

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.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

One Stitch.

One stitch dropped as the weaver drove His nimble shuttle to and fro, In and out, beneath, above, 'Till the pattern seemed to bud and grow, As if the fairies had helping been, And the one stitch dropping pulled the next stitch out, And a weak place in the fabric stout, And the perfect pattern was marred for aye, By the one small stitch that was dropped that day.

One small life in God's great plan, How futile it seems as the ages roll, Do what it may, or strive how it can, To alter the sweep of the infinite whole!

A single stitch in an endless web; A drop in the ocean's flow and ebb; But the pattern is rent where the stitch is lost, Or marred where the tangled threads have crossed; And each life that fails of the true intent Mars the perfect plan that its master meant.

—Susan Coolidge.

The Right Way to Treat Catholics.

The *Independent* has a symposium in which thirty high functionaries of the Catholic church in this country speak of their attitude to the public school question. Their opinions are thus summarized: "These letters, which seem to be very frank, answer the question whether it is fair to say that Catholics desire to overthrow the public school system. They say they do not. They believe it to be a necessity, and that it does much good, and they do not want it overthrown, but they do want it modified. If we do not believe that it can be modified without danger of decreasing, if not of destroying its efficiency, we are, of course, justified in holding that what they ask for could not be properly yielded. We do not want to damage, but to develop the system. But it is not fair to charge Catholics with the deliberate desire to destroy it. We should divest ourselves as far as possible of the prejudice, which believes that they are in the habit of masking their real intentions and moving in mysterious ways. In other words, we ought to assume that they are honest in what they say, and labor with them in fair and open discussion to convince them that what they ask can, in the judgment of the great mass of our people, never be safely granted."—*Christian Guide*.

Go Slow.

This is a fast age; sometimes too fast. "Great haste makes waste." "The more haste the less speed." Do not be in a perpetual rush and fidget; wait till you know what to do, and then do it.

Rest is often a duty, and we may need to study to be quiet both in spirit and in act. Perfect machines run quietly; imperfect ones rattle and bang. Rest when you can rest, that you may work when you must work. When you have opportunity, conserve your strength. Walk slow, talk slow, sit down, lie down, and thus gain strength. Unstring the bent bow, take one day's rest in a week; and if you cannot get it on one day, get it on another.

Some of the most efficient workers are men who school themselves in quietness and relaxation. Men look upon them as dull, sluggish, sleepy—and so they are at proper times, but when emergencies arise they are as wide awake as any one, and every nerve and fibre of their being is alert, and instinct with life. The martinet who strains to keep himself continually on dress parade is not the most efficient soldier, and when the supreme emergency comes it is best met by some man who has made much less parade, who sleeps or dozes when it is safe to do so, but is on deck when needed, and is ever equal to the occasion. When some of these calm, quiet, reserved men wake up, there is business on hand which your fussy, fidgety men could never attend to.—*The Christian*.

Lady Aberdeen's Most Important Work.

Perhaps the most important work on a wide scale with which Lady Aberdeen has been connected was that which she undertook in the Women's Liberal Federation, a body of 80,000 women of which she is at this moment president, although she will retire at the next general meeting. She was elected to this post in succession to Mrs Gladstone, and the very strongest possible pressure has been brought to bear upon her to induce her to reconsider her determination to resign an office the duties of which she cannot discharge from Ottawa. The Women's Liberal Federation, it is well to remark, is no mere party caucus. There is no doubt that it was originally started by some wire-pullers of the Liberal Party, who imagined that it might be of good service to bring into existence a Liberal counterpart of the Primrose League. The Women's Liberal Federation, however, no sooner came into being than it developed an independent activity of its own which led it to be regarded with the liveliest feelings of resentment by the caucus managers and wire-pullers who had assisted in bringing it into being. The association has had a great and beneficial effect in stimulating women to take an intelligent interest in politics and to make their influence felt in all that relates to the moral and social improvement of society. Time and again they have rendered invaluable service to the cause of moral and social reform, and nothing can be further from the mark than to confound such

an association of public-spirited women with a mere creature of the party whip. There are women in England who imagine that their only duty in politics is to canvass for a candidate of their party, whoever he may be, and they have formed a small caucus of their own, which is without numbers, without influence and without standing in the country. The Women's Liberal Federation is a national organization which is growing in strength every year, and which insists on having a voice in the settlement of all national questions. As a means of education as well as an instrument of political influence it fills a very useful part in our political economy. Lady Aberdeen has not been long in the Dominion of Canada, but she has already helped to organize a National Council of Women, the object being to form a body of women representing all phases of women's work in every center of population in the whole Dominion.—*Review of Reviews*.

Ritualism and Popery.

That Ritualism helps on the cause of Popery more than anything else there can be no doubt. Roman Catholics themselves acknowledge this. In the December number of the *Nine-monthly*, *St. George's*, Mr. Myart writes: "Facts should not blind us to the good work the High Church Party in the Establishment is doing. The English people are sadly inaccessible to the Catholic clergy on account of old habits and traditional prejudices, and modern Catholic worship is often strange and repellant to them. But the Ritualistic ministers of the Establishment can easily obtain a hearing and succeed in scattering the good seed of Roman doctrine far and wide. Ritualists are rapidly making the word 'Protestant' to stink in the nostrils of their congregations, and causing them to regard it as a detestable form of belief. The noble minded men who form the advanced party are preparing the way for a great increase of the Catholic Church in England." These are strong statements, but no one who knows what Ritualism is will question their truth, and they are as applicable in regard to Ritualism in Scotland as in England.—*The Bulwark*.

Irreverent Prayers.

It is said that an officer once went up to the ruler of the English Commonwealth, after he had finished a prayer in the presence of his troops and said to him roughly: "I know now the God you believe in. He is only a bigger and stronger Oliver Cromwell." Whether this bold declaration was true or not, there is reason to believe from many of the sermons which have come to us from those early days that some of our forefathers, with their narrow lives and intense personal affections and prejudices, were apt to regard their Maker merely as a larger and more powerful self, very much as they did their king or the chief of their clan. The chief of the Leslies is said to have prayed before a battle: "Be on our side! An' gin ye canna be on our side, aye lay low a bit, an' ye'll see

thae carles get a hidin' that must please ye."

An old Covenanter, who ruled his household with a rod of iron, is said to have prayed in all sincerity at family worship:

"Oh, Lord, hae a care o' Rob, for he is on the great deep, an' thou hold'st it in the hollow o' thy hand. An' hae a care o' Jamie, for he hae gone to fight the enemies o' his country, an' the outcome o' the battle is wi' thee. But ye need na fash yersel' wi' wee Willie, for I hae him here, an' I'm cawpable o' lookin' after him mysel'."

There was no irreverence meant in these petitions, however much of vanity or of misconception of God may have been exhibited in the language used, Cavalier and Roundhead, Fenian and Orangeman, Bonapartist and Legitimist have alike invoked the aid of the ruler of the universe, with a passionate faith that he was a partisan with strong, bitter prejudices like themselves.

We have learned to offer our petitions with at least more of a semblance of reverence; but how many of us, endow the Almighty with our own opinions and prejudices? And how often we forget to ask his help, until we find we are unable to help ourselves!—*Youth's Companion*.

Teaching Truthfulness.

There is an old adage which runs, "Be patient if you would have patient children." If I might be allowed, I would add, "Be truthful if you would have truthful children." A prominent clergyman once said: "Give me a man who I know tells the truth, and I may make something of him; but, if there is no dependence to be placed upon his word, I am unable to do anything—there is no foundation upon which to build."

Many persons think little ones do not see through deceptions, and often take advantage of their credulity. I prefer that a child should have confidence in me rather than love me; if I have the former, it is an easy matter to win the latter; but, let the childish faith once be shaken or destroyed, and it will take many long weeks to rebuild it, when possibly it may have been shattered by a moment's carelessness.—*Mother's Nursery Guide*.

A Slack Wire.

A few years ago there was a serious accident on the Lachine Canal at Montreal. The wire communicating with the engineer of a certain steamer that was passing through the canal had become slack. The officer in charge on deck pulled the wire to ring the bell in the engine room and stop the steamer as she entered one of the locks. The wire being out of order, the bell did not ring, the steamer kept on at full speed, the lock gates were smashed by the collision, the waters were suddenly let out, and many vessels inside were greatly damaged. There was also an obstruction to business for several days at a crowded season of the year, and a great fleet of upward and downward bound craft were detained, with very great detriment to their cargoes. Indeed, the whole loss was esti-

mated roughly at scarcely less than a million of dollars. And all from a slack wire.

The application is easy. Just as the officers of that ship made a great mistake when they were careless about that little medium of communication on which so much depended, so does that man make even a greater mistake who suffers the delicate line of communication between him and God to get obstructed or out of order. The consequence is, that the commands issued from above are not received or not heeded, and a headlong course into ruin is maintained. Some little, apparently insignificant thing, some slight disobedience or wilfulness, is quite enough to interrupt the flow of guiding messages, and then the result is pain and loss, who can estimate? Keep in close touch with God! Let not the wire get slack!—*Zion's Herald*.

There is one instance of death-bed repentance recorded in the Bible—that of the thief on the cross—one, that none might despair; only one, that none might presume.—*Ram's Horn*.

There are various groups among the anarchists, but they are agreed in one fundamental and most dangerous doctrine; namely, that man has no moral right to exercise authority over his fellows. To the exercise of authority of some men over other men they trace the social and individual evils of our time.—*Harper's Weekly*.

Few are needed to do the out-of-the-way tasks which startle the world, and one may be most useful doing commonplace duties and leaving the issue with God. And when it is all over and our feet will run no more, and our hands are helpless, and we have scarce strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye were it not for the softening shadow of the cross.—*Geo. Macdonald*.

The self-denying deeds of Sarah Hosmer, of Lowell, are worth telling again and again for an example. She heard that a young man might be educated in the Nestorian Mission Seminary for \$50. Working in a factory she saved this amount and sent it to Persia, and a young man was educated as a preacher of Christ to his own people. She did the same thing six times. When more than 60 years of age, living in an attic, she took in sewing until she sent out the sixth preacher. She was truly a missionary in the highest sense.

One of the surest ways of getting a person to show out his best side, either in spirit or in work, is to expect it. The employe who has an impression that his employer thinks him good for nothing, the child who feels himself treated as though he had no right motives except those that are pounded into him, is not likely to show himself at his best in aspiration or energy. Many an unruly scholar can be easily tamed by showing faith in him, and every one can be made better by drawing more surely than by driving.—*Sunday School Times*.