

The Canadian Evangelist.

"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.

Selections.

The Lord Shall Have Them in Derision.

The blatant infidel is always confident that the last days of Christianity are about to dawn. He is rivalled only by the Christian pessimist in declaring that the foundations are removed and that the kingdom of God on earth is tottering to its fall. But sometimes the infidel is rudely awakened to the fact that there is a vitality in the old Book and the old church that he did not dream of. His rostrum is turned into a Christian pulpit, perhaps; the shop from which he peddled infidelity becomes a Bible printing house, or his old home becomes a tract repository. There seems to be a divine ordering of human events of this sort once in a while that reminds us of the Psalmist's words: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

The latest illustration of this truth is found in Peoria, Ill., where a beautiful new building for the Young Men's Christian Association has recently been dedicated on the exact site of Robert Ingersoll's former residence. Some of the actual bricks from his house have been used in the foundation of this spacious and elegant Y. M. C. A. building. In this same building is the office of an earnestly aggressive religious newspaper called the *Evangelist*, and in another part of it is a Bible depository. In the house that formerly stood on this site Ingersoll wrote his blasphemous lecture on "Skulls," and here doubtless was manufactured much of the venom that he has since spat out at the church of Christ. But what has it all resulted in? Peoria has repudiated him; the city of his long time residence is no longer a congenial home for him; the State of which he aspired to be Governor had no use for him; his former home is torn down, and on the very spot where such cultured blasphemy was composed is now heard every day the voice of praise and prayer to the Son of God whom he despised; the Bible that he there ridiculed is now revered there. What infidel is bold enough to-day to hazard a prediction concerning the overthrow of Christianity?—*The Golden Rule.*

Amusement and Instruction.

There are many associations and societies which find it necessary to use various means to amuse and instruct the younger people who come within their reach. They desire to keep them from bad associations and evil surroundings, and to do this they must provide something which will occupy their minds. How to do this is a problem of importance.

In too many instances the main question seems to be, What method will bring the most money into the treasury? and it is believed by some that the most money is obtainable where there is the least instruction, and the slightest possible religious flavor. We have heard of entertainments which, although professedly for religious purposes, touched the very verge of vulgarity and even of profanity. We have heard of "readings" in a Christian Association where words were read which would not be allowable in a well ordered parlor. Surely this method of entertaining people is not to be commended.

There is one line of work which may be made highly entertaining and still convey sound instruction and produce powerful religious impressions. We refer to the use of the Stereopticon, or Magic Lantern—for the exhibition of photographic views, by which any picture can be cast upon a screen from ten to twenty feet across, and thus exhibited to thousands of people.

A lantern exhibition, of course, may degenerate into mere comicality and absurdity; but properly managed, it may be made, not only very attractive but peculiarly instructive. Large congregations will gather and will remain as if spellbound, to listen to lectures illustrated by the stereopticon. Some of these may have reference to matters which are purely secular, and of no special religious interest, such as travels, views of cities, mountains, etc., but the same instruments may be used to convey powerful religious impressions.

There is, perhaps, no method by which the truth of the Bible and the fulfilment of prophecy can be more strikingly illustrated than by the use of the stereopticon. The wonders of Egyptian discovery, the illustrations of Scripture prophecy as gathered from the heaps of Babylon, the buried ruins of Nineveh, the desolate temples of Egypt, the ruined cities of Palestine, and other similar illustrations of the divine inspiration of the Scriptures, and the almighty energy of the Word of God which liveth and abideth forever, may be brought before the minds of the careless and the indifferent in such a way that they can never be forgotten. Fishers of men who are seeking for something which will interest the young and awaken the indifferent, will do well to take into consideration this method of reaching the masses and winning lost souls to Jesus Christ.—*The Safeguard.*

Dr. T. A. Stocum's

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Mo.

The wise man says that "money is a defence," that "money answereth all things." Eccl. vii. 12; x. 19. But thou money is an excellent thing if poorly used, we are required to red this earthly boon as a means of doing good, and if we hoard it up, so that it is of no use to anybody, we are guilty of sin. The Bible plainly declares that "the love of money is a root of all kinds of evil; which while some coveted after, they have been led astray from the faith, and have pierced themselves through with many sorrows." 1 Tim. vi. 10.

We often see people who are striving in every possible way to accumulate wealth by grasping all the gold and silver within their reach, and then depositing it where they think it will be safe; more anxious to lay up treasures on earth than in heaven, and apparently forgetting that there is a time coming when all their riches can do them no good, and when they, too late, may learn how hard it is for them who trust in riches to enter into the kingdom of God. Mark x. 24.

He who has more money than is necessary for the support of himself and those depending on him, ought to feel that it is placed in his hands to be used for the benefit of those who are more needy than himself. The wealthy have great influence over others, and certainly ought to set them an example of kindness and benevolence. Let the rich and prosperous think of this, and see that they are "rich in good works," as well as in earthly possessions.

When men professing godliness are so penurious and avaricious that they never have a dollar to give for any charitable or benevolent object, men are inclined to think their Christianity is not the genuine kind; for if a person truly desires to live up to the requirements of the Bible, it is needful that his pocket-book be converted as well as his soul.

I remember hearing of a man who had been a professor of religion for many years, and whose life would accord with the rich man—who "had kept all the commandments from his youth"—to whom Christ said, "One thing thou lackest." Mr. J— felt that he too lacked in one thing, and one evening, in a prayer-meeting, he surprised his friends by rising up and asking for prayers. One of the brethren at the close of the meeting said to him, "Why, I thought you were converted years ago." "I was," he replied, "but my pocket book wasn't, and I want that converted too." How many Christians are there who feel the need of having their money consecrated to the service of the Lord?

How many are there who would be willing to do as our Saviour commended the rich man when he said, "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven?" Mark x. 21.

Beloved in Christ Jesus, if you have opportunity to relieve the wants of the widow and fatherless, the destitute, the unfortunate, or the afflicted, do not be afraid to use your money; and remember for your encouragement

that "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again." Prov. xiv. 17. Let this word be an incentive to every Christian, to give not grudgingly, but gladly, for "the Lord loveth a cheerful giver."

Oh, give of thy bounty, thy gratitude, So freely receiving, as freely bestow; In mansions so fair on the overgreen shore Would you be remembered? Remember the poor.

—Boston Christian.

Talent is Hard Work.

There are many things which can only be done by hands that are trained, skilled and practised. When done they seem to be the results of genius, when in fact they are the result of patient study, firm determination, and hard work; and many other persons with the same training and labor could do the same things.

Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament, his brother Richard was found sitting in silent reverie; and when asked by a friend what he was thinking about, he replied: "I have been wondering how Ned has contrived to monopolize all the talents of our family. But then I remember that when we were doing nothing, or at play, he was always at work."

The force of the anecdotes is increased by the fact that Richard Burke was always considered, by those who knew him best, to be superior in natural talent to his brother; yet the one rose to greatness, while the other lived and died in comparative obscurity. The lesson to all is, if you would succeed in life, be diligent; improve your time; work. "Seest thou a man," says Solomon, "diligent in his business? He shall stand before kings; he shall not stand before"—that is shall not be ranked with—"mean men."

Family Worship.

There ought to be no sweeter hour in the day than that in which comes the morning meal and the family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, a rambling stereotyped prayer mumbled over, and the participants rush off to the work which they have been meanwhile thinking about, and which they enjoy a great deal better. The exercise is wrapped in fog, instead of being crowned with heaven's light. It is a mistake to suppose that flattery or education are specially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desire—even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells and adds its charm to the morning worship. The exercise need not be long, but it should not be crowded. Break up the formality; carry all the soul-life you have into it; and its savor shall not go through the day alone, but among all the home memories none shall be stronger to hold the grown-up children to the faith of their fathers.—*Selected.*

Nerves or Soul.

Mr. Beecher used to illustrate the noisy but barren activity of a certain class of people by comparing them to bumblebees, which make a prodigious stir, but lay up no honey. There is an immense class of bumblebees in this country; people who are always doing something, but never achieve anything, and whose life is an incessant activity barren of permanent results. This failure to make real achievement rises from a shallow and false idea of life; the idea that all of life lies in doing; and that any kind of doing is good. There is a great deal of doing that is not only not good, but distinctly bad; or, at the very best, sheer waste of time. A very considerable amount of what is regarded by some people as intellectual and religious activity is pure nervous excitability; there is neither intellect nor soul in it.

There are a great many people who belong to countless clubs of every sort and fashion, for the study of Browning, and Ibsen and art and ethics and esoteric Buddhism, who put the least possible amount of brains into their activity; whose activity has, in fact, no intellectual quality whatever, but is purely nervous restlessness. These people have become chronically inebriated with doing. They must be doing, although that which they do amounts to nothing. Repose, meditation, thought and growth are things which do not enter into their lives. They are always running, always out of breath; but they never reach any definite point, and they never see anything by the way. They are pursued by a demon of restlessness, and condemned to wander forever without repose or refreshment. It is to be feared that there is a great deal of so called religious activity which is of the same sort. It is more nervous restlessness; the incessant activity of people who have no other resource; to whom thorough Bible study, quiet meditation, serious thought, strenuous moral struggle, are as if they were not; people who rush about from one religious activity to another, from organization to organization, from committee to committee, from meeting to meeting, but whose spiritual life has as little volume and force as a mountain brook in August, which is simply a noisy thread of water through a course which it fills only with sound. To really live, one must put both thought and emotion before action; to really achieve anything, action must be the flowering of deep things in the nature, not a mere putting forth of the hands for the sake of occupation. It is wise for all those who find themselves intensely occupied to stop and ask themselves whether their occupation is a matter of nerves or a matter of mind and soul. If it is a matter of nerves, it indicates physical disorder, and medical advice ought to be sought at once. If it is a matter of mind and soul, it indicates the highest degree of healthfulness.—*Christian Union.*

We never can enjoy God's blessings without a change of heart. "Except ye be born again ye cannot see the kingdom of God."