

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 a basis set forth by the Apostle in the following terms. "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith you 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 you 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

God's Will.

V. SHEPPARD.

"Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself."—Eph. i. 9.

What an inestimable favor the Creator of the universe has bestowed upon those whom He created in His own image with the title and the powers of eternal life, that He has condescended, in His great mercy, to reveal to them, after that title had been forfeited through sin, how it might be regained to the glory of His grace and the everlasting blessedness of the redeemed!

In the connection of the verse quoted we have the "Counsel of His own will," revealed both in regard to what He purposed to do Himself in order that we might be accepted in the beloved, and also what He wills we must do in order that we may be restored to His image, and receive the gift of eternal life.

We thus have God's will revealed to us in two aspects: His purposing will, which He makes His own rule in predestinating and doing everything that is necessary for man's salvation; and His commanding will, ordaining the rules for man's conduct in order that he may be saved. Surely God's will is, as the angels sang, *good will towards men*, for God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life; and very forcibly would our loving Father impress us with His earnest desire that we may be blessed; that "He will have all men to be saved and to come to the knowledge of the truth," by all that He has said, by all that Jesus taught, by all that Jesus, in carrying out his Father's will, suffered at Gethsemane and Calvary; and no man can believe the record of what has been done by the Father, Son and Holy Spirit to save man from destruction, and, for a moment, doubt the gracious purpose of God concerning our race.

Though we may not appreciate it as well, yet what God has willed we must do to be saved, is no less a manifestation of the richness of His grace, and of His will that we should be "accepted in the beloved," than what He Himself has done. In the inevitable nature of

things, the inviolability of truth and justice and the nature of man's moral constitution he could not be forgiven, be adopted into the family of God and be made an heir of life without faith, repentance and obedience to all that Christ has commanded. And because it is essential for man to exercise his own will in conformity with the Divine will in order to be saved, the goodness of God is shown in using every means to inspire faith, repentance and the spirit of loving obedience in man; to work in him "both to will and to do His good pleasure"; for this end presenting the boundlessness of His own love, the preciousness of His own promises, the value of the human soul, and the faithful warnings of a coming judgment, and the sinner's awful doom.

Dear readers, if you are out of Christ, will not the knowledge of His good will concerning you lead you to come to Him who so lovingly desires your salvation? If you are in Christ surely you can, with these facts before you, not only with the spirit of adoption cry, Abba Father, but, as the Saviour taught, pray "Thy will be done," thus acquiescing in all that God has purposed for Himself and for you, both in the plan of salvation and in the ordering of His providences, rejoicing in confiding faith and certain hope that you have been predestinated unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.

Erin.

Jews Defending Christianity.

Some weeks ago there appeared in the Brooklyn Eagle a letter from Rabbi Sparger, a prominent Jewish Rabbi, arguing that Christ was either a myth or an impostor. Among the replies published in the Eagle is a most remarkable one from three prominent Jews, who take special pains to declare that they are not orthodox, and sign themselves, "Committee American Hebrew Freethinkers' Association." Their letter, in view both of its source and of its contents, is a remarkable contribution to the defence of Christianity.

These writers state that they had given the letter of Rabbi Sparger a great deal of consideration; also that the views they present are those of a considerable number of liberal-minded Jews, "not Jews who look backward, but men who look at things as they appear at the present time." The first question considered was "could a fraud or delusion have stood the trials and tests which Christianity has stood and have held its ground, in every instance, and gone forward with giant strides, till it is now the most liberal and progressive religion that the world has ever seen, a religion adapted to every country and every people on this globe?" Other religions, they say, are and always have been sectional. In that remark and the comparison suggested both with Judaism and with every form of so-called religion, they shrewdly fix upon one of the strongest evidences, both internal and external, of Christianity. They continue as follows:—

"What would this world have been

if the Christian religion had not come into it? Judaism would certainly not have developed into such a grand and sweeping system. We Jews were but a handful of the world's population, and we were always a secluded people, keeping to ourselves and looking at all other nations as inferior, not trying to raise others above paganism, but shunning them and despising them. Christianity, on the other hand, is seeking out every nation and people, converting them and making them better, and we Jews to day enjoy the greatest benefits in countries where the people live the nearest up to the teaching of their leader, Jesus Christ. Be He a myth or a reality, His teachings, without doubt, improve all who follow them. Then the Christian religion to-day shows no sign of weakness, but is stronger than ever, and is gaining in strength, while all the other religions are on the decline, receding before the rapid advance of Christianity."

The Committee proceed to show that Judaism remains immovable, "a religion with a glorious past record, but with little hope for the future." Their forefathers, they say, understood the elaborate ceremonial law not as a simple meaningless ceremony but as pointing to something to come, but the Jews of the present day do not look for the fulfilment of anything. "Since the time of Christ there has not arisen among us one prophet to oppose Christ as an impostor, which is now over eighteen hundred years. This we cannot but believe to be circumstantial evidence that that which was fulfilled in Christ." They quote the Targum, Pesekta and their ancient books, the Talmud and Siphre, as concurring that part of the fifty second and all of the fifty-third of Isaiah were fulfilled in Christ. They also quote the passage in which Josephus speaks of Christ and maintain its genuineness. "In another place," they say, "Josephus speaks of James, brother of Jesus who was called Christ. This passage has not been pronounced spurious, so it is safe to accept it as positive evidence that Christ did live on this earth, and was a well-known person in His time."

In the closing part of their letter, a familiar argument is so clearly stated, and their concluding remarks and challenge are so suggestive that we must quote the passage entire. "In the year A.D. 64, the Emperor Nero accused the Christians of firing Rome. This was less than forty years after the ascension, or rather the so-called ascension, of Christ, and quite a number of Christians were killed at the time. Very likely some of these Christians were Jews who had been converted to Christianity in Judea and had gone to Rome to escape persecution, which was raging against the Christians in Judea. Perhaps some of them had seen Christ and spoken with Him. Perhaps some of them had seen some of the miracles reputed to have been done by Him, and if there had been no Christ it is not likely that there would be people ready to die for their belief in a myth at so early a date. The burning of Rome is an undisputed fact, and there must have been quite a number of Christians or they would not have been noticed by the Roman pagans. It is a common thing for us to say that such a person as Jesus Christ did never exist, that He was a myth, only a fable made up by some Greek writer, but what proof can we bring to prove that He did not live on this earth?—while there is very good evidence to prove that He did live and that He came just at the time

when the Jewish nation were looking for the promised Messiah. Concerning the death and reputed resurrection of Christ we say nothing. If Christ was God, then His death amounted to nothing, and his resurrection amounted to nothing, as God could leave His earthly body and again assume it at pleasure. With the light of nearly two thousand years shining upon us, simple assertion will not do: we must have proof. Now, we, as honest, free-thinking men, admit that we are in doubt, and if any one can prove that the Messiah is yet to come, we should very much like to hear from him."

The whole letter is one of the most remarkable signs of the time.—Canadian Baptist.

Beecher's Advice.

A FATHER'S WORD OF COUNSEL TO HIS SON—GOOD RULES FOR A YOUNG MAN'S LIFE.

The following letter from Henry Ward Beecher to his son is declared on good authority never to have been published. It is reminiscent of the worldly good sense of the advice given to Laertes by Polonius, but it is also permeated by the leaven of Christian experience. The precepts in it are those which, if followed, would produce a good man as well as a gentleman.

Brooklyn, N. Y., Oct. 18, 1878

MY DEAR HENRY.—You are now for the first time really launched into life for yourself. You go from your father's house, and from all family connections, to make your own way in the world. It is a good time to make a new start, to cast out faults of whose evil you have had an experience, and to take on habits the want of which you have found to be so damaging.

1. You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt—cash or nothing.
2. Make few promises. Religiously observe the smallest promise. A man who means to keep his promises cannot afford to make many.
3. Be scrupulously careful in all statements. Accuracy and perfect frankness, no guesswork. Either nothing or accurate truth.
4. When working for others sink yourself out of sight, seek their interest. Make yourself necessary to those who employ you, by industry, fidelity, and scrupulous integrity. Selfishness is fatal.
5. Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody else expects of you. Keep yourself standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.
6. Concentrate your force on your own proper business; do not turn off. Be constant, steadfast, persevering.
7. The art of making one's fortune is to spend nothing; in this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient.
8. Do not speculate or gamble. You go to a land where everybody is excited and strives to make money, suddenly, largely, and without working for it. They blow soapbubbles. Steady, patient industry is both the surest and the safest way. Greediness and haste are two devils that destroy thousands every year.
9. In regard to Mr. B——, he is a Southern gentleman; he is receiving

you as a favor to me, do not let him regret it.

10. I beseech you to correct one fault—severe speech of others. Never speak evil of any man, no matter what the facts may be. Hasty fault-finding and severe speech of absent people is not honorable, is apt to be unjust and cruel, makes enemies to yourself, and is wicked.

11. You must remember that you go to Mr. B—— not to learn to manage a farm like his. One or two hundred acres, not forty thousand, is to be your future homestead; but you can learn the care of cattle, sheep, the culture of wheat, the climate, country, manners and customs, and a hundred things that will be useful.

12. If by integrity, industry, and well-earned success you deserve well of your fellow-citizens, they may in years to come ask you to accept honors. Do not seek them, do not receive them while you are young—wait; but when you are established you may make your father's name known with honor in halls of legislation. Lastly, do not forget your father's and your mother's God. Because you will be largely deprived of church privileges, you need all the nerve to keep your heart before God. But do not despise small churches and humble preachers. "Mind not high things, but condescend to men of low estate."

Read often the Proverbs, the precepts and duties enjoined in the New Testament. May your father's God be with you and protect you.

HENRY WARD BEECHER.
—New York Tribune.

The Scoffer's Testimony.

Dr. Mason Good once asked a young scoffer, who was attacking Christianity on account of the sins of some of its professors: "Did you ever know an uproar made because an infidel had gone astray from the path of morality?" The young man admitted that he had not. "Then you allow Christianity to be a holy religion, by expecting its professors to be holy; thus by your very scoffing you pay it the highest compliment in your power." People are not surprised when they find a rejector of the Bible living in immorality; but let them detect a man who professes to obey it pursuing a sinful course, and forthwith, with sneers and scorn, they publish his "inconsistency." What a condemnation they thereby write against themselves! They see that Christianity requires purity of life in its adherents. They censure those who fail to conform to its requirements. Because of that failure, they excuse themselves from obeying it. Yet they know that it condemns the inconsistency of professors as strongly as they do! Will the sins of the disciples excuse them? Did the treachery of Judas lessen the guilt of the Jews and Romans who killed the Lord? It is a tribute to the divinity of the Gospel, that it has triumphed over the stabs which it has received from its recruits. Nothing but God's truth could have survived such treachery. But that does not justify either the man who thus wounds it in the house of its friends, or the bitter enemy who makes it responsible for the wounds which are inflicted.—Selected.

He that may hinder mischief, and yet permits it, is an accessory.