

THE Canadian Evangelist

PUBLISHED SEMI-MONTHLY
AT
85 WELLINGTON ST. NORTH,
HAMILTON, ONT.

Terms, \$1.00 per annum in advance.

GEORGE MUNRO, Editor and Publisher.

All matter intended for publication, and all exchanges to be addressed to George Munro, 85 Wellington Street North, Hamilton, Ont.

All business communications and remittances to be sent to George Munro, 85 Wellington Street North, Hamilton, Ont.

Remittances sent by post office order or registered letter will come at our risk.

No paper discontinued without express orders and payment of all arrearsages.

In ordering change of address, be sure to give the old post office as well as the new.

HAMILTON, OCT. 2, 1894.

The Bible School.

Bro. T. L. Fowler asks us to announce that he will meet the students in the school-room of Cecil Street Church, Toronto, at 3 p. m., Oct. 3rd.

"Non-Elect Infants"

The CANADIAN EVANGELIST calls attention to a passage in "John Calvin to Castilio, Amsterdam edition, vol. 8, p. 644," in which that worthy talks infant damnation in this way:

"You deny that it is lawful for God to punish any one 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.*"

Calvin said many things, and did many, too, which those who are called Calvinists to day would not pretend to justify; and it is hardly fair to assume that the Presbyterians of to-day entertain such views. Probably a census of Canadian Presbyterians would fail to discover a single person who accepts the doctrine set forth in the above excerpt.—*Hamilton Times.*

The *Times* keeps an eye on matters religious, and so far as we have observed is never on the side of narrowness, but is rather always disposed to further good understanding and good feeling among all religious bodies. And its criticism is therefore all the more acceptable as to the matter in hand.

We had two principal reasons for publishing the article referred to. First, because it is a point that has been largely discussed, pro and con, whether John Calvin ever did teach infant damnation, and we think there is no harm in stating the fact in the case. Presbyterians need not take any offence at that. Second, we are not sure but what there might be found one Presbyterian in Canada who believes in infant damnation. We rather think a couple might be found by diligent search. Indeed, we would not be surprised to find a few hundreds, or even thousands. Now, as we believe that the doctrine of infant damnation is thoroughly unscriptural, we think, perhaps, by calling attention to it once in a while, we may help the Presbyterians to make up their minds to put that opinion of John Calvin's out of the Confession of Faith.

Chapter ten, section three, of the Confession says: "Elect infants dying in infancy are regenerated and saved by Christ through the Spirit." What becomes of non-elect infants dying in infancy? They are lost, of course. And why should it be thought a more terrible thing to damn a non-elect infant who dies than a non-elect centenarian who dies? A pretty fair argument might be made to show that the infant has the advantage. If the Presbyterians will stop finching when reminded that John Calvin taught infant damnation, and will have the doctrine expunged from their creed, we shall be inclined to let them alone on that point.

"I would like to see the C. E. in every Disciple house in Canada. I feel that many more of our people ought to have it."

The Patrons and Church Union.

We notice that the Patrons of Industry are taking up the question of church union. They have observed that conspicuous fruit of divisions the "over-churching of villages," and they are opposed to the great waste of funds thereby occasioned. We are glad the Patrons have taken up the subject. We do not expect them to put "the abolition of sects" in their political platform, but their agitation of the question may cause religious leaders to see that they must do something to relieve the pressure of denominationalism.

What each denomination should consider is, What are the New Testament essentials of the Church of Christ? And every body should be willing to give up for the sake of union what the Scriptures do not require it to hold. Not even for the sake of union should a society professing to be Christian agree not to maintain the doctrines and ordinances of Christ.

It is well to point out to the Patrons and others that it is not necessarily ignoble for a small company of believers to hold themselves aloof from some other body. If the Bible as they understand it and conscience require them to stand apart, they should not be censured. The blame should fall upon those who, having no convictions derived from a study of the Scripture, adhere to a sect from some motive of convenience or of interest.

The Disciples' Divinity House, Chicago.

The *Christian Standard* has recently illustrated well one of the functions of a great religious weekly published in the interests of a free and independent people, by inviting and publishing a symposium from competent brethren on the propriety of establishing a Divinity House in connection with Chicago University. The weight of opinion of the writers of the symposium is against the scheme. And the *Standard*, in an article whose moderation and good spirit are admirable, takes the same side.

From our point of view the following conclusions seem to be reasonable:

1. The projectors of such a scheme, before committing themselves to it, should submit it to a representative body of our brotherhood, which should include, with other competent men, the Presidents of all our Colleges in the United States.

2. We judge the present proposal to provide post graduate education for our preachers unwise, inasmuch as it might be taken as an intimation to the world that the Disciples had committed themselves to that school of higher criticism to which President Harper belongs. It is obvious to us that the time has not come to do that; it may never come. In the meantime let our brethren generally, and the G. C. M. C. in particular, avoid the suspicion of such entanglement.

3. The Chicago scheme appears to make an unwarranted reflection upon the Biblical professors in our own Colleges. The "Divinity House," under the direction of a young man, clever and cultured though he be, seems to be undertaking a pretty big job in proposing to "finish" those students who have passed through the hands of old and experienced professors. Because a man has been filling a Biblical chair in one of the Disciples' Colleges for a quarter of a century it does not follow that he is a fossil, nor because a bright young man has taken a post-graduate course under Dr. Harper or Dr. Briggs, does it follow that he is more competent than his old teachers to give students an advanced course.

4. We have seen no sufficient answer

to the objection that the University of Chicago is a Baptist Institution. As things have themselves, accepting doubtful favors from the Baptists will be taken as a confession of weakness and a sign of compromise upon the part of the Disciples. The Disciples are abundantly able to provide all the advanced education their young men need. They should not go a-begging.

Notes.

The *Northwest Baptist* does not approve of churches which do not insist upon believers' immersion calling themselves Baptist churches. But if they do call themselves Baptist, would Bro. Grant count them in when he is telling us how many Baptists there are in the world?

The well-merited eulogies paid to the late Hon. C. F. Fraser by persons and papers of all parties and persuasions, and the affecting interview Lieutenant-Governor Chapleau had with his lifelong political opponent, Mr. Mercier, should teach all to beware of the bitterness of party politics.

The *Catholic Record* publishes a story of a teacher being saved from being run over by a railway train by falling to one side of the track as she was stooping to pick up her beads, which she had accidentally dropped. Come now, neighbor, do you really believe there was anything miraculous about that?

The *Northwest Baptist* still bears false witness against its neighbor by again insinuating that Catholics and Disciples hold identical views as to the design of baptism. An intelligent man like the editor of the *N. W. Baptist* knows better than that. He should not allow his partisan spirit to run away with him.

"In the opinion of the committee there is no demand from the people so well grounded in right and reason as that the Public School system of the State shall be forever protected by constitutional safeguards from all sectarian influences or interference, and that public money shall not be used, directly or indirectly, to propagate denominational tenets or doctrines."—Committee of New York Constitution Convention

The Temperance Committee of the General Conference struck the keynote of the campaign for prohibition when it advised advocates of a prohibitory law to attend the primary political meetings and see that candidates, irrespective of party, are pledged to work and vote for prohibition.—*Toronto Star.*

That has been a favorite idea of ours for some years. We are glad to have the *Star* and the Methodist Conference on our side.

The General Conference of the Methodist Church has placed itself on record against the expression "the Carpenter of Nazareth" as applied to our Saviour, by eliminating it from a report and substituting therefor "Jesus of Nazareth." The delegates very sensibly concluded that the legend to the effect that Jesus was a carpenter was unsupported by a tittle of evidence in history, sacred or secular, and objected to lending the weight of their authority and learning to credulity in that way.—*Hamilton Times.*

You are nodding, neighbor. See Mark vi., 3.

We hear that the educational programmes will be modified this year. We hope so. There are too many intellectual dyspeptics already. Our present method is cramming, not teaching our boys and girls to think, which should be the aim of all education.—*Catholic Record.*

It strikes us there is a good deal of force in the above. Along with intellectual dyspepsia often goes physical

weakness. Parents should keep an eye on their boys and girls, especially when they get into the higher classes, and more particularly be careful of the girls.

Ald. Nelligan is a Roman Catholic, and Ald. Nelligan publicly expressed the opinion yesterday that the children of the country, irrespective of religion, should be educated together in one system of public schools. This is the private opinion of a very large number of good Roman Catholics, but they don't like to express it.—*Hamilton Spectator.*

We are very glad to know it is even their private opinion. It may become their public opinion soon. If a certain class of Protestants would leave the Catholics alone, there would soon be more of the latter like Ald. Nelligan.

There is at best a great deal of nonsense in this talk of "godless" schools. Schools that are opened without religious exercises are no more "godless" than are public entertainments, meetings of Municipal Councils, Public School Boards, etc., opened in a similar manner. Nor are the religious ideas thus inculcated of very great value unless imparted by Christian men and women.—*Brantford Expositor.*

True every word of it, and exceedingly well put. The cry against so-called "godless" schools is the cry mostly of people who know little and have thought less about the subject. The *Brantford Expositor* is evidently helping to open the people's eyes.

The Democrats of the Ashland district of Kentucky have decided that the once famous, now infamous, W. C. P. Breckinridge shall not be their candidate for Congress. The papers say that perhaps Prof. J. W. McGarvey had more to do in bringing about that result than any other one man. But all agree that the Kentucky women turned the scale. There is something peculiarly sad and disappointing in the downfall of Mr. Breckinridge. The writer often saw him when a student in Lexington, and remembers well how proud the Kentucky boys were of Kentucky's orator of the silvery tongue. And he appeared to be such a genial gentleman, not above bestowing a courtly bow and a gracious smile upon the student as he wended his way to or from College with his books under his arm. "How are the mighty fallen!" What a pity!

Omnibus.

Our friends have still a chance to get a set of the Chrisby knives for a little trouble. See advertisement in this number.

The Universalist Church of Ontario has lately received a bequest of \$13,000, and the Methodist Church one of \$75,000.

In another column will be found the advertisement of Mr. J. W. Anderson, of Aylmer, Ont. His Force Pumps are highly recommended.

"You will please find \$2 in answer to your 'Last Call.' I am like the boy, I have not a word to say for myself." We forgive you, brother.

We are glad to learn that Bro. C. A. Fleming's Business College at Owen Sound is prospering. Those who have attended it give it a good name.

A SIGN OF THE TIMES.—*Grip's* farmers are getting better looking. They have not such a "hay-stedy" appearance as formerly. That's right, Mr. Bengough.

Ontario Disciples will enjoy reading Bro. Flaglor's account of the Maritime Convention. We rejoice to know that the Lord's work is prospering in that part of the Dominion.

"The EVANGELIST is a pure, healthful journal, and I am sure will make friends wherever it goes. I trust its mission for usefulness will extend." Thank you very much

"You will please find enclosed one dollar for your paper, which we could not well do without. It should have been sent some time ago, but I suppose better late than never." So writes a brother in Manitoba.

THE RICHMOND CONVENTION.—Richmond, Virginia, Oct. 19 26 All who intend going should notify at once A. R. Moore, Chairman of the Committee on Homes. We presume reduced rates may be secured from Buffalo in the usual way.

TO AGENTS.—Now is the season for booming a paper. Will you not go forth an extra effort this Fall? If every agent would get even four or five new subscribers it would be a great help. Our offer of the EVANGELIST until January, 1896, and "Premium Picture," for \$1.00, should make the canvass easy.

In another column will be found an open letter from a prominent physician relating the facts of a cure of consumption after the patient had reached the last stages of this hitherto unconquered disease. The statements made are really remarkable, and mark another advance in the progress of medical science. Our readers will find the article well worth a careful perusal.

We have a number of names on our list at post offices in different parts of the United States that are in arrears one, two or three years. To most of these we have sent notices and bills. It may be that some of these did not subscribe to the paper themselves, it being paid for by a friend for a year, and so they do not feel under obligation to pay for it now. We would thank all such very much if they would send us a post card notifying us of the facts in the case.

We think it is a pity that Dr. Dewart editor of the *Christian Guardian*, had to suffer the mortification of a defeat at the Methodist Conference. It would have been more in harmony with the fitness of things if it had been arranged for him gracefully to retire. We presume his friends felt sure they could elect him again. His successor in the editorial chair of the *Guardian* is highly spoken of, and of course we wish him well; but we feel like saying, "What can the man do that cometh after the king?" If Mr. Courtice can make a better paper than Dr. Dewart, he is an extraordinary man.

Church News.

OWEN SOUND.—Our meetings are looking up of late. The Sunday school is in especially good condition.

J. LEDIARD.

INTERNATIONAL BRIDGE.—Two have confessed Christ and obeyed Him in the ordinance of baptism since last report. We hope (D. V.) to hold special services here soon, and would ask your earnest prayers for the work that many souls may be gathered into the Master's kingdom, as the out look is promising. W. C. McI.

WAINFLEET.—We hear that the new meeting house at Winger will be opened soon, but cannot give the exact date. They expect a number of speakers, Bro. Burris, of Bowmanville, for one. We shall look for a good report of the opening services.

GEORGETOWN AND ACTON.—Bro. J. D. Stephens, having resigned the post