

THE Canadian Evangelist

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HAMILTON, AUGUST 1, 1893.

Sunday Street Cars.

The Sunday street car discussion goes on apace in Toronto, and the Sabbatarians continue to lose ground. "Remember the Sabbath day to keep it holy" is not likely to decide the question, for the longer the discussion goes on, the greater is the number of people who are convinced that the fourth commandment does not apply to the first day of the week. Preachers of different denominations are conceding this, and the trend of the discussion is now rather towards secular grounds than Sabbatarian religious ones.

The City Council of Toronto has refused to postpone the date of taking the vote. The Street Railway Company is reported to have agreed that in case of the vote going in favor of Sunday cars their employees should not be permitted to work more than six days a week. This will influence many votes, for with a large number of voters about the only objection to the Sunday street cars was the charge that they meant seven days' work for the servants of the company.

A Philadelphia gentleman, as reported in the *Empire*, suggests a plan whereby Christian conductors and motormen might be exempted from working on the Lord's day. We quote from the *Empire* here:—

Mr. Samuel Wagner, Philadelphia, is a guest at the Walker house. Mr. Wagner, who is a celebrated Hebrew scholar, has been much amused with the turn the controversy regarding Sunday street cars has taken in Toronto. So far as he has been able to learn the chief objection urged against the running of street cars on Sunday has been that it would be a desecration of the Sabbath. This would be a correct contention, he said, and one that would be valid, but if it were enforced the cars would not run on Saturday and would go on just as usual on Sunday. The Christians, he remarked, did not keep the Sabbath. The Sabbath was the seventh day, as all students would admit. It was the day of rest appointed by the Lord, according to the Old Testament, and was not to be violated. Then came the Christian era, and not only was the practice of keeping the Sabbath changed, but in order that their might be a marked distinction as to how it might be kept, the early church changed the day. The early Christians disregarded the Sabbath in toto and took Sunday for their day of special thanksgiving. But even then they did not pretend to be bound by the old law and did not, in a single instance, observe the day as the Jews were supposed to do. Orthodox Jews to-day would not ride on a street car on the Sabbath, but hundreds of them could be found to operate the cars on Sunday in Toronto. The contention that Christians would be required to labor on the Lord's day would fall to the ground in case Jews who had already devoted one day in the week to the service of the Jehovah were employed to operate them.

Now will not the Street Railway Company act upon the hint? If they do they will carry their point easily. Let the company secure such a number of Jews for their service, that the most

of the Sunday work can be done by them, and their case is won.

The *Daily Globe*, of July 26th, in the following paragraph illustrates well the difficulties of the Sabbatarians:—

There is danger of the Sunday car contest becoming a theological duel, instead of a reasonable discussion of the benefits and disadvantages of a day of absolute rest and labor. The tendency of the meetings held has been to put in the background this matter of physical rest, and to dwell upon the theological aspect of the case. This is very noticeable in the method in which the clergymen opposed to Sunday cars approach the subject. Even the Anglicans, greatly divided as they are upon the issue, speak more of the religious observance aspect of the case than any other. But while the Bishop of Toronto opposes Sunday cars, and the rector of St. James', the chief Anglican Church, favors them; while Presbyterians ride to church on Sunday suburban trains within view of John Knox's Home in the Canongate of Edinburgh, and speak against Sunday street cars in Toronto; while Methodists in Montreal do without any qualms of conscience what Toronto Methodists denounce as irreligious and a breach of God's law, it is very evident that the great floating mass outside of the churches cannot be induced to vote against Sunday cars on theological grounds.

The only chance the opponents of the Sunday street cars have of a permanent victory, whatever may be the result of the vote August 26th, is along the line of what the *Globe* calls "a reasonable discussion of the benefits . . . of a day of absolute rest from labor." For our own part, though on the whole as yet opposed to the innovation, we regard the Sunday street car as inevitable in a place the size of Toronto. What we are, therefore, now most concerned about, is that the right of the employee to a day of rest in every week, and to worship on the Lord's day if he wishes to do so, shall be definitely and certainly secured.

Back to Chicago.

The Board of the G. C. M. C., in view of the declaration made that the World's Fair would be closed on Sunday, decided to hold the convention in Chicago in September, as arranged at Nashville. Should the authorities of the Fair conclude again to open it on Sunday, we do not know what the Mission Board will do; but if we had a voice in the matter, we would say: "Hold the convention in Chicago." It is due to the churches in Chicago that no further change should be made.

A Little Business.

TO OUR AGENTS:—Will you kindly look over your list and try to send us all arrears on them at an early date? We would also like all our subscribers to renew promptly when their time expires. A gentle reminder from the agent often has a good effect.

TO OUR SUBSCRIBERS:—In looking over our list we find quite a number of you are in arrears. It is very seldom that any subscriber repudiates his obligation, so we expect to get the money some time. But, friends, we need it NOW. We wish to pay our printers promptly, which we cannot do unless our subscribers pay us promptly. One dollar a year is not much for a paper like the *EVANGELIST*; you will never miss it after it is paid. But when a good many subscribers are negligent about paying, the publisher soon feels it. If you are in arrears, please pay now and greatly oblige.

ON THE ROCK.—One brother thinks so much of "On the Rock" that he ordered 15 copies with which he intends to do "missionary" work, as he expresses it. Wherever the book goes it is read with interest and profit. We

receive many expressions of satisfaction concerning it. Our offer is a very liberal one; the *EVANGELIST* one year and "On the Rock," both for \$1.25. At that rate it should go into every subscriber's house. When you are sending in your renewal don't forget to add 25 cents for "On the Rock."

University of Toronto.

On June 13th, 1893, the Annual Commencement, the following were granted degrees, viz: Fourteen the degree M. A., eighteen the degree D. S., eleven the degree LL. B., fifty-one the degree M. B., one hundred and seventeen the degree B. A., forty-nine the degree Phm. B., eight the degree B. S. A., eleven the degree B. A. Sc., two the degree C. E., and two the degree Mus. Bac.

From the above one might conclude that none but those who intended taking a degree would be admitted to the university; such, however, is not the case, for a number of occasional students attend. One is permitted to make his own selection of subjects and to pay fees accordingly. For further information regarding the university, address the Registrar, University of Toronto.

Notes.

Principal McVicar, in an address delivered before the students of Knox College, said: "The following and the unity which are secured by the sacrifice of truth are utterly unworthy of God and of honest men." This testimony is true, and in these days it needs to be loudly preached.

"Elect infants and incapables are saved by grace without knowledge of the Bible."—DR. McVICAR.

Dr. McVicar stands with the Confession of Faith as to "elect infants." It is said that many Presbyterian ministers do not now hold that any infants dying in infancy are lost. But the Principal of the Presbyterian College, Montreal, is not among that number.

This is the way the *Christian Evangelist* looks upon the unpleasant incident of Montreal C. E. Convention:

The Christian Endeavor Convention in Montreal gave an opportunity for Catholicism to display its ancient intolerance. A Hindu, an educated man, and a graduate of one of the American colleges, in discussing the religions of India alluded to the fact that the latter body more easily reached idolaters for the reason that it was itself in part a system of idolatry. This remark was commented upon by a French Catholic paper with the result that a great mob gathered, and the Endeavorers only escaped the opportunity of enjoying the honors of martyrdom by the rally of a thousand militia men, and thousands of citizens prepared to make it hot if there was any outburst of violence. Yet some American Protestant religious papers, in that excess of charity which would make peace between right and wrong, exceedingly regret that the Hindu made such an imprudent remark. We think, on the other hand, that he did well to make it, for the reasons: first, that he stated the truth; and second, it gave the opportunity for Catholicism to show that where it has the strength, it is as intolerant as of old.

These sensible words from that good paper, the *Witness*, are cordially commended to our readers:

Few things are more needed in Canada than a wholesome determination of her people not to neglect their duty as citizens. In a municipal or parliamentary election it would be interesting to know how many of the absent electors could give a good reason for their absence. Yet these are loud in their grumbings when those elected prove unworthy. They, at least, have little right to complain. The duties we owe our country are no less binding than those we may owe its individual citizens. If each of the electors felt a per-

sonal responsibility for the character of the Legislature, we should hear less of corruption, as there would be less to hear about. It is true that some good people are inclined to give up politics in disgust. "Politics are muddled and politicians so corrupt, that it is better to have nothing to do with either." We might as well give up living in disgust that so many people live to so little purpose. If the people of the country are true to themselves, true to their country and their God, Canada may yet hold the most honored place among the nations for the purity of her public life and the prosperity of her people. But perhaps compulsory voting may come first.

In a recent article in the *Christian Standard*, President McDiarmid of Bethany College explains a matter which many good people do not understand. Here is what he says:—

But even in this day another question may arise. Do we need college-trained ministers at all? It is a fact that there are many examples of ministers who, with splendid natural gifts and a thorough knowledge of the Bible, together with a complete consecration to the work of the Lord, have in the absence of college training, rendered distinguished service as ministers of the gospel of Christ. And we have no doubt that the church will continue to be blessed by the services of such men during the coming generations of the race. Young men of fine natural talents, starting with a common school education, if they will devote themselves to the study of the Bible, using the various helps within reach, can without college-learning reach a height of usefulness of which they need not be ashamed. But this is not the easiest nor yet the shortest road to efficiency in the gospel ministry. It is a way that no wise and ambitious young man will take unless the better way is closed against him by stress of circumstances. He who becomes eminent in the gospel ministry, in the absence of a college education, does not do so in the absence of study—study constant and severe—and that at a great disadvantage. No man will feel this lack so much as the man who is making his ministry a great success in spite of it. Such a man feels every day that he is working at a great disadvantage, and is constantly saying that if he had his life to live over again he would certainly pursue the better way.

We give the following paragraph from the *Canada Presbyterian* to our readers as one that suggests what we would have thought impossible. Of course the Roman Catholic church has as much right to be established in Ireland as the church of England in England—in fact, more right—but then neither has any right to be established:

Should the present Home Rule scheme fail, it is as certain as anything in the future of Ireland can be, that the Roman Catholic church of Ireland will soon be established and endowed. The Salisbury party believe in church establishments, with a stronger faith than they believe in anything else. They are the champions of the established church in England, Scotland and Wales. They defend endowment not only for the majority in England, but for the minority in Scotland and for a mere fraction of the population in Wales. Logically they are bound to endow the Catholic majority in Ireland, and signs are not wanting to show that they may soon apply their doctrine to the majority in the Green Isle. They want the Home Rule vote. They had it a few years ago. They can easily have it again by paying the price, and astute observers say the price will be a Catholic establishment for Ireland. If Salisbury and his friends are men of principle and honor, they cannot refuse to the majority in Ireland what they hold and defend for the majority in England. If establishment and endowment are the right thing for the majority in England, they are the right thing for the majority in Ireland. The Protestants of Ulster may yet bitterly regret the course they are now pursuing. When did men of the Salisbury stamp ever give fair play to people they sneeringly call dissenters? When?

Children like Slocum's Emulsion, 35 cents.

Our Omnibus

The Royal Templars' Annual Camp Meeting will be held this year in Island Park, Toronto, Aug. 18-28. It promises to be a very interesting occasion.

Dr. H. Z. Leonard, having completed his term as U. S. Consul at London, has returned to his home in Indiana. We are glad to know that his successor is one of our brethren.

A pleasant and interesting meeting of the Local Union of Y. P. S. C. E. was held on Monday evening, in the Disciples' church, Rev. E. B. Barnes presiding. Excellent reports of the great Montreal Convention were given by delegates F. Haddy and J. L. Alexander.—*West Durham News*.

The question of Sunday opening of the World's Fair is not yet settled. The daily papers of Saturday tell us that the Fair was to be open last Sunday, and that the matter will be finally settled this week, so that the public may know what to expect, an open Fair on Sunday or a closed one. It is about time that the question was settled.

Among the recent arrivals at the Olive Hotel, Chicago, we note the names of the following brethren with their families: Everest, of Kansas; Rains, of Cincinnati; O. Lane, of California; and Jones, of Illinois. The brethren are attending the Fair. Bro. Coffeen, Proprietor, has an announcement elsewhere in this issue.

These kind words from an old and steadfast friend of the *EVANGELIST* are very cheering:

"I enclose one dollar for a year's subscription to the *EVANGELIST*. I am much pleased with the paper and hope it may be more largely circulated, for I am satisfied it will do a great deal of good for the cause we love."

Are you going to the World's Fair? It is a pity we cannot all go. It is conceded to be the finest exhibition ever presented on earth. It is the opportunity of a life-time to see what man has done—what God has made it possible for him to do. Go, friend, and take as many of your family with you as you can.

The Disciples' Sunday School and friends had a fine time at Ainslie Wood on Thursday afternoon. The weather was perfect, the grounds in good order and the mosquitoes not aggressive. Foot races were arranged for the smaller children, and the older boys had a game of baseball. It required three cars of the H. & D. R. R. to bring the party home.—*Hamilton Times*.

The cheering news comes to us from Georgia that our beloved friend and brother, J. S. Lamar, is practically restored to health, and furthermore, that he is engaging vigorously in his labor of love, the great work of his life. It has been costly to him in toil and sacrifice and suffering. May he be spared to reap in some measure the rewards of his due. He writes hopefully of completing his work on the "Life of Isaac Errett" in the near future.—*Christian Standard*.

We are glad to add to our exchange list *The Scottish Canadian*, published in Toronto by Messrs. Imrie and Graham, corner Church and Colborne streets. Its weekly budget of news from "Scotch Counties," as well as much other matter of special interest reading to those of us who came from "the land o' cakes." The price is \$1.50 per year, which includes a picture of Burns, Scott, or the Clans.