

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.

Roman Catholic Differences.

To the Archbishop of New York, the Rev. Dr. Michael Corrigan, the Protestants in the United States are indebted for revelations of differences existing between the two wings or schools of thought of the Roman Catholic Church in this country. Under Archbishops Hughes and McCloskey what transpired within the church was never given to the public; there might be differences, but not a syllable was breathed to the outside world. But now we have changed all that: Dr. Corrigan seems to have quite a penchant for newspaper reporters and newspaper publicity; certainly it was not until the New York papers published full accounts of interviews with the Bishop of New York that we were officially informed that he was opposed to Bishop Ireland's Faribault plan, and that his interpretation of the Pope's decision—in which the Pope's approval of Bishop Ireland's plan was turned into presumptive disapproval—was given to the world through the newspaper press. Now we find the Archbishop charged with writing a disrespectful letter to the Pope, which, however, he denies.

The two parties or wings in the Roman Church consist of those who would "Americanize" the church in this country, and those who would make it purely and distinctively Roman. Of these former are Cardinal Gibbons and Archbishop Ireland, of Minnesota. Of the latter, are Archbishop Corrigan, and the Bishops in agreement with him. As to Cardinal Gibbons and Bishop Ireland, these gentlemen, and those in agreement with them, would antagonize the public school sentiment of the country just as little as possible. Hence the formulating of the Faribault plan, and its approval by those distinguished prelates. These gentlemen see very clearly that the American people are devotedly attached to the public school system as one of the most important safeguards of American institutions, and its maintenance as one of the most important duties of American citizens, and that the great body of voters will strongly resist and deeply resent any attempt to create a rivalry with the public schools, and in particular any attempt to divert from the public school fund moneys for the sup-

port of private and sectarian schools. Such an attempt can not be made without creating bitterness and bad blood, as Bishop Ireland perceives, and without exciting a general *culturkampf*, which the Roman Catholic Church in the United States can not afford to bring on. The Pope wisely sided with Bishop Ireland, and the Archbishop of New York is left somewhat disconsolate.

Whether Archbishop Corrigan was guilty of writing a disrespectful note to the Pope we do not know; but the probability is that he wrote what was not wholly acceptable. In *The Tribune* Dr. Corrigan is reported as saying, "The trouble is that I am too Roman, and not sufficiently American." We imagine this is true. We have only to say in conclusion that the Roman Curia will be wise in conforming its attitude to the Roman Church in this country to the spirit of our institutions. It has done this in the past, and it will be well to pursue this course in the future; and that it will do this is foreshadowed in the announcement that Archbishop Ireland will be made a Cardinal. The Roman Church has everything to lose and nothing to gain by antagonizing the American spirit after Archbishop Corrigan's methods; and just this we believe it will not do.

We may add that all the Roman Catholic Archbishops of the United States will meet in this city in October for a conference upon the school question, as instructed to do by the Pope, the present difference forecasts a contest which involves much to Roman Catholic interests. The whole parochial school question is one of these, and the future course and measure of usefulness of the new Roman Catholic University at Washington is another. Indeed, the latter has already been attacked as a home of liberalism and almost of heresy. There are stout fighters on both sides, and the issues are vital to each and to the influence of the Roman Catholic Church in the United States.—*Christian at Work*.

Never Give Up.

Never sit down and confess yourself beaten. If there are difficulties in the way, struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somehow. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master every evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While He lives and loves, no man need ever give up.

"The bad thing about a little sin is that it won't stay little."

At Last.

PETER ANDERSON.

Alas for life, so hard and brief,
For ties so quickly broken;
Our sweetest songs all left unsung,
And our best thoughts unspoken,
For souls held fast by chance—or fate,
In many a cramped horizon,
And cursed by an environment
Where every breath is poison.

Swift whirling years, that bear us on,
And ever toiling find us;
In what unbending bands of steel
Your daily duties bind us;
We have no time for kindly words,
For loving looks, to bless us;
No time at all for tender tones,
For foolish, fond caresses.

Too busy and too wise, so long,
For such romantic folly—
That all desire for it has fled;
Forever from us wholly,
Still time for harsh and bitter words;
For needless looks of scorn,
To close each day of toil with these,
And curse anew each morning.

Should this brief life indeed be all,
And blank oblivion bound it;
Why should we into curses change
The blessings that surround it?
Why blight with hate the little day
That unto us is given;
And throw so recklessly away,
Our one bright glimpse of heaven?

And is it all? O, there are days
When life lies dark before us,
When all the life beyond the grave
Is only idle dreaming,
Without a shred of solid proof,
Behind its shadowy seeming.

If we but knew—O, God of love,
Have pity on our blindness,
And give us an abiding faith
In thy eternal kindness—
A faith that holds when 'Thou art hid,
Firmly, as when we face Thee;
A trust that fails not, falters not,
Where we can never trace Thee.

O, loving trust in love divine,
No time nor change shall alter;
That on the last confines of earth
Shall never halt nor falter;
Bridge for us all, at last—at last,
Death's deep and dismal river;
And lead us to the land where life
And Love shall last for ever.

Hepworth Journal.

Did God Make Alcohol?

A minister speaks of alcohol as something which God has made, and which is therefore good, and some intelligent people seem to admit the premise laid down. But has God made alcohol? No. When God made the world there was not a drop of alcohol in it. No tree furnishes that kind of sap; no cow gives that kind of milk; no beast, bird, fish, plant or mineral, affords alcohol. How is alcohol produced? Much as poison is produced in a dead body. A man may be perfectly healthy to day; he dies; one week hence every portion of his body is so poisonous that the knife used in dissecting the dead body is as poisonous as the fang of a rattlesnake. Many a man has lost his life simply from a scratch or slight wound inflicted by a knife that had been used in the dissecting room.

No living thing contains alcohol, but when wheat, rye, corn, potatoes, grapes, apples and other fruits begin to decay or rot, then alcohol is developed in the process of breaking down and destroying these things. But alcohol does not

then exist by itself; it flies off into the air and is gone; but men, in the exercise of "the wisdom which is from beneath, which is earthly, sensual and *demoniacal*," have contrived a way of taking these decaying substances that are thus made poisonous, and putting them over a fire, by the heat of which the alcohol is turned to vapor. This vapor passes upward from the still, and turned down through a long worm or coiled pipe, which passes through a tub of cold water, thus condensing the vapor into drops, which drizzle out in a little stream of alcohol at the bottom. But this alcohol if exposed to the air would immediately evaporate, and fly away. It must be caught in a *close vessel*, and then *lightly corked*, or else it would quickly vanish into the air.

This is the truth about alcohol. The Lord never made it; it was not created; and it does not grow; it never was found in nature. It is only developed in decay, and only the perverse ingenuity of man, distilling, condensing, and *imprisoning* it, enables him to provide himself with this deadly and devilish poison, which fills his soul with wickedness, his mind with madness, his body with disease, and his home with misery, want, and woe. Do not talk about alcohol being a creature of God. The world was thousands of years old before any man knew how to collect and imprison this deadly substance. God made man upright, he has sought out many inventions, and alcohol is one of the worst of all the inventions which the devil has helped man to contrive.—*The Safeguard*.

The Light of the World.

What physical light is, in its essential nature, we do not know. Two theories have been advanced, the corpuscular and the wave, and which is the correct one is not certain, or whether either is. About all that we can say as to the nature of physical light is that it is that which renders objects visible to the eye.

The term light, in its figurative sense, is the analogue of truth. Hence, Paul says, "Whatsoever doth make *manifest* is light." As physical light renders objects *manifest*, that is, clear, visible to the natural eye; so truth, which is intellectual and spiritual light, makes *manifest* to the understanding and heart of men, spiritual things.

But we can not have light without a *source*; and, accordingly, God is revealed as the primal source of all light—physical, intellectual and spiritual. "God is light," says the Apostle John, "and in him is no darkness at all" (1 John i. 5). At creation's dawn he said, "Let there be light, and there was light" (Gen. i. 3).

But as God sheds abroad physical light from centers called suns; so likewise his only begotten Son—"the Son of his love"—is the center and immediate source of all moral and spiritual light.

Said Jesus of himself, "I am the light of the world." Again, said John of him, "There was the true light, even the light which lighteth every man, coming into the world." He is "the effulgence of his (the Father's) glory, and the very image of his substance."

And hence it is that we see the Father in the Son. "He that hath seen me," said Jesus, "hath seen the Father." Again, "I and my Father are one." And thus it is that Jesus is "the light of life."

But not only is it true that God is light, and that Jesus Christ, the Son, is the Light of Life, and the light of the world; it is also true that *Christians are the light of the world*. Said Jesus to his disciples, "Ye are the light of the world."

Every child of God is a light-bearer, and shines as a light in the world. "Do all things without murmuring and disputing," said the Apostle Paul to the Christians at Philippi, "that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Again, "Ye are all the children of light, and the children of the day; we are not of the night nor of darkness."

Thus it is, that in opposition to the kingdom of darkness that is in the world, is the kingdom of light—the kingdom of truth. The one is the kingdom of sin and error and death, the other of righteousness and truth and life.

The conflict between light and darkness must continue until the former shall be triumphant. For the King of Truth, who is the Light of Life, must reign until all enemies are put under his feet.

Now his followers, the children of light, must aid him in the conflict and triumph with him in two ways, namely:

1. By *Christian living*, that is, by reproducing the life of the Christ in the world. To the extent that they do this, are they truly "the children of light, and the children of the day." To the extent that error and sin are factors in their lives is the light that is in them obscured; and their light-bearing qualities diminished. In view of this truth the Lord said to his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." This every Christian should be luminous with the light of truth—the truth as it is in Jesus.

2. By "holding forth the word of life." They must preach "the word of the truth of the Gospel." By so doing the light is shed abroad to the dark places of earth. There is no duty devolving upon Christians to day, apart from walking in the light themselves, that is so imperative as to obey the command, "Go ye into all the world and preach the Gospel to the whole creation."

The final outcome of the conflict between light and darkness on the part of the children of light will be their entrance into the city of light where "they need not the sun, neither the moon, to shine upon it; for the glory of God will lighten it, and the lamp thereof is the Lamb" (Rev. xxi. 23).—*Christian Oracle*.

"People who really love God are bound to make it known in some way."

"The earnestness of life is the only passport to the satisfaction of life."

"Heaven's windows are always open to those who are fully trusting."