

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

It 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.



THE LATE EDMUND SHEPPARD.

(Written for the CANADIAN EVANGELIST)
Edmund Sheppard.

A TRIBUTE TO ONE OF OUR PIONEER PREACHERS.

Skilled by the hand of God, returns to dust
His tenement of clay, and mourn we must.
Yet soar our thoughts as upward to the light
A spirit pure takes swift its heavenward flight.
Nor shall we say his heavenly life begun,
While earthly flesh such heavenly race could run.
Born to the struggles of tempestuous time,
Yet heard he still life's harmonies divine.
Fearless for truth and bold for liberty,
He dared uphold the slave's right to be free.
Seized he the duties that around him lay,
Not faltering fought, nor wearied by the day.
Not in fame's pathway sought he earthly praise,
But walked content, for God in lonely ways.
The faith to us delivered was his creed;
From that pure faith there sprang as clear a deed.
To restless man, so parched in passion's strife
He loved to pass the draught of cooling life.
To hopeless souls, enveloped by darkling doubt,
He loved to speak his Master's message out.
Fervid his tones, when, soft, some penitent,
Confessed by tears the healing message sent.
Think ye how many souls have gladder trod
Life's pathway rough, spake he so well for God!
Think ye how many stars in heaven do shine
For him who turned those souls to light divine!
So bravely on life's frontier would he need,
And bore the harvest-battle for human seed.
What doubt lives there that angels on Love's shield
Have borne the weary reaper from his field.
CHARLES ARNDT.
Toronto, May 15, 1894.

Death of Bro. E. Sheppard.

The death of Elder E. Sheppard took place on Monday, April 30th. He had moved from Walkerton to Rodney and had been settled in his new home only a few days. The immediate cause of death was pneumonia.

The writer was present by request and held services at 8 o'clock in the church in Rodney, and, notwithstanding the early hour, the house was filled. The village preachers were present and very kindly assisted in the services, as also did Bro. Ash, an old and intimate friend of the deceased.

The remains were taken via M. C. R. to St. Thomas, where they were viewed, and from there to Dorchester cemetery.

Bro. Black assisted in the services in the church. At the grave Judge Hughes, of St. Thomas, gave expression to his appreciation of Bro. Sheppard's life in a few well chosen words. A more extended notice will appear later.

T. L. FOWLER.

Saved by Grace.

K. SHEPPARD.

When my unworthiness I see,
I wonder—can it ever be
That I, Oh Lord, shall dwell with Thee:
With holy angels live;
But when I view those whom I love,
My representative above,
Thy love and GRACE my fears remove,
And full assurance give.

How sad and painful is the thought,
That all my life with weakness fraught;
That so much time has run to naught;
And so much done in vain!
By GRACE alone I am restored,
My heart is brought in sweet accord
With Him who doth His help afford,
That I new strength may gain.

Alas—my soul would stand in awe;
Too oft have I transgressed God's law;
Ne'er done a deed without a flaw;
For sin in me obtains;
But Christ in mercy shed His blood,
When in the sinner's place He stood,
To bring me to a pardoning God;
Where GRACE in triumph reigns.

I know, I know what is my doom,
That I am destined to the tomb,
And soon shall be in death's dark gloom.
For I'm condemned to die;
But Christ eternal life will give;
Through His abounding GRACE I'll live;
And full, immortal bliss receive;
For God will justify.
—Ontario Evangelist, October, 1888.

The Seen and the Unseen.

K. SHEPPARD.

How noble is the Christian calling!
How inexpressibly precious its high and glorious rewards! What a contrast between its unseen riches and the perishable riches of this world! Between the pleasures that are at the right hand of God and the greatest joys of time and sense! It must be unbelief in the revelations of the unseen that causes any man in the possession of a sound mind to neglect the means of attaining the things which God has prepared for those that love him; the things that are not only perfect in kind but eternal in duration.

This strong delusion is the more apparent when we consider that even in his life the Christian is not required by his loving Saviour to ignore the many pleasures that flow from the cultivation of his mind, from the emotions of his heart, and from the gratification of his pure and noble instincts.

Where upon the face of this sin-tainted earth is there as much pure and delightful enjoyment as in a Christian home? A home where there is the sweet fellowship of kindred minds and kindred hearts.

"A spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

A home where God's authority is paramount, where Christ's love is the prevailing motive, where all the members of the family bear each other's burdens and so fulfil the law of Christ—enjoyments which are intensified by the consideration that instead of a painful and eternal ending, they will be purified, enlarged and extended forever in the world to come; in the home of the inheritance which is "incorruptible, undefiled and that fadeth not away," a home where God is the loving Father and the children—all the good and the pure of the universe—the redeemed and the holy angels.

And if the objection to all this be urged that the Christian has to suffer pain like other men, and pass through many and varied tribulations, then comes the answer of the Christian, the only satisfactory answer that can be given: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward" (R. V.); for these afflictions are not only light, but, comparatively, only for a moment when they end forever; and the full fruition of eternal bliss, the ecstatic pulsations of the endless life, and the perfect and everlasting communion of the glorified saints, will obtain to the praise of the glory of God, who has made us accepted in the Beloved.—Ontario Evangelist, March, 1887.

Salutatory.

W. J. LHAMON.

TO THE CANADIAN EVANGELIST:

By reason of request I seek to write a short letter. After a delightful tour and some profitable work in the Maritime Provinces, I was nevertheless very glad to reach Toronto May 5th. When one plans for permanent work and a home in a certain place, all else seems transient; and, looking upon the transient as a pilgrimage rather than a residence, one is glad to be through with it, however pleasing and profitable it may be. It is just so with regard to heaven, I think, when one has really planned to go there. Then he says, "Here have I no continuing city, but I seek one to come." And when the time comes to go to that "continuing city," why should not one start off to it as readily as I left Milton, N.S., for Toronto, Ont.? We need to realize heaven to ourselves, and feel that it, too, is a good place "to run to," after we are done with our transient work.

I found many ardent and cultivated Christians in Milton, and heard of a number of great men that have been born and bred and sent out by that enterprising community. And no wonder, for a church and community that has sense enough to keep a good and faithful pastor for twenty years—that is how long Bro. Howard Murray has been in Milton—must almost inevitably do remarkable things in other lines. My home with Bro. Murray and his family was a constant delight. During the meeting we gave the hand of fellowship to thirty-eight new members. Twenty-three were baptized on one Lord's day morning in a quiet bend of the noble river, that washes over their

mill dams and through the town as though it scorned them, being glad to madness in its near prospect of teaching the sea. That baptismal morning is an occasion long to be remembered by some hundreds who gathered at that Jordan, and especially by those into whose lives there came that day a new day.

In Boston, on my way over here, I had a delightful visit with Bro. E. W. Darst. We were school-fellows in Butler University, many, many years ago, if Bro. Darst will pardon me for a reference to his age. Boston is Boston, and I believe that Bro. Darst has done a great work there in laying foundation stones for future buildings. Toronto disappoints us in nothing. The city is delightful and is just approaching her spring-time glory. The goodness and tact of Bro. R. Moffett last Lord's day, both in the pulpit and in his generalship generally, together with the universal kindness of the members of the Cecil St. Church, have made me feel quite "into harness" all at once. Already I have had the pleasure of meeting two of our Ontario preachers, Bro. D. Stewart of Grand Valley, and Bro. Lisner of Owen Sound. "We shall know each other better," I trust, long before "the mists have cleared away."

I know that the Cecil St. Church joins me in asking for the sympathy of the EVANGELIST and its readers, and their prayers to the intent that "The grace of the Lord Jesus Christ may be with us."

21 Borden St., Toronto,
May 11, 1894

Educational.

It is gratifying to know that a greater number of our people are thinking about, and are therefore becoming more interested in, our educational work, and see in its success the more successful propagation of the special plea of the Disciples of Christ. There are many reasons that may be given for believing that the establishment of a Bible school in Toronto would aid greatly in disseminating the truth, at least throughout Ontario. In the Ann Arbor school we have a good illustration of what can be done.

Regarding the Ann Arbor work, Bro. A. McLean expresses himself thus: "My feeling is that a good work is being done by Professors Willett and Lockhart, and that it is genuine missionary work. Great numbers of young men and women are away from their denominational meetings; they are in a position to hear the truth. Young people from irreligious homes are in the university and can be reached. It seems to me that as the workers become better known, they can do a great work. There is scarcely any limit to what they can do. The result already gained is encouraging. Mr. Bull, the assistant pastor, is a young man of marked ability, and a little while ago was a Methodist. Others have been won, and they will be heard from in the future. There are confessions nearly every Sunday. Prof. Willett has a Bible class of about fifty. Prof. Hinsdale has another class doing advanced work. Prof. Lockhart is out among the churches on Sundays. It would be a good

thing in my opinion, if such classes could be established at every great school in the country. They would be the means of saving hundreds and thousands, and of recruiting the ministry."

With such a precedent we certainly ought not to delay in engaging one or more teachers. While the courses of lectures which we have had in the past have been excellent, and have done good, still we could not expect students to be induced to come to Toronto for them alone; the lectures have done all that could be, and all that was, anticipated, viz.: have kept before us the possibility of better things, and have convinced us that we must have a full course, or courses, of study adapted to the needs of all. There will always be young men who have not made the necessary preparation for entering the University of Toronto, and taking the full course there, who would come if there were such a course as would fit them for their chosen work.

Now with one teacher, availing ourselves of what the university offers and we need, an excellent course can be given. The time for such would not require to exceed six months of each year, and continue for three or four years. This would allow the students to occupy mission points six months of the year. This plan is followed in Knox and other colleges and works well.

If we could secure a teacher who is also a preacher, and who would be willing to become largely responsible for his own salary for half the year, this might easily be carried out. Since, as Bro. McLean says this is "genuine missionary work," we think that the Co-operation ought to supplement what we already have to the extent of enabling us to employ a teacher. If this is done we will not only keep the majority of our own young men in this country, but we will have others from a distance. Some of the latter are already writing us. J. M.

Lord, make us all love all; that when we meet
Even myriads of earth's myriads, at Thy bar,
We may be glad as all true lovers are
Who having parted, count reunion sweet,
Safe gathered home around Thy blessed feet,
Com. home by different roads from near or far,
Whether by whirlwind or by flaming car,
From pangs or sleep, safe folded round Thy seat.
Oh, if our brother's blood er out at us,
How shall we meet The: who hast loved us all,
Thee whom we never loved, not loving Him?
The unloving cannot chant with Seraphim,
Bear harp of gold or palm victorious,
Or face the vision Beatifical.
—CHRISTINA G. ROSSSETTI.

And so you and I come to understand that the type of the truest relationship between man and man is not the Romish Confessional, the spiritual directorship where one man gives his life into another's hands, but is the frank friendship of generous men, wherein each helps the other, but is always glad to know that he is really only helping God to help him; and so each always rejoices to see the other, under God, outgo himself.—PHILLIPS BROOKS.