

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.

Strong Son of God, Immortal Love.

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;
Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and, lo, thy
foot
Is on the skull which thou hast made.
Thou wilt not leave us in the dust;
Thou madest man, he knows not
why;
He thinks he was not made to die;
And thou hast made him: thou art
just.
Thou seemest human and divine,
The highest, holiest manhood thou;
Our wills are ours, we know not how;
Our wills are ours, to make them thine.
Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.
We have but faith, we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow.
Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster. We are fools and slight;
We mock thee when we do not fear;
But help thy foolish ones to bear;
Help thy vain worlds to bear thy light.
Forgive what seemed my sin in me;
What seemed my worth since I
began;
For merit lives from man to man,
And not from man, O Lord, to Thee.
Forgive my grief for one removed,
Thy creature whom I found so fair.
I trust he lives in Thee, and there
I find him worthier to be loved.
Forgive these wild and wandering cries,
Confusions of a wasted youth;
Forgive them where they fail in truth,
And in Thy wisdom make me wise.

ALFRED TENNYSON.

How great is God, who can understand even the most embittered and soured disposition, to which no human being can find the key, and although it is no longer in relations of love to any one, can yet bring it into relations of love and confidence to himself.

ROTHE.

Plain Talk by a Methodist Preacher.

Rev. J. E. Starr, of Elm Street Methodist Church, Toronto, has been delivering a series of sermons on the evils of gambling. In his discourse last Sunday he referred to the modes adopted by the various churches for raising money in the following vigorous terms:—The law makes an exception in the Lottery Act, and permits raffles for prizes at any bazaar held for a charitable object, provided that permission has been granted by the authorities to hold the same, and the articles raffled for have first been offered for sale, and none of them exceeding a value of fifty dollars. Now then, there is an illustration of the result of that exception. I show you this book of lottery tickets in aid of a church of a town in Ontario, but can I condemn my Roman Catholic fellow-citizens? Morally, of course they are blameworthy, but how can I condemn them when Protestant churches engage, if not in exactly the same kind of a scheme, in similar schemes, in raffles, and elections, and fishing ponds and a score of other modern devices for raising money for church purposes? The whole business is wrong. The making of the church the aider and abettor of the gambling evil closes their mouth against it and enables gamblers to say, you are no better than we. Worse than that, right in our churches our children are being educated with a bent in the direction of gambling. Some of them in some places are so well educated already that the coppers given them for collection at Sabbath school are spent on Monday morning for prize packages of candies and draws for chewing gum. If a church cannot live without sponging on the world, by means of these fakes, the sooner it sends for an undertaker the better. Clear away down to the low raffles at a bazaar, and from that to the bazaar itself and on up to the church concert, for money making and on to the building of a church in order to boom real estate. I am opposed to the whole thing, so much opposed that right in this city I have been made to suffer. The mission of the church, and the mission too of the pulpit, is to the world outside or inside the church. With her commission reading "to every creature," she finds every grief and every vice and evil assailing man a part of her legitimate business, and before the church can be effective in her opposition to the gambling evil, she must scrub her own door step to make the tree good. This is the remedy of an applied gospel.—*Aurora Banner.*

The clear pure light of the morning made me long for the truth in my heart, which alone could make me pure and clear as the morning, tune me up to the concert-pitch of the nature around me. And the wind that blew from the sunrise made me hope in the God who had first breathed into my nostrils the breath of life; that He would at length so fill me with His breath, His mind, His spirit, that I should think only His thoughts, and live His life, finding therein my own life, only glorified infinitely.

GEO. MACDONALD.

Give Attendance to Reading.

The service of the Jewish synagogues consisted largely of reading the Jewish scriptures. The religious exercises in the primitive church were largely the reading of the memoirs of the apostles, otherwise called the Gospels, followed by expositions and exhortations and the breaking of bread. And reading if properly conducted, is to-day one of the most effective means of good in Christian assemblies. Many persons do not know what to say; why not then read the words of truth? Any person who will learn to read properly, correctly, clearly and distinctly will not fail of having hearers.

Have you heard the stories told of the great effect produced when Elizabeth Fry read to the prisoners of Newgate the parable of the Prodigal Son? when princes and peers of the realm counted it a privilege to stand in dismal corners among felons and murderers, to listen to the wonderful pathos which genius, taste, and culture found in that simple story?

No instrument of man's devising can reach the heart like the human voice. And any one who has a voice and a soul can learn to read. Many a minister would double his power for usefulness if he knew how to read and to expound the Word. Many grow weary of dry sermons, of vapid ideas, and empty talk. Their souls loathe this light food, they want the Word of the living God. Who will give it to them? There are men who so read the scriptures into your mind that you can never forget them. But no man can properly read anything which he does not clearly understand. Emphasis and expression all depend upon mental grasp and comprehensiveness.

Not only may the scriptures be publicly read with profit, but other well chosen books and tracts will often secure attentive listeners. We know of one man who spent much time in reading to public congregations. People would come for miles and through the country school-houses to hear him read certain tracts; and in some cases, if we remember correctly, he read the same tract as many as fifty or sixty times. Such reading meetings would open a wide door for usefulness to many a man and many a woman. Will not some timid soul "give attendance to reading," and thus strive to scatter the light of God among the sons of men?—*The Common People.*

Compelled to Preach.

THAT WHICH THEIR CONSCIENCES COULD NOT APPROVE.

CHICAGO, Nov. 30.—At the close of a three hours' address upon the proposed revision of the Confession of Faith at the meeting of the Presbyterian ministers to-day, Dr. Herrick Johnson declared that if Calvinism was wrecked he should refuse to follow the flag of the church any longer.

In the debate which followed, several admitted that they were forced to preach that which their consciences could not approve.

A report disapproving entirely the revision of the General Assembly was finally adopted, 35 to 18.

Why Christians Die.

More Christians die from starvation than from any other cause. They starve not for lack of meat, but from neglect of eating. And strange to say one of the first effects of negligence to eat is the loss of appetite. The starving Christian never suffers from hunger. Therefore many are deceived. They do not know their condition, and therefore persuade themselves that they are in good health when they are really dying. They imagine that they are eating meat when really they are not. The disciples of the blessed Master were astonished once when in reply to an invitation to eat, he said: "I have meat to eat that ye know not of." They said among themselves, "Hath any man brought him to eat?" Then Jesus said unto them, "My meat is to do the will of Him that sent me, and to finish His work." This is the meat for which a greater part of the church is perishing to-day. A true disciple is like his master. Christianity is Christ. The Christian is a reproduction of the characteristics of the Christ. To do the will of God is the meat and drink of the true Christian. A want of appetite is the sign of disease. The man of sound health gets hungry when the body needs meat. Meat satisfies hunger and gives life and strength to the body, and there is nothing more agreeable to the taste of a hungry man in sound health than meat. The same is true of Christian work and the Christian. Doing the will of God satisfies the deepest hunger of the soul. It sustains life and gives strength, and there is nothing which yields so much in solid joy. "It is more blessed to give than to receive." This is the highest ideal attainable in Christian life. Not until doing the will of God becomes the daily food of the soul can it be said the disciple is like the Master. In the Christian, life work is food, and idleness is starvation.—*Texas Christian Advocate.*

The people known simply as Christians, or Disciples of Christ, whose churches are called Churches of Christ, and whose plea is for a return to the principles and faith of the New Testament, are making steady progress in Australasia. The statistics given here from the first three provinces have just been published by the Conferences of those colonies, but the other statistics are approximate, being based on those last published, and are probably underestimated. The numbers are as follows: Victoria, 5,193; South Australia, 2,190; New South Wales, 964; Queensland, 500; West Australia, 35; Tasmania, 300; New Zealand, 1,975. Total, 11,157.—*Christian Pioneer.*

I have often seen a little child following his parent in the fields and stooping now and then to gather a few flowers. He looks up and sees him at a distance; the little creature runs and gets up to him again, afraid he should be left far away. Thus the Christian, while gathering a few flowers from the world, suffers his God to be often at a distance from him, but the moment he perceives that he is alone he runs to reach again his father, friend and best protector.

ROWLAND HILL.

Things to Think Of.

One of the happiest and most independent of all human occupations is that of an intelligent farmer, whose land is paid for, and who keeps out of debt. The fascination of salaried positions is but too often the fascination of a serpent, which beguiles but to destroy. Be your own master, and master of your calling, and you will soon become the master of others.

Next to religion there is no element so essential to success in life, as vigorous, robust health. A sound mind in a sound body is a fitting foundation for all that is high and noble in human achievement. The safest and best remedies in the world are warmth, rest and abstinence; the brutes employ these. Physical, mental and moral health are interdependents—hence, what improves or promotes one, improves and promotes the others. Almost all feel gratified at every pound's increase in weight, as if people, like pigs, were measured by fat. To live well is a glory, to die well is a bliss. A wise care of the health in youth is the best assurance of a long life, as an early attention to religion is the foundation of an immortal existence.

That man lives the longest who does the most good. He brings the most happiness to himself; who does the most to promote the happiness of others. The most healthful form of exercise is that which involves exhilarating outdoor activities. Chilliness of body dampens the spirits, sours the temper, and renders the whole man unlovely. The comforts and conveniences of life save trouble, save labor, economize time, and add to our happiness generally.—*DR. HALL.*

Ecclesiastical Exemption.

The exemption of ecclesiastical property from taxation is put by Bishop Lafleche, of Three Rivers, on a new ground: that the church has a co-ordinate and independent right of legislation on this question with the State. His words are, "that the right of the State to hold property and exempt from taxation such portions of it as are necessary to the public service is possessed in an equal degree by the Roman Catholic Church." This is a declaration which is likely to do more than anything else could do towards the abolition of all ecclesiastical exemptions. The claim is one that cannot for a moment be admitted in a free country; it carries with it an intolerable usurpation of civil authority to which no Legislature in the Dominion, not excepting that of Quebec, would think of submitting. In Ontario no one, lay or clerical, would dream of making such a proposal or affirming such a doctrine, simply because there would not be the remotest chance of its being accepted.—*Monetary Times.*

"What is the beginning? Love. What is the course? Love still. What is the goal? The goal is love on the happy hill. Is there nothing but love, search we sky or earth? There is nothing out of love that hath perpetual worth. All things flag but only love; all things fail or flee; There is nothing left but love worthy you and me."