

THE ONTARIO EVANGELIST.

"Go speak to the people ALL the words of this Life."

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Poetry.

THE FIRST PSALM IN SCOTCH.

Blest is the man that tak's nau stock,
In what the godless say;
Wha wadna trock wi' stuid' folk
Nor walk within their way;
Wha sits nao in the big, bow chair
The scornfu' like to fill;
But tak's his cao' aye mair and mair
To work the Maister's will;
Wha never times it frae his sicht
At hame or far awa;
But in daylight an' in midnicht
Keeps thinkin' on God's Law.

That man shall flourish like the tree
That grows beside a burn,
Whaur fruit we see aye blingin' frae
As summer days return;
Whase em' vest leaf shall no'er be lost
Tho'ither trees lae nao;
An' blytho may boast thro' sun an' frost
A glos-y robe o' green.
That man may gang to sell or buy
And still guld lusk comman';
Yea may rely whate'er he try
Shall prosper in his h' n'.

But nao the men that hellwards leat—
Wi' Satau's rules conform;
They'll stotter roun' till they gang doon
Like stooks afore the storm;
Nor will ae meal be alloo'd
In Parable to dwell;
For God huth wou'd name but the good
Shall sit beside Hisself.

James D. Law.

Selections.

"PEACE ON EARTH."

The Prince of Peace came on earth with a drawn sword. The "peace on earth" of which the angel hosts sang on the hills of Bethlehem was to come as the culmination of a life and death struggle with the powers of evil. The Son of God was made manifest that He might destroy the works of the devil.

"My peace I give unto you," said the Immortal One, but he hastened to explain that His peace was "not such as the world giveth." The world will give a man a certain kind of peace if he will let it alone and conform himself to its standards. That is not the kind of peace that Christ brought to men. That is the peace of compromise. His is the peace of conquest.

For nearly 19 centuries this campaign has been in progress. Battles have been fought in millions of hearts and lives, and the peace of God that passeth all understanding established over the grave of crucified selfish ambitions and sinful tendencies. Battles have been fought in society and in government, and the gospel of peace and good-will towards men has overthrown tyranny and despotism, fortified behind wrong public institutions and wrong public sentiment, and has planted the triumphant banner of liberty and right upon the deserted ruins.

The extent to which narrowness and prejudices are laid aside at the Christmas season, and people of all sects and creeds join in the common feeling of good-will toward men, marks one of the greatest triumphs of this Gospel of peace. Even the kingdom of darkness seems awed into silent reverence, and its still loyal subjects tremble in their thin disguise of hypocrisy as they recognize the power of their Conqueror. They seem almost willing and almost anxious to make terms of peace.

But the only terms of peace are unconditional surrender. The swords are not to be beaten into ploughshares until they have been driven to the heart of the Prince of Darkness and until the writhing monster's last dark scowl dies out in the peaceful dawn of the millennium. Then will the morning stars again sing for joy and the angels of God shout the triumph of their Bethlehem prophecy. **PEACE HAS BEEN ESTABLISHED IN THE EARTH.**—*New York Voice.*

USE OF THE REVISED VERSION

What is to be the fate of the revised version of the Scriptures? What is the relative extent of its use in the pulpit, the Sunday-school and the family? Is there a reasonable probability of its displacing the King's version as the standard Scriptures for private and public use, or will it share the fate of other translations in

being laid on the shelf as a book for occasional reference by scholars and Bible students? If the authorized version continues to maintain its supremacy in popular esteem and affection, what encouragement is there for scholars to persevere in their efforts to give the world a perfect translation of the sacred oracles. None of the Bible Societies have yet adopted the revision of 1881 as the standard Scriptures for distribution in the foreign mission fields of the world. For several years past, the Bible societies of Christendom have printed and circulated eight million copies of Bibles and Testaments per annum, and notwithstanding the acknowledged superiority of the revision, it has no representation in all this myriad of books. In the three hundred translations made by the Bible Societies into the tongue and dialects, chiefly of pagan lands, the revised version has not been made the basis of a single translation. Even the American Bible Society, the most progressive corporation of the kind, has taken no steps towards the recognition of the new revision, because the society is the creature of the churches, and the churches have made no advances in that direction.

The attitude of our own people towards the introduction of this excellent version into common use, has not been what might have been expected. Alexander Campbell was one of the first men in this country to advocate revision, and in the publication of the Living Oracles, a compiled translation from Dodderidge, McKnight and Dr. George Campbell, he showed his faith by his works. Including this one, three of the best translations extant were made by our brethren, and our most prominent leaders from the first have been enthusiastic supporters of every promising attempt to give to the world a more perfect translation of the Word of God. We, more than others, have emphasized the fact that the Bible is an inspired revelation and an inspired creed, and as such is the only sufficient and authoritative rule of faith and practice. We have constituted ourselves par excellence, the champions of this truth, and have stood square upon the dictum of Chillingworth and the motto of Protestantism, "the Bible and the Bible alone the religion of Protestants." If we are to impress others with the sincerity of our profession that we are pre-eminently a Bible-loving, Bible-learning and Bible-teaching people, we should practically illustrate our delight with every approximation to a satisfactory translation of the sacred Scriptures, by using it and recommending its use to others. The King's version has the advantage of superior rhetoric and finer rhythm and an English more sweet and musical, and an embalment from long usage in the hearts of the people, and our people share this popular affection for the old. But the question of a choice of versions is not to be settled by sentiment and tradition, but by accuracy of translation and conformity to the meaning of the original; and universal scholarship, in this respect, accords the palm to the new revision. Those who advocate the Bible as the divine creed, and the only authoritative source of religious knowledge, and the inspired book of instruction and guidance for all Christians, should not hesitate, for one moment, to adopt and use the best available translation of it. We owe this to consistency and to ourselves, and to the plea for New Testament Christianity, which shines luminously with every improved rendition of the word of God. Preachers should use their influence to bring this excellent version into general use. Every new Bible for church use or concert readings in Sunday-school and prayer-meetings should be at least a parallel version. The revised New Testament should be found in every pulpit—and in every pew for that matter—and should be freely used in reading, exposition, and for texts where there is variation from the old version. It is the duty of the ministry and the church to encourage the introduction and general use of all available helps to a better understanding of the word of God, and none is more effective in this direction than a superior translation of the Scriptures.—*Christian-Evangelist.*

OUR LITTLE GRIEFS.

The train stopped suddenly between two stations. Several of the passengers rushed out of the car excitedly, and came back with the

tidings that there was an obstruction on the track which would cause the delay of an hour.

The countenances of most of the passengers instantly fell into depths of gloom and despair.

"This is simply intolerable!" muttered one middle-aged man to his companion. "I shall not reach the city before the market closes. It will cost me two or three thousand dollars."

A physician dropped his newspaper, and paced impatiently up and down the car. "An hour late with all my patients!" he exclaimed.

"Are any of them in immediate danger?" asked a bystander.

"No. But an hour late! It is unbearable!"

A young girl looked at her companions with the tears in her eyes. "I am going into town for the trimming for my dress. Now it will not be done in time. I shall have to wear my old blue to the party."

A short, pompous old man talked loudly and incessantly, scolding conductors and brakemen, as if they were personally responsible for the delay.

"I am to lecture this afternoon before the Lyceum," he explained, in hot indignation. "The audience will have to wait twenty minutes!"

A young man sat immovable, his head bent upon his breast, his face set and hard.

"My little boy is dying," he said to some one who questioned him. "I was telegraphed for. I shall not see him alive."

But while, with most of the passengers, there was a secret conviction that the wheels of the universe had stopped because they were delayed in their pursuits or work, one woman sat silent and tranquil.

She was near the end of a long life of pain and hardship and wide experience. She had come, too, near enough to the God who ruled over all lives to understand how every event and accident, great or little, has its place and purpose in the Eternal Order, as have notes floating in the sunshine. She was close enough to the gate of the future life, to see how little in its infinite height and meaning was the old ball dress, or the fall of stocks, or even the loss of an hour with the dying child.

"One of the most singular studies in life," says Bouchet, "is to note how different men, each with his own scales, weigh the same objects, and attach to them different values."

The lost bit of finery which brought tears to the eyes of the school-girl, was lighter than a feather in the eyes of the stock-broker; and his loss of thousands was contemptible to the man whose child was going from him into the grave without a word; and doubtless even his pain seemed momentary and trivial in the vision of angels, to whom a thousand years are as a day and death but a momentary change of life.

How, then, are we to find the true weight and value of things in the world?

In the United States Mint when they built a machine for weighing coin with absolute accuracy, they sank a shaft deep into the earth and through upper formations, which are shaken by passing jars, and rested the foundation upon the immovable granite beneath.

The man who digs in this way to find a foundation for his life, through the flowers and surface growths which shake with every storm to the everlasting Rock below, only can weigh the events and belongings of the world at their real value.—*Youths' Companion.*

THE FOREIGN REPORT.

An examination of this report shows that 1,023 churches and 1,406 Sunday-schools contributed to the work of the Society. This is an increase on the year previous of 15 churches and 188 Sunday-schools. The contributions amounted to \$57,289.15, an increase on the year previous of \$1,443.06.

Twenty-two churches gave \$100 or more. These are as follows: Denver, Col., \$200.00; Washington, D. C., 105.00; Chicago (West side), Ill., 102.25; Eureka, Ill., 111.87; Springfield, Ill., 100.00; Frankfort, Ky., 268.37; Georgetown, Ky., 194.07; Lexington (Broadway), Ky., 417.50; Lexington (Main St.), Ky., 200.00; Louisville (First), Ky., 116.34; Mayfield, Ky., 129.94; Mt. Sterling, Ky., 107.00; New Union, Woodford Co., Ky., 103.25; Paris Ky., 100.00; Baltimore

(Harlem Ave.), Md., 146.81; Kansas City (Firs.), Mo., 484.45; Nevada, Mo., 103.25; Lincoln, Neb., 157.80; Cincinnati (Central), O., 118.55; Cleveland (Franklin Circle), O., 158.25; New Crestle, Pa., \$1,062.99; Dallas (Commerce St.), Tex., 275.65. Last year only seventeen churches gave \$100.00 or more. The banner church that year was the church in Pomona, Cal., and gave \$425.00. The banner church this year is in New Castle, Pa., giving \$1,062.99.

Twelve Sunday-school gave \$100 or more. These are: Washburn, Ill., 100; Cedar Rapids, Ia., 123.42; Des Moines, Ia., 100; Lexington (Main St.), Ky., 125; Grand Rapids, Mich., 180; Nevada, Mo., 100; Carthage, O., 136.17; Cincinnati (Central), O., 170; Dayton, O., 153.84; Mt. Healthy, O., 100; Allegheny, Pa., 511.37; Newcastle, Pa., 622.25. Last year seven schools gave this amount. The Allegheny school gave 570.36. This year the Newcastle school gives 622.25.

Aside from bequests, twenty-eight persons gave \$100 or more. It is not necessary to give the names. They belong as follows: 1 to China; 2 to England; 2 to Illinois; 4 to Indiana; 5 to Iowa; 3 to Kentucky; 2 to Missouri; 1 to New York; 4 to Ohio; 1 to Pennsylvania; 1 to Tennessee; 1 to Texas; 1 to Washington. Two gave over \$1,000—Frank Cook, 1,475; J. Coop, 1,500. The States that gave the largest amounts are the following: Ohio, 7,519.97; Kentucky, 6,267.24; Michigan, 6,000.62; Illinois, 4,713.54; Missouri, 4,964.97; Indiana, 3,858.30; Pennsylvania, 3,767.65; England, 3,510.59; Iowa, 2,695.79. In the sum credited to Michigan there is a bequest of 5,000.00. It will be seen that Ohio leads all the States in contributions for Foreign Missions.

The reports show improvement year by year. The missionary spirit is extending itself in ever-deepening and in ever-widening circles. This is beyond question. Churches and Sunday-schools and individuals that once stood aloof are now helping on the work. The opposition is constantly becoming less effective. The public conscience is being quickened. There is every reason for encouragement. At the same time it must be evident that we are not doing all that we are able to do. Only one church in six is doing anything. Many of those that are enlisted are doing nothing worthy of this great enterprise: they do not give in proportion to their ability. Thus 342 churches and 381 Sunday-schools gave less than five dollars each. There is scarcely a church or a school in Christendom that is not able to make a better showing than that.

The Convention named no sum that, in its judgement, ought to be raised this year. Twice the sum of \$100,000 was named, and twice the report was made that the sum named was not raised. That amount ought to be raised and more. There are single men able to give \$10,000 each. There are a hundred men at least able to give \$1,000 or more. There are ten thousand men able to give ten dollars or more. The time has come for a movement all along the line. The contributions ought to increase by leaps and bounds, and not by the slow growth of past years. The income of the Society ought to amount to a quarter of a million of dollars this year.

It will be seen that the year closed with a small balance in the treasury. The next few months are the duller in the year. In the meantime the expenditures amount to a thousand dollars a week. The friends of the society should bear this fact in mind, and act accordingly, otherwise the faithful and heroic men and women in the field will suffer.

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Few mercies call for greater thankfulness than a friend safe in heaven. It is not every one that overcometh.

He who imagines he can do without the world deceives himself much; but he who fancies the world can not do without him is still more mistaken.

The favor of God alone can make anything on earth truly ours, and truly good; can give to what is good permanence, and render it a foretaste of things infinitely better.