

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.

Errett on Preachers.

BY M. P. HAYDEN.

Isaac Errett was one of God's noblest men, and a prince among preachers. In his prime he was a model preacher and a master of assemblies. Over twenty years ago the writer heard him with great pleasure and profit at the yearly meetings in Ohio, when on Lord's day he addressed audiences numbering several thousands upon the great themes of the Gospel, and presented our plea for the union of Christians in a masterly and effective manner. Probably no writer among us was better qualified to give a discriminating and accurate judgment upon the qualities and qualifications of the preacher of the Gospel than was Isaac Errett. It will be both interesting and profitable to consider the opinion and advice which he gave regarding preachers.

"Evenings with the Bible" embodies Isaac Errett's most mature thoughts, and contains splendid illustrations of the right use of the Bible in study. The author shows us how to learn valuable lessons from the "things which were written aforetime." These volumes should be found in every Christian's library.

In treating of the life, work and character of Moses, Errett devotes a chapter to "Moses as a Leader." In this chapter he shows the superiority of Moses to Aaron as a leader of the people. Aaron was older than Moses, and a better speaker, but Moses, though "slow of speech," was the more competent leader. From these facts Errett draws some practical lessons of value to both preachers and churches. Notice carefully what he says:

What a lesson here for preachers and for all who aspire to honorable position. Alas! that so many should selfishly covet places of great responsibility, and chafe and fret because they are not "appreciated."

"They are not fit for high places. If they were they would not, from mere ambition, covet them. And, strive as they may, they will not succeed. They will be overshadowed by humble, noiseless men, who are content to work wherever God has placed them, and who tremble at the responsibilities of even a very humble position. God opens the way for such men, and they find places of honor thrust upon them more rapidly than they are prepared to accept them, while the men who sought

these places are invited to a lower seat, or passed by altogether. God has no use for vain, proud, self-sufficient, restless, ambitious men—place-hunters, self-lauders and self-seekers. We tremble for men even of good parts and possessing some admirable traits of character, whose overweening vanity and selfish ambition lead them into continual schemings and scramblings for higher positions. A man who could not spend forty years in the wilderness without murmuring, gladly doing the duty that was nearest to him, would not have been entrusted with the leadership of Israel. And the man who is not content to be a doorkeeper in the house of God, or the servant of all, is utterly unfit for a chief place in the service of the Church. If we have a word of advice to give to young preachers, which we consider of more importance than any other, it is this: *Renounce all self-seeking.* Be content with the sphere in which God has placed you, and be anxious only to do your whole duty there. If there is anything higher that God has in store for you, it will be made apparent in due time. "He that humbleth himself shall be exalted." "The only lawful way to go up is to go down."

A little farther on in the same chapter, Errett speaks of the different kinds of preachers in another respect. He says:

"God honors men of *deeds*, rather than men of *words*. Moses complained that he was not eloquent—that he was slow of speech. Aaron, his brother, was more voluble—more oratorical, it may be. These men of words can captivate the multitude, and we are very apt to be bewitched by them. Doubtless they have their place. But it is by no means so important a place as we are generally willing to assign to them. Even in the pulpit it is doubtful whether mere glittering orators have not on the whole been more of a curse than a blessing. We have known more than one case in which men indisputably criminal have been tolerated to the dishonor of religion and the disgrace of the church, merely because they were so eloquent! In the long run the preacher who is a man of *deeds*—who lives his religion every day, practicing what he preaches, even though he be but moderately gifted in speech, will prove to be the man of permanent power in his community. Aaron was a fine talker, . . . but it was all words—words—words. Moses lives today in the heart of civilized humanity, among the noblest of earth's benefactors. . . . Better be slow of speech and quick of action, than to be quick of speech and barren of noble deeds."

Let the foregoing extracts be carefully considered. They contain food for reflection and are worthy of more than a passing notice. The things to which Errett refers in these citations have an important bearing upon the work of the ministry and its effect upon the prosperity of the church. Preachers should honestly and conscientiously endeavor to do substantial and permanent work—work that will abide throughout eternity. The motive and manner of their work have much to do in determining its character and permanency. Work so that your work shall abide. (1 Cor. iii. 10-15.)—*Christian Oracle.*

Evil That Good May Come.

Evil is never justifiable, even though good come from it. A lie is a lie, even though a happy impression is made by it. A sin is a sin, even though it converts a sinner. To invent or propagate what is not true nor just, with a view of securing some desirable end, is to pay tribute to Satan for the benefit of self. Unhallowed means are not necessary to uphold the cause of God. Pious frauds are as contemptible as any other frauds. Devilry in moral garb is as direct an insult to the God of all righteousness as open blasphemy and willful rebellion. If we cannot compass a worthy end in any department of religion or morality or civil government or social life without relinquishing upright principles, we may be sure that Providence never intended that we should undertake it. The very circumstances which prompt us to use evil means for holy ends should render us suspicious of danger rather than eager for action.

Our conduct must be as circumspect as our motives. Shun the wrong wherever you find it. Never choose between two evils; avoid both. Never sacrifice honor for power, nor principle for emolument. Use not Satan's tactics for accomplishing Christ's measures. Keep your habits and customs, your amusements and social gatherings, free from those schemes and devices which smack of trickery, chance, unwholesome influence or worldly-mindedness. No church is so poor that it needs to coin money by serving the god of this world. Prosperity built upon vicious schemes is a sham and a delusion. Come out from them. Make straight paths for your feet. Square your divine activities by the divine standards of rectitude. Let the world know by your collective as well as your individual deportment that you have Christ put on. "The social life of a church should be as helpful to salvation as the revival meetings."—*Michigan Advocate.*

The Bible Not Superseded by Modern Oracles.

But who is sufficient for these things as an ambassador of Christ? Who can, who dare, accept the responsibility of representing such definiteness and such simplicity? Perhaps we may be enabled to indicate an answer by studying a proposition which has been strikingly stated thus:

"Every living preacher must receive his message in a communication direct from God, and the constant purpose of his life must be to receive it uncorrupted, and to deliver it without addition or subtraction."

Unless I am permitted to define and qualify the proposition, I must not only reject it, but do all in my power to guard others from accepting it. Understood in one way—no doubt the way which was clearly before the author's mind—it may have the effect of bringing the preacher's soul under a most holy discipline, and may be specially useful in discouraging the invention of personal idols; on the other hand, it may create and foster and justify the very evils it was intended to put down. If the proposition is self-

complete, it is wrong; if it is to be read in the light of certain strong and even vital assumptions, it may be right. Regarded as self-complete, it puts the individual preacher into a position of exaggeration. It ignores the Bible entirely. It overlooks the fact that there is a common revelation—an open vision—a definite message already written and intended to be brought within the knowledge of "every creature." The world is not waiting for some holy man to climb the hill of God and bring down a new commandment or beatitude. We have the living Word—we know the heavenly will—we have been with Jesus and have learned of him; we have this treasure in earthen vessels. There need never be any uncertainty about the divinity of our message. We ourselves need to be constantly strengthened, inspired and enlightened; we must live and move and have our being in God; along the line of individual discipline our duty is obvious and imperative; but as to our Message, is it not written for us and handed to us as a sacred trust?—*Joseph Parker, D. D.*

Calvin on Infant Damnation.

Yes, I have found it at last. After a delightful search of twenty-five years; after oft-repeated disappointment; after undying contradiction; after suffering suspicion of slander; after hearing at least a thousand times the declaration, "There is no such passage in the original Latin of our great Geneva leader," I have found it, and I want to tell it.

While spending a couple of months at Indianapolis I looked over the city library for the works of Calvin and could not find them. I went to the State library—no Calvin there. I wanted the original Latin. Translations can be found, but the passage I was looking for has evidently been suppressed. Indeed, in one of the Latin editions (published in Leipzig or Berlin), the same passage has been suppressed; and we have, by the authority of some of our best educated men, expurgated editions of Calvin's Institutes. Now, for my finding. Here are the facts:

Some months ago Dr. Vandyke, an eminent Presbyterian minister, in one of his communications to the *New York Evangelist*, declared plainly that John Calvin taught *Infant Damnation*, and in plain, positive terms, not by fair inference, or logical gradation. Another minister of the same church (Presbyterian) denied it, and stated that he had an approved Latin edition of Calvin and the page teaching *Infant Damnation* was not there. He challenged Dr. Vandyke to produce the passage in Latin. Therefore the learned Doctor stepped forward and said, "Yes sir. Here it is:

"John Calvin to Castilio, Amsterdam edition, Vol. 8th, p. 644: *Negus Deo licere, nisi propter fatinus damnare quemquam mortalium. Tolluntur e vita innumeri infantes adhuc. Exire nunc tuam virulentiam contra Deum, qui innoxios fetus a matrum uberibus avulsos in aeternam mortem precipitat.*"

That is very easy Latin. A boy just out of his Latin primer can translate it.

I prefer giving Dr. Vandyke's translation, inasmuch as it is a very correct

Presbyterian rendering. Here is the plain English:

"You deny that it is lawful for God to punish anyone of mortals except on account of wickedness. Nevertheless innumerable infants die. Withdraw now your virulence against God, who precipitates into eternal death innocent infants torn from their mothers' breasts. Quod erat demonstrandum"

One of the greatest paradoxes of the enlightened nineteenth century is that intelligent, pious, enterprising, missionary Presbyterians can endorse a man, who in the darkness of the dark age of Theology, did deliberately vote to put to death a man who could not agree with him on the eternal Sonship of Christ, and who, without a particle of evidence, dogmatically maintained the horrible doctrine of infant damnation.

WM. J. BARBER.

Ash Grove, Mo., Sept. 14.

—*Christian Evangelist.*

The Bible and the Scientists.

The Bible no longer stands alone as a record of the events it chronicles. The annals of Kings of Babylon, Assyria and Persia, written by their own orders and in their own times, have been discovered, and the forgotten languages have been reconstructed and read. It is something amazing when one king of Asia makes mention of five

in the Bible, and recounts his dealings with them. The king of Egypt, who was probably the Pharaoh of the oppression, has been found buried in his tomb, and any tourist who goes to Cairo can see his mummified features. Nebuchadnezzar tells in his own language of the great Babylon which he had builded; Cyrus records for our instruction his story of the capture of Babylon; and Belshazzar tells how much he paid the boatman to carry an offering to the Sun-god. Nor have the hidden libraries of the east been less fruitful. A whole mine of historical material has been discovered which opens to us the constitution of the primitive Christian church, and brings just the needed evidence of the early composition of all four of the gospels.

The Drink and Tobacco Expenditure.

In the United States Senate, on the 1st ult., during the progress of the discussion on the pending Revenue Bill, Senator Hoar, of Massachusetts, replying to a speech of Senator Peffer, of Kansas, against the undue accumulation of wealth in the hands of the few, said:

"Mr. President, there is more than \$1,000,000,000 a year expended in this country for the single articles of beer and whiskey alone. Adding to that, imported liquors; adding to that, several hundred million dollars expended for tobacco, and you have probably an expenditure of fifteen hundred or two thousand million dollars annually in this country for those things which, if not vices, are at least self-indulgences. I think before you distribute the property of the rich man, man for man, among the people, you want to know some way by which you can distinguish between the man who has earned the money and has laid it up, as these men have in their savings banks, and the other man who has earned his money and might have it if he chose to lay it up, but has preferred to spend it in whiskey and in tobacco."