

# The Canadian Evangelist.

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

Vol. VII., No. 11.

HAMILTON, OCTOBER 1ST, 1892.

\$1 PER YEAR IN ADVANCE.

## 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.

### Our Best Friend.

In the mid silence of the voiceless night,  
When, chased by airy dreams, the slumbers flee;  
Whom, in the darkness, doth my spirit seek,  
O God, but thee?  
And if there be a weight upon my breast,  
Some vague impression of the day forgone;  
Scarce knowing what it is, I fly to thee  
And lay it down.  
Or if it be the heaviest that comes,  
In token of anticipated ill;  
My bosom takes no heed of what it is  
Since 'tis thy will.  
For O, in spite of past and present care,  
Or anything besides, how joyfully  
Passes that almost solitary hour  
My God, with thee!  
More tranquil than the stillness of the night,  
More peaceful than the stillness of that hour;  
More blest than anything, my bosom lies  
Beneath thy power.  
For what is there on earth that I desire,  
Of all that it can give or take from me;  
Or whom in heaven doth my spirit seek  
O God, but thee?

### Spurgeon's Successor.

*The Sword and Trowel for September* says:  
"Mr. Thomas Spurgeon's ministry at the Tabernacle continues to be very highly appreciated. The impression made during the first month's services have been deepened by those which have followed. For the time of year the congregations have been very remarkable, especially on Thursday evenings, when the gatherings have been fully equal to those that assembled to hear the late beloved pastor. Crowds of strangers have come on Sabbath-days and week-nights and fill up the places left vacant by Tabernacle friends away for their holidays. When these return we expect to see the vast building thronged as in the best days of the past."  
Mr. Thomas Spurgeon, it is further announced, has consented to preach at the Tabernacle during the month of October. Several letters have been published urging his appointment to the pastorate. In the face of this, the announcement that Dr. Pierson, of Philadelphia, has been finally appointed

as the permanent successor to the great Spurgeon, and has accepted, the arrangement to take effect in January, comes as a surprise. In the absence of any statement to the contrary we assume that Dr. Pierson is to take the pastorate without being immersed. It follows, we suppose, that he will be admitted to the membership of the church, though, according to the Baptist belief, unbaptized. What will be his attitude and practice in regard to the receiving of converts is not stated. Will he immerse them himself, or, adopting the converse of Mr. Meyer's method, permit them to be immersed by others? On these questions we shall probably have fuller information. Meanwhile it looks very much as if the great Tabernacle Church were either about to step out of the line of the Baptist procession, or to put itself into a very ill-gical position.—*The Canadian Baptist*.

### Children's Reading.

A few weeks ago a boy was convicted of murder, at whose trial it was made clearly evident that his remarkable depravity was largely due to half-dime novels. A quantity of this literature was found in his room, and his mother testified that he had read hundreds of books filled with stories of highway robbery and criminal exploits. Limited as was his experience of life, small as was the range naturally opened to his imagination, it is not to be wondered at if he fancied that he was doing something grand and distinguished in arming himself with a revolver, and lying in wait to commit a robbery. That from an attempt at robbery he might be forced on to commit murder, would probably not in the least have deterred him had he stopped to consider the matter.

When we take into consideration the immense amount of literature of this sort consumed by girls and boys of the working classes, the wonder is not, perhaps, that there is so much of juvenile crime, but rather that there is so little. Literature of this kind is literally forced upon the children of the tenement houses. Incredible numbers of handbills and broadsides are distributed from door to door. They contain thrilling extracts from these novels, breaking off in the most exciting place, with a note added as to where the book may be bought (for five cents), and the imaginations of the children and young people are fairly set on fire with these tales. They have no such experiences of life as would control and rectify their impossible statements; the false standards of honor and courage which these books set up are in very many instances the only standards that have ever been brought before their eyes.

Judge Depue, of New Jersey, the other day, in an address to the Grand Jury of Newark, said that he had authority for asserting that sixty per cent. of the persons brought before the police courts of Newark for stealing, are under eighteen years of age, and he unhesitatingly pronounced this enormous amount of juvenile depravity to be due to the reading of bad literature. So profoundly convinced was he of its evil, that he avowed his determination

to use all the power which the forms of law might give him to check the distribution of this literature.

With this view of the case nearly all who do personal work among the poor would coincide. A deaconess of one of the churches which carries on an extensive missionary work in this city, said, a few days ago, that it was one of the deepest roots of evil with which she had to contend, and she bore witness to the activity of its agents to spread its deadly work among the people. Often and often, she remarked, had she gathered up in the hallways of the tenements armfuls of the broadsides and handbills and burned them in the stoves of the people. Often the mothers avowed, with some sense of the menace to their children's morals, that they were powerless to keep these things from their notice.

How to meet this great evil is a question well worthy the consideration of Christian men and women. The policy of suppression, if it were practicable, is certainly not all that is needed, for the minds of the children of the street are in many cases abnormally alert and must have something to feed upon. The problem is of necessity not how to keep them from pernicious reading, but how to give them reading that shall do them good. The free public library system, as far as it goes, is a step in the right direction, but it cannot go far enough. The Sunday-school library, by no means a desirable institution as it is too often conducted, may be made to come nearer to the people, and might be a very potent help, if library committees could be brought closely enough into touch with these children to recognize their actual needs, and were gifted with sufficient acumen to devise the way to meet them. This, however, requires a degree of intelligence almost superhuman. But even the ideal Sunday-school library would not be a sufficiently aggressive force. Nothing short of such an active propaganda of good literature as is now carried on by the purveyors of evil literature can at all meet the necessities of the case.—*N. Y. Evangelist*

### "Too Poor to Give."

A man who attempted to raise some money on a subscription paper for a necessary church out west, relates his experience as follows:

"The first man I went to said he was very sorry, but the fact was he was so involved in his business that he couldn't give anything at the present time. Very sorry, indeed, but a man in debt, as he was, owed his first duty to his creditors. He was smoking an expensive cigar, and before I left his store he bought of a peddler who came in a pair of expensive Rocky-Mountain cuff-buttons.

"The next man I went to was a young clerk in a banking establishment. He read the paper over, acknowledged that the church was very greatly needed, but said he was owing for his board, was badly in debt otherwise, and did not see how he could give anything. That afternoon, as I went by the base-ball grounds, I saw this young man pay fifty-cents at the entrance to go in, and saw him mount the grand stand

where special seats were sold for a quarter of a dollar.

"The third man to whom I presented the paper was a farmer living near the town. He also was sorry, but times were hard, his crops had been a partial failure, the mortgage on his farm was a heavy load, the interest was coming due, and he really couldn't see his way clear to give to the church, although he freely acknowledged it was just what the new town needed. A week from that time I saw the same farmer drive into town with his entire family, and go to the circus, afternoon and night, at an expense of at least four dollars.

"The Bible says, 'Judge not that ye be not judged,' but it also says, 'By their fruits ye shall know them.' And I really could not help thinking that the devil could use that old excuse, 'In debt,' to splendid advantage, especially when he had a selfish man to help him."—*Yon. 's Companion*.

### Expound the Scriptures.

The best way to prove the excellence of a sword is to use it. But to use a sword a man must understand "sword practice." A man who does not know which end of a sword to take hold of, and who is as likely to get it wrong end first as right; who cuts his own fingers instead of thrusting through his foes, will never be able to show the excellence of the best blade that can be made. So the man who misquotes Scripture; who inserts old saws and proverbs in what he supposes to be the Word of God; who quotes passages which he cannot find, and misrepresents and misapplies words which he undertakes to present,—what is such a man worth in dealing with the Word of God? Nothing, and less than nothing; for he dishonors the Word which he seeks to defend.

How different the case of a workman that needeth not to be ashamed, who is familiar with his Bible, and who knows what to do with it; who has studied it passage by passage, and has a grasp upon the Word which cannot be unclashed. Such a man, being mighty in the Scriptures, becomes strong in the faith, and is a master of assemblies. Men do not trifle with him. When he strikes he hits the mark; when he speaks he has something to say; and these who hear him recognize the fact that they are in the presence of a man among men. Men despise pretense, but they respect power, and the gospel 'is the power of God unto salvation, to every one that believeth.'

There are men who will read a chapter in the Bible in such a way that it will seem like a new revelation. Persons will hear a psalm read and say, "I never knew that was in the Bible," and yet they have doubtless read it again and again, but not with a distinct understanding of words, nor a grasp of the ideas contained in them. If men will read the Bible till their souls are full of its light, and blessedness, and beauty, and then unfold it, putting the meaning of its sentences perhaps into simpler and more modern phraseology; illustrating it by parable, comparison, and anecdote, they will soon bring the Word of God to the notice and under-

standing of men, and it will prove to be to them the power of God to the salvation of the soul. A chapter thus expounded becomes the permanent possession of the hearer. He treasures it in his memory; he repeats it to others; he finds in it a blessing for himself, and makes it a blessing to many. Your words may die upon the air; my words may be lost in forgetfulness; but the Word of the Lord lives and abides forever; and if we present that Word, and declare it in the ears of the people, we shall give them something which shall never lose its power, and which shall be to those that heed it a "savor of life unto life."—*Armory*.

### Don't Mix.

Religion and politics should never be mixed; neither should education and politics, the law and politics, the police and politics, the—well, nothing respectable should be mixed with politics.—*New York Herald*.

Very well, good joke! But an idea very largely prevailing in the minds of men. It is heard from many different quarters. The whisky sympathizer proclaims loudly the doctrine that religion and politics must not be mixed. So does the horse racer and the gambler, the lottery man and the vote buyer. It is hard to know just what is politics. In the eyes of a great many people, anything connected with temperance is politics, local option is politics, temperance meetings are political meetings.

Is it a mixing of religion and politics for a religious man, say a church deacon or elder to mix himself in politics? or is the danger of mixing avoided by such a man leaving his religion at home in care of his wife when he goes into politics?

Is it wrong for the mixing to come from the side of politics, say when you help to pass a law which opens saloons in the neighborhood of our homes, and destroys the religion of our husbands, fathers and sons?

What shall we do when politics mixes itself with religion by getting our church members to buying votes, and to buying whisky to make men drunk on election day, and to selling their influence as legislators or their decisions as judges for whisky votes? If politics is so bad that nothing respectable can associate with it, ought a Christian to associate with it?

But there is bound to be politics and a great deal of politics in the land. Shall all good religious people let it alone in the sense of not talking about it, taking part in it or influencing it? Will it grow any better if they do? Can we risk the presence in our land of a great pool of filth extending from the Atlantic to the Pacific, from the lakes to the gulf, in every city, town, and all over the country, making our laws, holding our courts, entering our lives ten thousand times every day, our homes, our families, spread over our press and our social life, controlling the saloon, dive, gambling hell, race track,—can we have all this filth around in these times of moral cholera?

Or ought we not for the love of man and glory of God, for the sake of our country and the whole world, and for self protection, to try to clean it up?—*Apostolic Guide*.