

# 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.

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.

### "There is a Turn in the Road."

ANNA D. BRADLEY.

One afternoon in mid July, I entered the car and found every seat on the shady side occupied.

"Oh, dear!" I said, complainingly to my friend, "We must take the sunny side, and it is so warm!"

I stood for a moment, looking up and down the car to see if, perchance, there might not be a vacant seat upon the other side.

I suppose I must have looked melancholy, for a pleasant faced gentleman stepped over and said courteously: "I beg your pardon, madam, but you will find, after a few moments' inconvenience, that this is the better side; for soon there will be a turn in the road."

Thanking the gentleman for his pleasant assurance, I took my seat, but found it—oh, so warm. The sun poured in, and when I lowered the shade I was quickly reminded of the breeze I had lost.

How hot it was! And how cool and comfortable appeared every one across the way. I tried to recall the stranger's promising words: "There will soon be a turn in the road;" but I could see no prospect of a turn, and I was so hot and uncomfortable that, despite the would be comforting assurance that this was the better place, if I had seen one vacant on the opposite side I would certainly have exchanged my prospect for future good to secure present comfort.

But suddenly, when I had resigned all hope of fulfilment to the stranger's words, the way began to be cooler. Still a trifling discomfort as we were making the curve; then, in another moment, the breezes were fanning my brow; the sun was pouring in upon my recently envied neighbors; and I was calm, cool and contented.

In this blissful state of physical comfort I turned my attention to my personal affairs. On that day every thing was not just in the shape which would be the most desire. And I began to wish that this and that were other than they were. How I did wish I could make a change; for affairs, they were, were greatly to my disadvantage.

Just at this stage of my reflections I happened to meet the eye of the pleasant gentleman who had tried to recon-

cile me to my inevitable seat in the car. I seemed to hear him say again, "I beg your pardon, madam, but, after a trifling inconvenience, you will find that this position is really the better, for there will soon be a turn in the road."

This time the words came to me not as a courtesy, but a prophesy. I whispered them over and over to my soul, and my glad spirit sent up a little song of thanksgiving to the Giver of all good for the new feeling of trust which the words had awakened.

How could I worry over a present little shadow or inconvenience when, if I only had patience and faith to wait, there would soon be a turn in the road; and I would find that my present seeming disadvantage had been changed into greater good.

I uncovered my past and took a retrospective view of the years which had been mine. They presented just the same picture which your and every other life has painted: light and shadow, joy and sorrow, contentment and repining.

But I looked again, and lo, I saw that every shadow had, sooner or later lost itself in sunlight; every sorrow had led to some greater good, and every murmur had been exchanged to—"His way was best."

Then why should I fear because, to-day, the present was not so clear to me? He who knows the end from the beginning is standing close by me and whispering: "Have faith in God, this way is best for thee. The rugged road will last but for a little while, and when the way shall turn, you then will find that it was wisest love to place and keep you where you are to-day."

And then my hope grew strong; my faith grew bright, and every fear shrank back abashed because I knew that One, as wise as He is loving, and as tender as He is strong, was guiding all my path, and He would choose the best for me.

And every moment of that pleasant journey I seemed to hear, as a glad accompaniment to my thoughts, my neighbor's merry words—"There will be a turn in the road." The engine whistled them; the wheels clicked them, while the bells fairly shouted them.

That afternoon nothing could have caused me dismay. I knew that all things were working together for my good, and that I would see how this was so when I reached "The turn in the road."

To-day when I sat down to write I felt that this page would reach some home wherein was a heart oppressed by fear. That is the heart to whom I am writing, and so I asked my secret soul—"What message shall I send?" And before I had even time to meditate, I had penned the words, "There will be a turn in the road."

Full well I know that somewhere where this page will go there will be some hearts needing just this simple assurance to give them strength to endure.

Dear brother, sister, across the many miles that intervene between your far away Canadian home and my own sunny South, I reach, and, in spirit, clasp your hand—not only in sympathy

because of the common burdens of anxious care that press alike upon your heart and mine, but in glad congratulation that you and I are not alone, journeying upon an unknown way; that One who cannot err is guiding you and me; and though the way may now seem rough and weary, yet still for us it is the better way, for there will soon be a turn in the road.

Sister, art weary now? Do not despair. Take courage from the sweet assurance that One who loves you best is watching and guiding you, and will lead you into perfect peace.

Does the way seem long? He trod this path before you and He understands. And He is whispering that the way is not so long as it seems, and that the rest is nearer than you dream.

Oh, the sweet lesson of trust and hope! If you and I could but learn it well to-day! It is seldom the present evil that most affrights us. It is the dread of lengthened days of sorrow. We look before us and we think we see a long, unbroken path of gloom, and the very sight appalls us.

But dear, doubting heart, our dull eye catches no glimpse of what is so very plain to our Guide, and that is the blessed turn in the way. And the turn may be nearer than we even hope. "Weeping may endure for the night, but," let us hug to our souls forever this sweet assurance, "joy cometh with the morning."

### Private Consecration.

The most eventful forces of human life often begin in secret. The great forces of nature begin in secret. The mightiest oak in the forest put forth its first tiny germ beneath the soil, and while men slept showed itself above the ground, and received its first anointing of the dew when no human being was there to look on. The great men who have been mighty forces in the world had their characters moulded and the direction of their lives determined by incidents unnoticed by the world. They became kings among their fellows, but their anointing took place in secret. They began their career buried in obscurity, and their first coming to the light was a circumstance unnoticed by any. It was not till God publicly called them to His service by the voice of His providence that men recognized who and what they were. Our Lord teaches that this is an especial characteristic of the gospel kingdom, both in the world and in the heart. He, its king, made His first appearance upon the earth in a stable in the presence of one or two humble peasants, and received His first adoration from shepherds as He lay in a manger. "The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field, which, indeed, is the least of all seeds, but when it is grown, it is the greatest among herbs." (Matt. xiii. 31, 32.) And the beginning of Christ's kingdom in the individual heart is marked by the same characteristic. The anointing of the Spirit which seals a human soul to God takes place unobserved by others—the ordination to be a king unto God (Rev. i. 6) is a private transaction between the soul and Him who has called it out of darkness into light—it

is like the hiding of the leaven, an unnoticed act—only known to others by its effects. (Matt. xiii. 33.) Ananias, the disciple at Damascus, was the only human being who was cognizant of the fact that Saul of Tarsus had uttered his first prayer to Jesus of Nazareth; but what an eventful force was there set in motion—how mighty have been the influences which have ever since been flowing from that act of consecration to God—from the anointing of that mighty king in the church of Christ.

To be born, educated, and to dwell in Christian households, these are great blessings, but do not constitute or make a Christian. It will not do to be almost, we must be altogether, decided for Christ, consecrated. The cup that is almost sound will not hold water. The ship that is almost whole will not weather the storm. To be almost a son is to be a bastard. To be almost a Christian is to be almost saved, and to be almost saved is to be altogether damned. Nothing will save us short of being in Christ. Feeling, sentiment, profession, are all good if they spring from a living consecrated life in Jesus Christ.

Language cannot adequately set forth the misery of those who apostatize. The latter end of that man is worse than the beginning (2 Peter ii. 20-22). Conscience becomes hardened, etc. Education, circumstances, the force of influences around them, produce an emotional religion which they mistake for vital godliness, or consecration. They hear with joy like the "stony ground hearers."

We should be consecrated to Christ in service, in work and toil to spread his religion, in suffering, in Christian Endeavor, and in personal efforts for the moral conquest of the world. There is nothing higher, more excellent or desirable than this. Our Saviour, the Lord Christ, the King of Saints, the glorious, and the glorified Redeemer, has no position, no glory or honor or majesty which he is not willing to share with you or me. Sanctity is the most precious quality in man. Not grandeur, nor punctiliousness, but holiness. God asks the very choicest qualities of the life of all who seek him. Absolute consecration marked whatever was presented to the Lord. Think on Ananias and Sapphira. There is no taking back of that which has been offered. His absolutely and always—it is his only.

The word consecrate is derived from the Latin word *consecro*, to make, or declare to be sacred; to appropriate to the service and worship of God. It also signifies to separate, a separated one. Acceptable personal consecration to God is characterized by voluntariness. Our self-consecration to God must be willing and hearty, or it will not be accepted by Him. The strictest obedience, which is begotten of fear; the most careful performance of religious duties, which is not hearty; the most diligent service, which is not free, is regarded as worthless in the sight of God. To be accepted by God we must "serve Him with a perfect heart and with a willing mind." The service of the slave or the hireling, He rejects; but the free consecration of the heart and life to Him is

an offering with which he will be pleased.

Our consecration must be unre-served to be acceptable. Divided allegiance is no allegiance. Whole-heartedness is indispensable to true allegiance to any person or to any cause. Divided service God rejects. He claims us entirely. He requires our supreme affection. The throne of our being must be freely given to Him, or our consecration will not be accepted by Him. When our whole self is given to God, we shall keep back nothing else from him. "May the God of peace Himself sanctify you wholly." (1 Thess. v. 23.)

It is a law of the Christian life, that the sensual must ever and in all things be subordinate to the spiritual. Sensual appetites must not lord it over spiritual aspirations. Our animal passions must be controlled by moral principles. Everything which tends to weaken or becloud our soul's vision, to blunt our susceptibility to spiritual impressions, to interrupt our conscious communion with God, or to deprive us of spiritual purity and power, we are bound to abstain from. "Abstain from filthy lusts, which war against the soul." "Walk in the spirit, and ye shall not fulfill the lust of the flesh." The people of God must "abstain from every form of evil." Jesus Christ was "holy, harmless, undefiled, separate from sinners," even while he received sinners and ate with them. A similar separation is required from His followers. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." "Come out from among them, and be ye separate, saith the Lord, and touch not anything unclean, and I will receive you." "Ye that love the Lord hate evil." By your consecration you are "holy unto the Lord," therefore shun utterly all sin whatever. These are a few of the characteristics of acceptable personal consecration to God.

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He who has an intense perception of humanity must know that Christianity is divine, because it is the only religion which has a perfect perception of human relations, wants and feelings. None but He who made the heart would have written the Bible.—Charles Kingsley.

### A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The loss of a rational desire for food is soon followed by lack of strength, for when the supply of fuel is cut off the fire burns low. The system gets into a low state, and is liable to severe attacks of disease. The universal testimony given by those who have used Hood's Sarsaparilla, as to its great merits in restoring and sharpening the appetite, in promoting healthy action of the digestive organs, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine. Those who have never used Hood's Sarsaparilla should surely do so this season.