

The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. E. SHEPPARD, Walkerton P. O., Bruce Co.

"And one of them, named Caiaphas, being the high-priest that same year, said unto them 'Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.'"—John xi. 49, 50.

H. B., an esteemed brother, asks for an answer, through THE EVANGELIST, to the question, were these words a genuine prophecy? The explication given by the apostle John in the two following verses certainly indicate that they were: "For this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

There is little room for doubt that Caiaphas intended in these words to advise the people to put Jesus to death in order to save the whole nation from ruin. Yet God so guided the words of this perverse and unscrupulous enemy of Christ that he unintentionally gave utterance to a true and most important prophecy. The reason why the evangelist makes mention of his being high-priest at that time is simply to show that God chose the one whose words would have a greater prominence than any other person in the council, certainly not because he was a good man.

The 53rd verse shows that the council understood what Caiaphas meant and had no conception of the meaning of the prophetic words.

E. S.

"I did not burden you: nevertheless being crafty I caught you with guile."—2 Cor. xii. 16.

Does Paul mean that he really used craftiness and guile in getting from the Corinthians what he pretended to be unwilling to receive from them; or does he give the slanderous insinuations of his enemies?

Most undoubtedly the base aspersions of the faction adverse to the apostle Paul was pre-eminently an honest and conscientious Christian; and any one who takes license from this record to use guile or deceit to farther religious ends is certainly wresting Scripture to his own destruction. Macknight's commentary rendering is: "Be it so then (for ye cannot deny it), I did not burden you, nevertheless, the faction say, being crafty in not demanding maintenance, I caught you with guile, taking money from you as a present."

E. S.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie R. Ainsworth. Contributions intended for this column should be sent to Mrs. S. M. Brown, Ridgeway, Ont.

Household work presses at this time of the year. There are so many things to protect from moth and rust, so much sewing to do, it is apt to make the head of the house tired and irritable. Don't do too much at a time; begin early and take the hard work as easily as possible.

Keep your wits bright for the Annual Meeting; tired over-worked women can't think, can't plan, can't understand even, the points that present themselves for consideration. We earnestly wish our part in this meeting to be a success, to be lively in the scriptural sense of the word. J.R.A.

Our Treasurer asks me to say to the Auxiliaries that it will aid her in her work if all monies are remitted so as to reach her before the 25th inst. She will then be able to get her accounts in proper shape before going to the Annual Meeting. I trust that all will give heed to Sister McClurg's request, in last issue, and send in their reports so promptly that she will have ample time to prepare here, before going to Toronto. Promptness in such matters as these is one of the ways, and a very important one, in which the Sisters can assist in preparing for a good meeting. This motto is a good one, and always brings success, when faithfully followed: "Work, as if all depended upon ourselves, and pray, as if all depended upon the Lord." "Except the Lord build the house, they labor in vain that build it." S. M. BROWN.

Children's Work.

Mrs. Jas. Leclair, Supt., Owen Sound, Ont., to whom communications for this department should be addressed.

The Little Lad's Answer.

Our little lad came in one day With dusty shoes and tired feet, His playtime has been hard and long, Out in the summer's noontide heat. "I'm glad I'm home," he cried, and hung His torn straw hat up in the hall, While in the corner by the door He put away his bat and ball.

"I wonder why," his aunty said, "This little lad always comes here, When there are many other homes As nice as this and quite as near?" He stood a moment, deep in thought, Then with the love-light in his eye, He pointed where his mother sat, And said: "She lives here, that is why!"

With beaming face the mother heard; Her mother-heart was very glad. A true, sweet answer he had given— That thoughtful, loving, little lad. And well I know that hosts of lads Are just as loving, true and dear; That they would answer as he did, "Tis home for mother's living here." —Susan Teall Perry.

DEAR CHILDREN,—I forgot to tell you in my last letter about sending your money and financial report in good time. Miss Fleming, Kitleyth, is the Treasurer's address, and you should send a statement of all the money you have sent her this year, and what you have still in hand, and let her have both money and report by the 20th of May. Do not let it be later than the 25th. In sending your reports to me be very careful to state what you would like to do with the money next year. I hope to see a number of my fellow-workers soon, when I think we shall be able to help and encourage each other for another year's work.

J. E. L.

Holding Out.

Sometimes young Christians say to me, "I am afraid to make a public confession of Christ, I may not hold out." They have nothing to do with holding out; it is simply their duty to hold on. When future trials and perils come, their Master will give them help for the hour, if they only make sure that they are his. . . . Some of us at the beginning of a year's work are tempted to overload ourselves with the anticipation of how much we have to do; we need not worry if we will only remember that during the whole year there will be only one working day, and that is to-day. Sufficient to each day is the labor thereof.—T. L. Cuyler, D.D.

Take time for religion or eternity for remorse.

The place you occupy gives place and power to what you say.

Temperance.

Save the Boys.

Like Dives in the depths of hell, I cannot break this fearful spell; Nor quench the fires I've madly nursed, Nor cool this dreadful raging thirst. Take back your pledge! You've come too late; You cannot save me from my fate, Nor bring me back departed joys, But you can try to save the boys.

You bid me break this fearful chain, And rise and be a man again, When every street with snares are spread And nets of hell where'er I tread? No! I must reap as I did sow, The seeds of sin bring crops of woe, But with my latest breath I'll crave That you will try the boys to save.

These blood-shot eyes were once so bright, This sin-cursed heart was glad and light; But by the wine-cup's ruddy glow I traced the path to shame and woe. A captive to my galling chain, I tried to rise, but tried in vain. The cup allures and then destroys, O, from its thralldom save the boys!

Take from your streets those traps of hell Into whose gilded snares I fell, O, free me, from those foul decoys, Arise and vote to save the boys! And ye who license men to trade In draughts that charm and then degrade, Before you hear the cry "Too late!" O, save the boys from my sad fate!

—Selected.

By Actual Proof.

Dr. B. W. Richardson, the noted physician, says that he was once enabled to preach an effectual temperance lecture by means of a scientific experiment. An acquaintance was singing the praises of wine, and declared that he could not get through the day without it.

"Will you be good enough to feel my pulse, as I stand here?" asked Dr. Richardson.

The man did so.

"Count it carefully. What does it say?"

"Seventy-four."

The physician then went and lay down on a sofa, and asked the gentleman to count his pulse again.

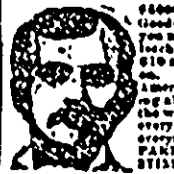
"It has gone down to sixty-four," he said, in astonishment. "What an extraordinary thing!"

"When you lie down at night," said the physician, "that is the way nature takes to give your heart rest. You may know nothing about it, but the organ is resting to that extent; and if you reckon the rate, it involves a good deal of rest, because in lying down, the heart is doing ten strokes less a minute."

"Multiply that by sixty, and it is six hundred; multiply it by eight hours and, within a fraction, there is a difference of five thousand strokes; and as the heart is throwing six ounces of blood at every stroke, it makes a difference of thirty thousand ounces of life during the night. When I lie down at night without any alcohol, that is the rest my heart gets."

"But when I take wine or grog, I do not allow that rest, for the influence of alcohol is to increase the number of strokes. Instead of getting repose, the man who uses alcohol puts on something like fifteen thousand extra strokes, and he rises quite unfit for the next day's work, until he has taken a little more of that 'ruddy bumper,' which he calls 'the soul of man below.'"

—Youth's Companion.



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