

**SELECTIONS.**

Gratitude is the most dignified return you can lavish on your benefactors.

The total membership of the Wesleyans in Great Britain this year is 412,098. Over 31,000 are on trial.

Tithes have been abolished throughout Italy. Bishops are paid £240 stg., and priests £32 a year. This shows that Italy is making progress.

Andrew Carnegie, the Pittsburg millionaire, has given away a great deal of money, and he intends to give away a great deal more, for he is still very rich, and in a recent speech he said, "the man who dies rich dies disgraced."

Mr. Gladstone says that "Wales is the most Protestant country in the whole world," and the *Methodist Times* of London says:—"We believe there is not a Welsh speaking Roman Catholic congregation in existence."

More than Christ I can never wish, nor pray, nor desire for you. I am sure the saints are at best but strangers to the weight and worth of the incomparable excellence of Christ. We know not the half of what we love, when we love him.—*Samuel Rutherford.*

The cruel spirit of persecution manifested by the Greek and Roman Catholic Churches in Smyrna led the Mohammedan authorities to rebuke them as not manifesting "the spirit of Christianity." Ninety rioters were arrested for violence against the Protestants. It is pitiable to see how the spirit of persecution prevails in corrupt Churches.

"If any man have not the spirit of Christ, he is none of his." We must contend earnestly for the faith once for all delivered to the saints. We must insist upon all that relates to entering the kingdom. But it will not do to stop there: It will avail nothing that we have correct views of faith, repentance, confession and baptism, if we do not have the same mind in us that was also in Christ Jesus.—*Standard.*

According to a London paper the New Testament in Arabic is in demand in the land of Moab. In one day a colporteur sold fifty-four copies—flour being the purchasing power. When night came every receptacle in the colporteur's house was filled with flour, and not a copy of the Scriptures remained unsold. To give thus the Bread of Life in return for the bread that perisheth must have been delightful work.

A large tobacconist in New York once remarked that cigarette smoking was the most injurious form of using tobacco. He could tell the men who smoked cigarettes. They were sallow complexioned and debilitated in appearance. Many had died, and were killing themselves from the use of the paper abominations. He would stop selling it if that would stop manufacturing.—*Commercial Advertiser.*

Christ is the hope of the hopeless, the help of the helpless, the cure of the incurable. "Is my wound incurable?" was the sad query of one from whom we heard. Happily, no! There is a balm in Gilead, and a good Physician there, and he can help and heal. With the soul, as with body, there are sores that may be too soon healed over, and we should not be impatient when we seek counsel and cure of the Physician of souls. In good time he will make us whole.

—As life moves on, and our comrades and our leaders drop on this side and that, and we look back through the mist of years on those whose friendship or whose society long since set its mark on our own souls, how thankfully do we recall those whose spontaneous and half-unconscious utterances once rebuked, it may be, or guided, or encouraged, or inspired us; planted in our souls the germ of thought or the seeds of action.—*Dean Bradley.*

Not according to our knowledge, but according to our faith, is God's care of us, in all our helplessness and need. As a passenger on a well-ordered steamer in mid-ocean has no reason to fear the darkness, but goes quietly to his berth and rests, trusting to the captain to direct the vessel's course, so may God's children lie down every night, assured that the great world is moving on through space, guided by One whose sure hand is never off the helm. Of dangers avoided while we are unconscious, of interference exerted to prevent a wreck, we are happily ignorant; nor need the thought—if it comes to us—of such perils give us trouble. Peacefully we may fall asleep, glad in the confidence that God watches, and that in the pathless deep through which we go he knows the way to take. "So he giveth to his beloved during sleep."—*S. S. Times.*

**WEEKLY COMMUNION.**

In your issue of the *Baptist*, July 28th, 1887, we read, with surprise, in a sermon of Mr. Spurgeon's, the following words: "Then, next, this remembrance of the death of Christ must be constant. The Lord's Supper was meant to be a frequent feast. I think it a grievous mistake when the Communion comes but once in a quarter of a year—aye, and even once in a month. I should not feel satisfied with the breaking of bread less-often than on the first day of every week, and practically it comes much oftener to me, for it is my great delight whenever I have a few Christian friends to say, Let us break bread now that we are met together." We had always supposed that Mr. Spurgeon's church observed the communion of the Lord's Supper but once a month, like the majority of Canadian Baptist Churches. This has been the impression generally left on the public mind by the writings of Canadian ministers visiting at Spurgeon's Tabernacle. We would not wish to hold up Mr. Spurgeon and his church as an example for all other Baptist ministers and churches, only so far as he follows Christ, but we would like to know, if Mr. Spurgeon's views and practices are correct on this subject, why does not the same custom prevail among our Canadian Baptist Churches, or, in fact, among all Baptist Churches. If he is right, then all others not like-minded must be wrong. If Christians should commemorate the Lord's death every Lord's Day—the proper time for their regular meeting together—then what authority have we for neglecting it so frequently, and only observing it once a month, or once a quarter, or whenever it suits our convenience. If the time for observing this ordinance is purely a matter of choice or convenience, and if the observance of the ordinance is not a part of regular divine worship, then why not limit the observance of it to once a year, or once in a life-time, the same as baptism. But if it is a soul-refreshing part of divine service and should be observed on the first day of every week, as Mr. Spurgeon believes, and as the early disciples also believed, then why is it so almost universally neglected among our churches? Would some of our leading brethren be kind enough to give us a reply on this subject. Let the truth be brought out—"though the heavens fall."—*A. R. Best in Canadian Baptist.*

**TRUE TO GOD.**

Never lower your principles to the world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when His cause is unpopular, is made by Himself the condition of His confessing us before men. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence. And then, again, in order that the lights may shine without obstruction, we must be simple and study simplicity. This is by no means so easy as it at first sight appears; for in this highly artificial and pretentious age all society is overlaid with numerous affectations. Detest affectation as the contrary of truth and as hypocrisy on a small scale, and allow yourself to be seen freely by those around you in your true colors. There is an affectation of indifference to all things and of a lack of sensibility which is becoming very prevalent in this age, which is the sworn foe to simplicity of character. The persons who labor under this moral disorder pretend to have lost their freshness of interest in every thing; for them, as they would have it believed, there is no surprise and no enthusiasm. As Christians, we must eschew untruth in every form; we must labor to seem just what we are, neither better nor worse: To be true to God and to the thought of His presence all day long, and to let self occupy as little as possible of our thoughts; to care much of His approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and then freely to let it shine—this is the great secret of edification. May He indoctrinate us into it, and dispose and enable us to illustrate it in our practice!—*Dr. Goulbourn.*

To recognize a duty as a duty is to make a pleasure of duty, to him who would do what he ought to do. There is no higher pleasure, to one who loves another truly and devotedly, than in doing that which the one whom he loves would have him do. He who loves God truly and devotedly, finds a pleasure in doing that duty which God discloses to him as duty. And he whose heart is moved by love toward his fellows as his fellows, finds a pleasure in doing that which he sees he ought to do toward his fellows. Thus it is that love is the fulfilling of the law, and that love makes duty-doing a pleasure.—*S. S. Times.*

**PROHIBITION IN IOWA.**

Liquor men and their numerous allies have been telling us constantly of the failure of prohibition in Iowa, and how tired of it and disgusted with it the people were. Well, the Republican State Convention, which assembled in Des Moines on August 24, evidently have not heard of it; for it gave prohibition—even Iowa prohibition—unqualified and emphatic endorsement. Whether from conscience or from policy, the pronouncement for the prohibitory law and its enforcement was plump and unambiguous, and here are the very words of it:

"Iowa has no compromise to hold with the saloon. We declare in favor of the faithful and vigorous enforcement in all parts of the State of the Prohibitory law. The Pharmacy law and County Permit law should be so amended as to prevent the Drug Store or Wholesale Liquor Store from becoming in any manner the substitute or successor of the saloon."

Just paste this in your hat, and when some fellow in the pay of the liquor men writes to your great daily that the people of Iowa are ready to go back to license or free whiskey; that prohibition has been declared a failure by the people, etc., take off your hat and "refresh your memory," and your spirits as well.—*Christian Standard.*

**WHAT IS CHARITY?**

One of the usual misused and much abused words in religious parlance is the word "charity." Charity properly means unselfish love; it represents that spirit which is in itself the fulfilling of the law—Godward and manward. He who is influenced by the spirit of charity, loves God and loves all whom God loves; and so far he is inclined to feel and to act toward others as would God himself. But the term "charity" is sometimes used as if it meant the giving of relief to some one in need, whether one gives cheerfully or grudgingly. Again, "charity is spoken of as if it moved one to think lightly of sin, because of a loving regard for the sinner, or as if it would change one's estimates of the wisdom or unwisdom of a particular course because a person who is loved or honored inclines to indulge in that course. It is a total misconception of the very nature of charity, which prompts one to look at it in any such a light as this. Charity puts one, for his standpoint of observation, right alongside of God himself. It moves one to abhor sin utterly, while loving the sinner tenderly. It holds one to the highest possible standard of right in all things, while conceding a possible spirit of fidelity to a person whose conduct is obviously far from conformity to a high standard. Charity judges no man's heart; but charity makes no concession to evil on any man's account. "How far is it to the next village?" asks a tired wayfarer, of a kind-hearted man. "Seven miles," is the instant answer. "Seven miles! Oh, it is as far as that?" "Well, stranger, you look tired, and it's growing late; I'll call it five miles and a half for you." That represents a very common view of the claims of charitable judgment. But that is not charity according to the Bible standard.—*S. S. Times.*

**SHEEP AND SHEPHERD.**

In the East, flocks of sheep are often seen following their shepherd when he wishes to take them home or lead them to some other spot. The shepherd has only to call, and the sheep quickly gather around him. A traveller once told a Syrian shepherd that he was sure the sheep knew the dress of their master and not his voice. To settle the point the shepherd and traveller changed their dresses and went in amongst the sheep. The traveller in the shepherd's dress called on the sheep, but not knowing his voice they did not move. When the shepherd called them, although he was in the traveller's clothes, they ran at once to him, thus proving that it was his voice which led them. "And the sheep follow Him, for they know His voice."

**HUXLEY ON THE BIBLE.**

"I have been seriously perplexed to know," says Huxley, "how the religious feeling, which is the essential base of conduct, can be kept up without the use of the Bible. For three centuries this book has been woven into the life of all that is best and noblest in English history. It forbids the veriest herd who never left his village to be ignorant of the existence of other countries and other civilizations, and a great past stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary interspace in the interval between two eternities, and earns the blessings or the curses of all kind according to his efforts to do good and hate evil, even as they also are earning the payment for their work?"—*Sunday Magazine.*

**"LOVEST THOU ME MORE THAN THESE?"**

A very wealthy family near New York decided to go to California. They had a favorite dog, which must of course go along with them. On arriving at St. Louis they found that Rover would not be allowed in the Pullman parlour-car, but if he went must go in the common baggage-car. This would never do for such a delicately reared dog as Rover, so the whole family concluded to give up their trip to California. They spent a few days in St. Louis, paying a man ten dollars a day to care for the dog and insure his safety. The whole trip cost them several hundred dollars. After their return home they went to church on Sunday. The Lord's supper was celebrated; both heads of the family participated. Then a sermon on missions was preached, and a collection taken. The whole family gave five dollars for the conversion of the world to Christ. Ten dollars a day for the dog, and five dollars a year for the salvation of the heathen.—*Christian at Work.*

At an address delivered by Canon Wilberforce at Chickering Hall, New York, the Sunday before his departure for England, he said: "If I were to add anything to the supplications in the Prayer Book, I would add this: 'From all the paralyzing cant of an unfeeling devotion; from all the God-defying hypocrisy of an uplifted voice and a down-hanging arm; from all the miserable mummery of a grand external ritual and a selfish, un-Christlike daily life, good Lord, deliver us!' The only thing that Christianity wants just now is Christians."



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