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TORONTO, AUGUST 15TH, 1891.

### Children's Day.

As announced in last number of THE EVANGELIST, the first Lord's day in September is the day on which the Sunday schools are asked to take up special collections for Home Missions. The interest taken in the matter by a considerable proportion of the schools during the past two years leads to the hope that a greater number of schools will contribute this year. Whether a school will give, and how much it will give, depends largely upon the superintendent and teachers. We therefore earnestly entreat these brethren and sisters, as they love the Lord and know the needs of His work, to do all they can to encourage the scholars to assist the Co-operation in building up churches of Christ in our country. Sunday school superintendents and teachers are usually intelligent, zealous Christians, and so it is simply necessary to draw their attention to a good work in order to insure their co-operation. The work carried on by the Co-operation of Disciples of Christ in Ontario is a good work, and it is, we are thankful to know, growing upon their hands every year. The Co-operation is showing a commendable spirit of enterprise in undertaking new missions in important centres; London, Ont., and Winnipeg, Man., are added to the list this year. This enterprise should—and, we trust, will—be responded to by the Disciples throughout the country; and in a special manner, we hope at the present time, it will enlist the sympathy and secure the support of those brethren and sisters who are endeavoring to instruct the rising generation in the knowledge of the Word of God. All the scholars should be encouraged to give something, however small, those who can give much should be exhorted to give much. The young Christians should be specially interested in the work and urged to deny themselves for the cause of their Saviour. The sooner young Christians get into the true meaning and spirit of giving for the furtherance of the Gospel the sooner they will be delivered from a bondage in which not a few old Christians remain until this day. Sunday school teachers can do much to help the young under their care to see and enjoy their duty in this regard. How many young Christians spend not a few dollars per year in trifles, who would be appalled almost at the thought of giving one dollar a year for missions. Why do they do and feel so? Lack of education explains most, if not all, cases. The teacher who succeeds in delivering a young Christian from such a state confers a great blessing upon him. Now, fellow-teachers, here is an opportunity of not only aiding a good cause, but also of doing good to the young people we are seeking to bless with the fulness of the Gospel of Christ. Let us all cheerfully and faithfully do our duty on the present occasion; let none despise his influence and say he can do nothing.

### Communion Wine.

Last season we called the attention of the churches to the propriety of providing themselves with a supply of unfermented wine for communion purposes. We were glad to be informed that a number of churches adopted the suggestion and used one or other of the recipes published in THE EVANGELIST. We give here a recipe that was found quite satisfactory, with the hope that others may find it useful:—

To four quarts of grapes add three pints water; put on the fire and let it boil until the skins are broken. Take off and strain as you would for jelly. Put liquid on the fire and add one pound of white sugar. Let boil five minutes, then take off and bottle. If sealed air-tight this will keep for more than a year. Seventy pounds of grapes will make fifty-two pint bottles of wine. This makes an excellent wine, much superior to the fermented, at about one-half the cost. We would highly recommend it to all the churches.

There need be no hesitation in undertaking to make a quantity of unfermented wine for the church. It requires no knowledge but what every house-keeper possesses. It takes some time, of course; but it is time well spent, when the result is a supply of the unadulterated fruit of the vine for the Lord's table. It is not creditable that oftentimes vastly more trouble and expense has been gone to in furnishing our own tables than in arranging for the decent ordering of the Lord's table. For instance, we have known of persons, who were scrupulously tidy and clean in their own table appointments, and would be horrified at the thought of placing a second time on their tables the same plate or cup unwashed before the same guest, appearing to think nothing of setting the Lord's table with the unwashed cups out of which the entire church had drunk the previous Lord's day. Such barbarism is only to be explained, we suppose, as thoughtlessness; but it is a thoughtlessness that does not a little towards prejudicing people against the weekly observance of the Lord's Supper. "Let all things be done decently and in order," is a precept which should ever be in our minds in connection with the Lord's table. Reverence for the Master requires us to respect His table.

### Mr. Moody Silent.

Mr. Moody, at his Summer School at Northfield raised a question of this character: Suppose you had another Pentecost and sinners were crying out, "Men, brethren, what shall we do?"—*what answer would you give?* Speak right out. One said: "I would reply, 'Believe on the Lord Jesus Christ.'" Another with more definite aim arose and said, "I do not believe that I could improve on the answer that the Apostle Peter gave to those who asked the question. I would therefore reply as he did, saying, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit.'" There was nothing further to be said—no gainsaying the answer. Quick as a bankrupt debtor, when coming face to face with his creditor, turns from his path and busies himself in finding something to do in another field Mr. Moody turned without a word of remark to another field of investigation. How often has the appropriate quoting of Peter's answer made an end of further inquiry and disarranged religious proceedings. Blessed is the man who is not non-plussed by a Scriptural answer to any question that may arise.—*Standard.*

Is it not possible that the *Standard* misinterprets Mr. Moody's silence? Mr. Moody was certainly aware of Peter's answer on Pentecost; it is inconceivable that his attention had never been drawn to it. Is it not possible that Mr. Moody put the question in the particular way he did, expecting,

perhaps, desiring to draw out that particular reply, and that the reason he passed it by in silence was to excite remark and incite to the study of the Pentecost incident? We should not be surprised if Mr. Moody himself would by and by boldly answer his own question in Peter's way.

Acts ii. 38 is "a stone of stumbling" to very many who profess to reverence the New Testament. Many are the devices used to explain away its obvious interpretation. The Baptists for their part cannot endure the expression "for the remission of sins." The Disciples flatter themselves that they are not afraid to quote the verse entire, and yet how often is the concluding clause omitted or unthought of! Let us say to our brethren, that we should be careful in quoting Acts ii. 38, not to stop with "remission of sins"; we should quote and emphasize, "and ye shall receive the gift of the Holy Spirit." Perhaps some of us have been blameworthy in this respect heretofore; let us not be so any more. Let us not fail to declare the whole truth.

### Are Presbyterians Calvinists?

The Presbyterian church is Calvinistic, but are Presbyterians Calvinists? The Presbyterian church is Calvinistic because it has adopted the Westminster Confession of Faith, which teaches Calvinism. When its ministers and elders are ordained they have to subscribe to that confession, and so declare themselves Calvinists. But our younger readers may ask, what is a Calvinist? Briefly, it may be said that he is a person who believes, according to the Westminster Confession, chapter 3, sections 3 and 4, that, "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men thus predestinated and foreordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." These statements contain the very heart of Calvinism; with them stands or falls the whole system. We ask the reader who has never considered them particularly to do so now; read them over carefully, think upon them patiently, and say whether they declare the truth of God.

Now we return to our question, are Presbyterians Calvinists? Do the rank and file of the Presbyterian church in Canada believe those statements? Do the Presbyterian ministers of Canada publicly teach that doctrine? Ask the first Presbyterian friend you meet whether he believes that "some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." He will, most likely, indignantly declare that he abhors such doctrine and that his church does not teach it, and that it is not in the Westminster Confession of Faith. According to our information it is very seldom that a Presbyterian minister in Canada propounds and defends Calvinism in his pulpit. What would be the effect if with one consent the Presbyterian ministers were to devote three or four Sundays to setting forth and maintaining the doctrines of election and reprobation as quoted above? Would there not be a stampede from the Presbyterian churches?

Sometimes we hear of Disciples, to please husband or wife, or for the sake of the style or for business advantage, or from some other unworthy motive, identifying themselves with the Presbyterian church. There is, perhaps, little use in reasoning with people so devoid of conscience and principle, but if this should meet the eye of any such, it may teach them what they may

never have thought of before, that they have assumed a position in which they may reasonably be held to believe, "that some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

Holiness is not an acquired quality of mind; it is rather a state or relation into which we enter by a voluntary surrender of ourselves to God.—*Sunday School Times.*

The Disciples of Christ in the Maritime Provinces will hold their Annual Meeting at Westport, N.S., beginning Sept. 4. The *St. John Christian* publishes a good programme in its August number.

What would you call a woman who left a church in which she believed, to join a church in which she did not believe in order to be in the same church with her husband? A Christian? A reading of Matt. x. 37 and Luke xiv. 26 may help to a proper answer.

We are pleased to see in the last number of the *St. John Christian* a portrait of our venerable and highly respected brother, Donald Crawford, of Prince Edward Island. Accompanying the portrait there is the first installment of a sketch of Bro. Crawford's life and labors written by himself.

The *Christian Courier* of Dallas, Texas, has been changed to a sixteen-page paper, and is printed on a better quality of paper. We are glad to note these improvements and to infer from them that the *Courier's* influence and subscription list are growing in the Lone Star State. The *Courier* is a good paper—sound in doctrine, Christian in spirit, and a thorough-going advocate of missionary work.

But it is a question whether the new-fashioned prayer-meeting now urged upon the churches will prove itself worthy of life. The old is indeed a most valuable instrument for growth in grace. But in the new, "snap" takes the place of unction, hymns are "sampled" on the Lord by those who haven't the energy to sing more than two verses, "testifying," which means holding forth on one's own feelings, takes the place of exposition of the Word, and the "interest" is measured by the number who take part.—*Western Recorder.*

We are given to understand that Bro. Hugh McDiarmid meditates an invasion of the south-western part of Ontario the latter part of this month. We give him timely notice that he is wanted in Wellington county. We do not exactly threaten him with physical pains and penalties if he should not materialize in those parts, but we can safely say that if he does not show himself among us there will be many grievously disappointed. Bro. McDiarmid is a great favorite hereabouts.

Happy is the man who does not study the Scriptures simply to overturn some doctrine that displeases him, or even chiefly to find material for effective discourse, but who studies the divine word to find divine guidance in all things that concern his duty to God and to man. It is possible to use the Scriptures as a powerful weapon against sin, while we are neglecting its precepts in our own lives and failing our own hearts to be comforted by its precious promises. We should often read the Scriptures without having in mind some false doctrine, or some religious article to be written, or some sermon to be delivered; read it with the view of receiving strength and grace and spiritual refreshing of soul.—*Standard.*

Yes, happy is such a man, "his delight is in the law of the Lord and in His law doth he meditate day and night."

Bro. T. L. Fowler recently spent a few days with friends in and about St. Thomas. He reports a good session for Fairfeld College, Nebraska, last year, notwithstanding the rather hard times caused by the drought. There is a fine prospect for a bountiful harvest this year in Nebraska. Bro. Fowler expects a large attendance at the College next session. We are glad to know that he enjoys his work in the College, but sorry to hear that Sister Fowler's health is not good.

On page 2 of this issue will be found an article clipped from the *Canadian Baptist*, written by Professor Goodspeed of McMaster University. Professor Goodspeed it may be remembered is the "O. G." who so fully supported, in opposition to the editor of the *Baptist*, the statements made by a committee of Disciples relative to Baptist doctrine and practice. The article is long, but it is very interesting, and no reader who wishes to understand the Regular Baptist denomination can afford to pass it by. It abundantly confirms what we have from time to time said in these columns as to the position and practice of the Regular Baptists with reference to the New Hampshire Confession.

Many of the readers of THE EVANGELIST will be surprised, as well as sorry, to learn that Bro. J. R. Gaff has resigned his position as preacher for the Cecil Street church in this city, and that his resignation is to take effect soon. We are informed that the cause of this sudden step, as it appears, is the uncertain character of Bro. Gaff's health, and his consequent fear that his physical strength would not be adequate to meet the increasing labor and responsibility which will necessarily fall upon the minister of the Cecil Street church. We trust that rest, or lighter work, will fully restore Bro. Gaff's health, and that he may be able to do much more good service in the Lord's vineyard.

It is announced that G. L. Wharton expects soon to leave his family in this country and return to his missionary labors in India. The decision has been reached after long and eager waiting and hoping that Sister Wharton's health might be restored sufficiently for her to accompany him. As she is yet far from well, they feel that Bro. Wharton must return alone. Bro. Wharton believes that God calls him back to India, and his wife will care, as best she can, for the children. It was the decision of Brother and Sister Wharton nine years ago to go to India that stirred deeply the sympathies of the brotherhood, and now that he and his wife take up the cross, for Christ's sake, we see again their spirit of zeal and sacrifice. The board wants others to go with him, especially some consecrated man and his wife.—*Missionary Weekly.*

As we anticipated in our July 15 number, action has begun to be taken to prevent Presbyterian students from attending Union Theological Seminary. We find the following in the *Standard* of Aug. 8:—

The action of the Union Theological Seminary in retaining Prof. Briggs, notwithstanding the action of the Assembly, has led the Presbytery of Butler, Pa., to resolve thus:

WHEREAS, the officers of Union Theological Seminary still continue the Rev. Charles A. Briggs, D.D., as one of the professors of said Seminary, notwithstanding the fact that he has been disapproved by the General Assembly, Resolved, That we direct all candidates under the care of this Presbytery to attend some other theological seminary than Union, while the matter is unsettled, and while Dr. Briggs is professor there.

Other Presbyteries will do likewise, no doubt, and Union will be compelled to find students in other quarters.