

Conan Robertson
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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 Craving for Immortality.

That death does not end all—that the grave is not the goal of humanity, but only the gateway to a new existence of vaster range; this is surely the greatest discovery that the annals of the world record. Is it a discovery, or is faith in immortality universal? This is a question which has been much discussed. The truth I believe to be this: The longing for immortality is, like the thirst for knowledge or any other of the supreme wants mentioned to day, native to human nature; but it does not follow that in all ages, or in all countries, it must have been keenly felt. An instinct may be native to the soul, and yet long be latent; we can tell in what age, for example, and among what race the passion for wisdom first arose. It is not so easy to tell where the longing for immortality first decisively asserted itself. It does not seem, however, to have been in any of the three historical peoples of antiquity already mentioned—the Greeks, the Romans, or the Hebrews. Historians speak rather of Egypt and Persia—two countries lying on the dim borderland between the bright circle of civilization and the surrounding continents of darkness—as the places where man first came to full consciousness of this demand of his nature.

But once having asserted itself, the sense of this want can never die out of the human soul. Now and then, indeed, men may be heard speaking as if mankind might give up this hope, and be perfectly content to die as a dog die. In the same way, last century, Rousseau and others advocated a return to a state of nature, in which there would be no more curiosity for knowledge or passion for wisdom than in the minds of savages. It is just as unlikely that the passion for immortality will die out of the minds of men as that the intellectual thirst which first grew keen in Greece will disappear and trouble men no more. And the calamity, if it were possible, would be an even more degrading one.

It requires, indeed, special experiences thoroughly to evoke this longing. It may be invoked by the sense of the inequalities of this life, which a more perfect world needed to redress. Per-

haps no one can feel the passion for immortality fully who has not known what it is to love intensely—to love wisdom, or to love moral perfection, or to love another heart. It is as your whole being goes out to an ideal object that it becomes intolerable to think that death is to interpose and end the development which has promised to be so vast, but has only commenced. Sometimes it is while standing by a deathbed, on which lies one whose physical frame is worn to shadow and on the verge of dissolution, but whose mind, instead of decaying with the body, seems only to be disengaging itself from obstructions and beginning to expatiate in its native strength, that one is pierced with the conviction that the spirit does not die with the body. But perhaps the most authentic intimation we receive from immortality is from conscience—it is that dread of something after death which acccompanies the commission of crime, and gathers round the soul, as on the eve of dissolution it looks back to the unpardoned sins of a lifetime. In that dread hour men know that they have not done with their sins yet, but will have to face them again beyond the veil.

Thus immortality is not only a great hope, but also a great terror. We passionately long for it, and yet at the same time we recoil from it in guilty fear. Who can reconcile this contradiction? Our Bible gives the answer: "Christ is made unto us redemption." He is both our redemption from death and our redemption from sin in one. In him the great hope of immortality receives its justification, and in him the great terror is transmuted into immortal joy.—Rev. James Stalker, D.D.

Ignorance of the Bible.

One reason why so many busy men are not religious men is their lack of knowledge of the Scriptures. Business men are well informed on general topics. Talk with them in their counting room, they can tell you much about civil law, they are well posted in politics, they have some general information in literature, while the science of business is a study in which they are always ready for an examination. But ask them their view of religion, and how few have any well-defined ideas on the subject! Ask them of Bible truth, and how few can give a reason for whatever of belief or disbelief they have!

This want of knowledge of the Bible on the part of men and women who on all other subjects are well-informed is the real cause of much error and unbelief. Here is a book which contains more general information than all the newspapers, and yet most business men pay more attention to their newspapers than to the Bible. They know but little about the only book that can teach them religion. If they knew as little of mathematics, the science of business, the use of the arts and implements of industry, they could not get a living. Then is it strange, with their ignorance of the Bible, they should not get a Christian living?—Selected.

My Guide.

I asked for a guide; my sight was dim,
The way grew dark, and I asked for him
Out of my pressing need.
My wandering feet were prone to stray
Off from the beaten, well-worn way
And I was faint indeed.

One came. His voice was low and sweet,
And I marked how torn were his weary feet,
As he said, "The path I know,"
While he kindly laid my hand on his arm,
And whispered, "To thee there shall come no harm,
In the path we twain shall go."

Was he a stranger, ye ask, and think
I must needs from his gentle guidance shrink
Till I had proved him true?
Scarcely before had I looked on him;
But his sight was strong though mine was dim,
He had watched me my whole life through.

Yea, more than this, when he saw me lost,
The space from his Father's house he crossed,
A wilderness bleak and wild;
He came through the briars and thorns
and heat,
Though he left in blood the print of his feet,
And sought me a wandering child.

My Guide,
Or my smallest needs to him confide,
With his words so kind and true,
Spoken afresh to me day by day,
As he bids me journey, or bids me stay
Where he gives me work to do?

I only long that my eyes may be
Steadily fixed on him, that he
May guide me at his will—
That my hands be faithful in work
I begin,
And my willing feet on his errands run,
Or, when he bids, stand still.

Will ye not try this Guide so good?
He hath bought you, too, with his precious blood
And watched your whole lives through.
There is room on his arm for you to lean,
He will ever be, and aye, hath been,
"A Leader" strong and true.
—Anna B. Troth.

Dr. Talmage on Marriage.

When a man builds his earthly home, he decides his eternity. I know that affiancing is usually looked upon as something to be merry over, instead of something to be praying about; but what step is their fraught with such weal or woe? Is it not strange that an affair charged with such temporal and eternal import should depend on a whim or a glance? I do not think I put the case too strongly when I say that when a young man marries, he marries for Heaven or hell! If he bring into his household the right kind of influences, the home will be elevated and upward in its impulses. If he bring the wrong kind of influences into his house, he will go down, he must go down. Build not your home on the colour of a fair cheek; or the sparkle of a bright eye, for life is not a gay romance, but a tremendous reality; and there will come a time in your house when you will want not so much a pot or a toy as a heroine.

There will be a time when the outside world will be dark enough, and you will come into your home wanting most of all a cheerful word, and to see a countenance unobscured, yet sympathetic. There is a man—his head is gray now—who looks back to the time of some great business disaster, when his soul sank within him, and his mind almost dropped from its throne; yet after the duns, and toils, and annoyances, and insults of the day, he went to his house and shut the door against the world of annoyance, and there, amid the sweet home voices of those who had never betrayed him, found a foretaste of that Heaven where panics never come. Why, he hardly dared tell his wife of the business misfortune. He said: "She will not be able to endure it." But when he was compelled to tell her, how sweet was to find that she was as happy in a small house as in a large house; and after the piano went she still could sing without the accompaniment as well as she ever sang with it—

"Jesus, lover of my soul,
Let me to thy bosom fly."
—N. Y. Observer.

Define your Terms.

It is indispensable, if we are to reach any clear grasp of essential principles, that in discussing them we should know what we think, and say what we mean. Nowhere is such precision more urgently demanded than in the treatment of religious themes. It would often prove a safeguard against misunderstanding and bitterness. It would always go far to make debate intelligible and profitable. It would shut off much noisy, but vapid, declamation, and would silence many fierce anathemas. Instances will readily occur to anyone familiar with current religious literature. Here, for example, is a man inveighing against dogmatism and hide-bound orthodoxy. We say, please specify, and he can't give an item. Another is distressed over heretical "trends" and "tendencies," but fails to tell us what they are. One orator, who delivers himself vehemently about the "new theology" and the "higher criticism," is aiming at something quite different from that which another designates by the same terms. "Christian consciousness" has lately been the subject of much profound dissertation. We suspect that it would be sensibly reduced in volume and vehemence by a correct exposition of the phrase. To "deal in watch-words overmuch" is a snare in other senses besides that of Tompson's wise warning. Let the preacher apply this in making his sermons. It may knock the bottom out of some of them, but it will give greatly increased reality and value to those that stand the test. In a recent ecclesiastical congress "Christian Socialism" was one of the prominent topics. Many generous sentiments were expressed. Various speakers insisted very positively that human society has got to be reorganized on the Christian Socialistic basis. So far as we could discover, no one of them explained to the listening world precisely what would be embraced in the new order of things so warmly

advocated. With the exception of an individual indorsement of Mr. Henry George's single-tax theory, there does not seem to have been a tangible proposition of any sort announced. Mr. Bellamy has given distinctness of detail to his dream of the blessings of socialism. But in his case the definition of terms has certainly not had the effect to commend his project to the average judgment. To know the ground on which we take our stand is the only way of being intelligently sure of our ground.—New York Examiner (Baptist).

Speaking Out at a Funeral.

The Christian Advocate in an article entitled "Conscience Wanted" says: "The funeral with all its delicate, tender, and distressing surroundings thoroughly tests the stuff of which a preacher is made. No place where conscience is so tried and so often dismissed as at this sacred and trying place. Conscience must direct the service of the grave, not only to cast the mantle of silence over the coffin, but to speak bravely, truly, in the interests of the living." He continues his article by giving an account of a serious failure of conscience at the funeral of a prominent man in a neighboring State at which two preachers spoke in most laudatory strains of the benevolence of the man, saying, "that while he did not give his name to any church, he manifested his love for the religion of God by his many gifts to charities and the cause of religion."

Upon this case, the New York Nation comments as follows: "Both of these reverend gentlemen knew when they were saying these things that the man of whom they were saying them had confessed, only a few years ago, that he was guilty of a crime which ought to have him confined to a cell in the penitentiary for several years, instead of allowing him to 'fill a large place in life.' They knew that he was charged with having bribed members of the Legislature to vote in favor of a bill taking \$4,000,000 from the State Treasury, with the understanding that half the amount was to go to Q— and K— and the other men who sought to bribe the bill through. They knew that he had in court pleaded guilty to the charge, but fled before sentence could be pronounced, and had been pardoned by a Board of Pardons of which Q— was a member, before outgiving upon his term of imprisonment. What wonder that the influence of the clergy is declining when two of its most prominent representatives in one of the foremost cities in the land stand up and say of such a man that he had 'manifested his love for the religion of God by his acts, if not by his profession, and that he was like a big tree among small trees'?" When ministers dare preach what they believe concerning the character of sinful men, or when they will believe what they dare preach concerning their destiny, we may hope for some improvement in such matters. God's truth will bear preaching, and if men cannot preach what they profess to believe, they would do well to study the Bible and find something that they can preach, and warn the wicked of their danger and show the transgressor of divine law his doom.