is a continual surrender of our will to God's will, a growing conformity to His mind and to His image, and to the great example of our Lord and Master. This is the hope that lies before us, and the only hope that we, too, learning obedience and being made perfect through our obedience, will enter in at last through the gates of the city of God.—ARCHBISHOP OF YORK.

The Word "Wife."

"What do you think the beautiful word 'wife' comes from? It is the great word with which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that of 'femme.' But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be housewives or housemoths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Whenever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet; but home is where she is, and, for a noble woman, it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light for those who are homeless. This, I believe, is the woman's true place and power."—RUSKIN.

Keep Still.

A writer in the *Union Signal* says: "When trouble is brewing, *keep still*. When slander is getting on its legs, *keep still*. When your feelings are hurt, *keep still*, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but it had rubbed a little sense into me, and I kept that letter in my pocket against a day when I could look it over without agitation and without tears. I was glad I did. Silence is the most massive thing conceivable sometimes."

Unqualified activity, of whatever kind, leads at last to bankruptcy.—*Goethe*.

Blessed, thrice blessed, is the man to whom life is, as it was to Abraham, dotted over with memorials of communion with God.—*Robertson*.