

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

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.

Our Knowledge of Jesus.

We believe that it may be successfully maintained that we know more of the earthly life of our Lord than of any man who ever lived. This statement of course will be challenged by those who point to the voluminous biographies and various memorials of great men, and ask, if in the short compass of the four Gospels—any one of which may be read through at a sitting—it is possible that we have as adequate material for the knowledge of our Lord as the copious "Life of Cromwell," by Carlyle, or of the ten volumes on Abraham Lincoln, by his private secretaries, give us for an adequate knowledge of those men. Those who raise this question forget that our accurate knowledge of a person depends not upon the bulk of facts in our possession concerning him, but upon their relation to his personality. A great many things gathered into biographies are not characteristic of the person the writer seeks to describe. They have no close relation to his inner life. Through them his personality does not flash forth. One thoroughly characteristic anecdote of a person may do more to give us insight as to his personality than a volume of promiscuous facts.

A sentence of Cromwell, in reply to the Presbyterians who were still for believing in Charles the First, after he had been found false again and again, "For all our fighting are we to have a little bit of paper?" does as much to throw light upon the Protector's real temper as any dozen of his speeches, prayers, or State papers that can be named. The four Gospels are crowded with facts that illustrate and interpret Christ's character. Through them there glimmers a clear impression of the manner of man He was. It is not likely that it is in the power of human language—even had we all the books which the Apostle John declared might be written concerning our Lord—to give the world a clearer, more complete, and rounded impression of the personality of Jesus, than we now have in the short compass of the Gospels. We do not know so many things about Jesus as we know about men, but we know more about Him than we know about any man who ever lived.—*Watchman.*

The Quickening Word.

"I do not know how strong others may be in spirit, but it is my invariable experience, that, whenever I am without the Word and do not meditate upon it, or live in it, I have no Christ with me, and no pleasure and spirit; but as soon as I take to myself a Psalm or sentence of Scripture, it stings and burns in my heart as though I had another mind and sense. I know that this must be so daily with every one else. The reason is that we all find that our thoughts are so vague, transitory and uncertain, that, even though we attempt earnestly without the Word and Scripture, to pray or to think of God, before we notice it we are hundreds of miles away from our first thought. Let him try it who can, and tell me how long he can remain upon the thought which he has begun. If you can repeat the Lord's Prayer without any foreign thoughts, you are a master; I cannot.

"This I say, that we may not rattle over such texts as the untrained spirits; but may learn the use and need of the outward Word, that the heart be kept fixed on its object, and be not dissipated, as is the fault of our fanatics. They imagine that, when they aim at exalted spiritual thoughts, they at once attain them; and yet they do not see how, without the Word, they are only running round and round through a labyrinth. They should, therefore, be warned against such wandering thoughts, and show how they must not treat with God except through the outward Word and prayer."—*Martin Luther.*

Known By His Work.

I have read of one of the old artists who had a number of students working in his studio. On one occasion he was absent from home for a few weeks, leaving the students to get on the best they could alone. One youth formed the conception of a noble picture, and tried to produce it on the canvas. But do the best he could, his work never satisfied him. One evening, discouraged by his failures and wearied with his efforts, he went to his lodgings.

That night the artist returned, and before sleeping took a look through the studio, to see what the boys had been doing. His eyes fell on the young painter's picture. He saw in it the mark of genius. He saw, too, what it lacked. Taking up the brush, with a few strokes he filled in what was wanting. In the morning the students came in one by one, and went to their accustomed tasks. The young painter came in; he paused before his picture, at first in wonder, and then in a tone of joy he cried: "The master has come! the master has come!" And when his companions inquired how he knew, his answer was: "Look at that picture! I tell you no one could do that but the master."

Brother, what we need in all our churches, in all our work, is the presence and power of Christ. Then Christian workers looking into each others' eyes, and clasping each others' hands, and with hearts swelling with joy, shall exclaim, "Brothers, the Master has come!"—*Selected.*

Too Late.

I pressed a kiss upon pure, pure lips,
And the kiss was love's own true sign;
A seal that was set for two hearts that had met,
But the lips moved not to mine.

I laid a rose in a white, white hand,
And sweet was the rose's breath;
No fairer grew in the world, I know,
But the hand was cold in death.

I spoke a word in the ear of one
Who never had said me nay;
And the word told all of a heart's fond call,
But the ear was deaf for aye.

O word, O rose, O tender caress,
In vain your return I wait!
Ye were kindly meant, and in love ye went,
But ye were too late, too late!

—*Jessie H. Brown, in Chris. Standard.*

Deep.

Plow deep!
Sow not thy precious seeds
Among the scarce uprooted weeds,
Or thou shalt weep
To find thy crops all choked and dead,
And naught but thorns and tares instead.

Then plow down deep,
The promise ringing in thy ears,
That those who sow their seeds in tears,
In joy shall reap.—*Selected.*

Live in the Light.

It is not possible to over-estimate the value of sunlight in living and sleeping rooms. Even rooms that are not occupied should be open to the light and sun; there is an unwholesome odor in a room that is kept dark. The sun is a life-bringer as well as a disinfectant. It has been noticed in certain hospitals that the number of patients discharged cured from the sunny wards is four times as many as from the unlighted portions.

A clergyman suffering from sore throat which no treatment seemed to reach was cured by moving from a dark study into a sunlit room. Rev. Dr. Blaikie, an English writer, says: "The principle is fully established that the absence of sunlight is a cause of disease, and the presence of sunlight a means of cure." We once visited a person who apparently was near death. She had to move. We thought the fatigue and exposure would kill her. With fear and trembling we called a few days after. To our amazement she met us at the door. No explanation could be given but that she had exchanged a dark and dismal apartment for a light and cheerful one.—*Lives of Life.*

The son of a certain German farmer found, in getting ready for mill, that the sack of grain would ride just as well on the horse's back by dividing the load as by putting a stone in on one side and the grain in the other. So he called his father's attention to the improvement. But this improvement was an innovation, and his father said: "Hans, your vater und your grand-vater, und your great-grand-vater went to mill mit dot shtone in der sack, und vat vas goot enough for tem ish goot enough for you. Put back dot shtone."

A Suffering Saviour.—Isaiah liii.

Each issue of the *Expository Times*, published by T. & T. Clark, Edinburgh, contains valuable contributions from eminent Biblical scholars. Here are its notes on the Sunday school lesson for January 31st:—

When the Ethiopian eunuch was returning from Jerusalem reading the prophet Isaiah, the place of the Scripture which he read was this, "He was led as a lamb to the slaughter." It was this fifty-third chapter. And the question which he put to Philip about it is just the question we must ask first of all: "Of whom speaketh the prophet this?" Philip's answer was the one word "Jesus." And it is sufficient. But its very sufficiency for us, the very fact that we are not likely to challenge it, is the reason why we ought to go back and see how Philip knew the answer.

We go back to the prophet's words. And the first thing we find is that he is speaking of a Person. That has been often denied, for there is no doubt that up till now he has had the nation of Israel very much in view as he here speaks of this "Servant of the Lord." But here the words used cannot be applied to the nation; they fit an individual Person alone.

The next thing we see is that this Person goes through intense and prolonged suffering, and that He comes out of it more glorious by means of it. "Who, for the joy that was set before Him, endured the cross" (Heb. xii. 12). That was said of Jesus.

We notice, thirdly, that it is for us He suffered. That is what we mean when we say His sufferings were vicarious: they were "instead of;" they were endured by Him that they might not be endured by us. (These are the two grand words of the chapter.) It has been pointed out that there are no fewer than eleven expressions in this chapter which clearly describe the vicarious character of the sufferings endured by this Servant of the Lord. It were an excellent task to gather them out. Well, "The Son of Man came * * * to give His life a ransom for many" (Matt. xx. 28). That was said by Jesus of Himself.

But in the fourth place, His sufferings are described in this chapter as expiatory. That is to say, they are intended to satisfy divine justice, and they do make the satisfaction. His death has full atoning power, so that, when He passes through it, "He sees of the travail of His soul and is satisfied." He restores the disturbed relation between us and God and thereby He is able to "justify" many. And this, of course, involves His own sinlessness. He who needs himself to be reconciled to God cannot reconcile others. But it is plainly stated that no atonement needed to be made for His sins—"He made his grave with the wicked, although He had done no violence, neither was deceit in His mouth." Says the apostle—"He made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him" (2 Cor. v. 21), and it is of Jesus he says it.

Last of all, He went through it willingly. "He was afflicted" (ver. 7)

—the more literal translation is, "He let Himself be afflicted," He voluntarily accepted of the suffering. Again, "He poured out His soul unto death, and He let Himself be numbered with the transgressors" (ver. 12). "Then Jesus said unto Peter, put up thy sword into the sheath: the cup which My father hath given Me, shall I not drink it?"

Is there any answer but Philip's—*Jesus?*

Bishop Ellicott on Old Testament Criticism.

Bishop Ellicott, the Bishop of Gloucester and Bristol, ranks high in the field of scholarship, but learned as he is he finds nothing to commend, much less to accept, in the extreme views of the "higher critics." Dr. Ellicott recently delivered his triennial charge in instalments, giving portions of it in four places, Gloucester, Cheltenham, Stow and Campden. He pointed out clearly the existence of two schools of thought, which he named respectively the traditional and the analytical, the latter a very moderate qualification of the higher critical school. Speaking of our Lord's references to prophecy, the bishop said they conveyed most strongly the impression that our Lord distinctly recognized the inspiration of the prophets of the Old Testament, and the predictive contents of their writings, and especially their persuasive references to himself, his work, sufferings, death and exaltation. If the conclusions of the older critics were correct, they distinctly negated not merely several of the results of the analytical view, and of the conclusions at which its advocates have arrived, but even some of the ground principles of modern criticism. This was very plainly felt by the supporters of that movement, and might account for the earnestness, and even bitterness, with which any reference to Christ is deprecated in matters alleged to belong exclusively to the domain of critical inquiry. We are strongly inclined to this view. Our Lord seems to have anticipated the efforts of the "higher critics," and to have put his endorsement of the Old Testament Scriptures squarely across their tracks. In their effort to solve minute difficulties, these critics are creating others of prodigious size. They are well described by our Lord in his rebuke of those whom he called blind guides, because they strain at the gnat and swallow the camel.—*New York Observer.*

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