

The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. E. SHEPPARD, Walkerton P. O., Bruce Co.

DEAR BRO. SHEPPARD—Will you please explain through the EVANGELIST, who is the "Him" spoken of in Luke 12th chap. and 5th verse, and oblige, Yours P. L. M. Rat Portage, Ont., 8 Aug, 1892.

From a note accompanying the above query, I learn that the reason for sending it is that at a Bible study, on the date given, some of those present referred the personal pronoun to God and some to Satan.

In his life of Jesus, Lange, the noted German commentator, applied it to Satan; but in his notes on Matt. x. 28, he renounces that view, and applies it to God; the reasons given for his change of opinion are so cogent and so entirely in harmony with other scriptures, including, of course, the parallel passage in Luke, which is before us, that I give them in an abridged form:

1. The word phobain may be used in reference to proper fear (the fear of God) and the use of the Aorist, implying the continuance of a fear already cherished, as also the accusative, instead of apo are in favor of this view.

2. The great enemy does not destroy soul and body in hell (engenna) where he and condemned souls are punished (Matt. xxv. 41), but before that time and for the purpose of having them consigned to hell.

3. The text does not bear, "fear the destroyer," but "Fear Him who is able to destroy," which could only refer to God.

Finally, from the parallel passage in Luke xii. 5, "Fear Him who hath power to cast into hell," we at once conclude that this fear can only apply to the Almighty.

Throughout the Scriptures God is represented as the arbiter of both temporal and eternal life and death, as we have it in James iv. 12, "There is one law giver who is able to save and to destroy." The one law giver is undoubtedly God; and the same words are used here as in Matt. x. 28, viz.: dunamos (able) and apolalai (to destroy).

Further, a learned and accurate critic on the Greek text, Matt. x, says: "Understand this of God, who alone in Scripture is the almighty dispenser of life and death, temporal and eternal. Satan, who ever appears as the condemned of God, could not so be spoken of. The change of construction after phobeisthe (fear) leads the mind on, out of the terror before spoken of, into that better kind of fear indicated by that expression when applied to God, and so prepares for the next verse, where He is seen as the dispenser of life." E. S.

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NOT what I have, but what I do, is my kingdom.—CARYLE.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Leslie R. Agnew, 372 Shaw Street, Toronto. Everything intended for this column should be sent to Mrs. S. M. Brown, Warton, Ont.

O. C. W. B. M. President, Mrs. W. H. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss Bella Sinclair, Blenheim; Treasurer, Miss Jennie Fleming, Kilsyth.

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Children's Work.

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JENNIE FLEMING. Kilsyth, Aug. 20th, 1892.

Children's Work.

Mrs. Jas. Ledgard, Supt., Owen Sound, Ont. to whom communications for this department should be addressed.

How to Interest Girls.

"How to interest girls," is a subject worthy the serious attention of Christian women, for to woman, almost alone, has God entrusted the training of the young. Let us ever remember that the joyous girl skipping along by our side is soon to be a woman, and highest womanhood is attained only in the Christian woman.

If the home were what it should be, surely we would not need to raise this question. I am loath to lay the blame at the door of youth. But the thought that with many of our girls their interest has been misdirected, is before us, and it is our duty to arrest the course of interest and direct it for the Master's use.

"If we wish to interest the girls we must be interested in them;" everybody says that, but are we really as anxious to interest them as we fancy we are? Is it ever before the Father, as one of our heart's petitions? We cannot expect a degree of permanent success in this line of work, unless our lives reflect what we seek to accomplish in others. We must study Christ's way and be filled with His loving spirit. You know "It takes a soul to reach a soul." If we find we have not the true love of the Master in our hearts, let us study and strive to attain to it.

Perhaps the most important time for us to arouse ourselves to the need of our girls, is when they come into the church. One great reason for subsequent indifference instead of zeal is, that we older Christians do not meet in sympathy our young sisters. They come into the church with hearts full of love, and we sometimes, do not let them know how glad we are to see them "Stand up for Jesus." Dear sisters, do not miss your opportunities at each time. The church must love her young folks as the mother loves her child. When a little child attempts to take its first step, oh! how we all hang over it, so fearful lest it should fall and be hurt and discouraged. Yet we allow young souls to take first steps, unaided by even a loving look from us. I love to hear a young voice lifted in praise to the Father! There is a peculiar sweetness in the prayer of a pure young girl, and I fancy the heavenly choir humming low their divine songs of praise, to catch the precious words that rise from the child-like, trusting heart. Yet we listen

without a comment. We do not give enough words of loving commendation. How often we hear this remark—"It will make her conceited if I tell her so!" Shame upon such reasoning! Are we not the truly conceited to have such a conceit? Above all, give them something to do; movement is safety. If it be not forward it will be backward. Youth delights in activity, and when we have learned to utilize to the best profit, that desire for action, that irresistible impulse to do something, we have gained our point. Let our girls do whatever they can in the line of work, mental or physical, that will express our confidence in them. In many congregations the young people are as well aware of the fact that their judgment is not trusted, nor their opinions respected, as are those who fail to place the trust. They have helpful ideas, even about grave questions, if we have the tact to get hold of them. There are many scraps of business in the affairs of all meetings that very judiciously might be attended to by our young sisters. But some churches get a sort of circulating committee, that reaches all points and ignores the rapidly developing youth. If we do not sow seeds of interest, how can we expect to reap interest? We must make our places of meeting as attractive as possible. If this has been neglected, set the girls to work, and at little expense, if any, the cheerless rooms will become so bright you may scarcely be able to recognize them; sun-beam faces have been flitting about them, and fairy fingers set to work. Let our programmes be short, but well-appointed short prayers with reference to the subject under consideration, and songs chosen with at least a slight relation to the subject. Then come with your cordial and sincere (don't be false, for the girls will detect it), "I am glad to have you with us," "We need you," etc., and we might soon have to consider the other side of the question. Keep the love of Jesus before them, let all be done "In His Name," Jesus is the magnet. I would suggest the following as a means to securing intelligent interest: Let some sister invite the young girls to her home, once a month perhaps—object being, intelligent interest in mission work. If a girl is interested in mission work, all else is safe. Give them perfect freedom in your home, have music, readings, etc., by the girls themselves, but let the hostess make it a point to have a personal experience or an observation to tell them of—a reading in line with the work serves the purpose. Have the girls bring names of children in need and whatever they can collect in the shape of clothing. Look it over together, and with their suggestions, decide what is to be made, cut out the garments, and the girls will be happy in taking them home to make them. Insist upon neat and tasteful work. Love that puts only hideous combinations upon the poor, is no love at all. Means for raising funds for such articles as boots, etc., will be suggested by the girls. Perhaps one girl might undertake the care of one child, or two girls the care of one. Serve some simple refreshments. Unless one loves the work enough to study to vary the manner of conducting such meetings, it had better not be attempted. Girls love to be helpful. Prove to them by our own lives, that all work done for the Master, "In His name" is noble; that the Beautiful faces are those that wear, It matters little, if dark or fair, Whole-souled love printed there. Beautiful eyes are those that show, Like crystal panes where hearth-fires glow, Beautiful thoughts that burn below.

Beautiful hands are those that do Work that is honest and brave and true, Moment by moment, the long day through. Beautiful feet are those that go On kindly ministries to and fro, Down loneliest ways, if "God wills so." M. A. BAUGHMAN.

The next issue of the EVANGELIST will have a paper on How to interest the small children. I hope all these papers will be read with interest and profit. J. E. L.

The First Time.

One bright Sunday morning Trotfoot and Lightfoot wakened very early, for, what do you think? They were to go to Sunday School for the first time, and, as they had to drive five miles they were to stay for church, too. They could scarcely eat any breakfast, they were so excited and full of questions. When they reached the church, they were taken to the infant class. Trotfoot's father took his hat off for him, so Lightfoot at once removed hers. They were put up on a seat, their chubby legs out straight before them. It was so strange they took fast hold of hands.

A very troublesome boy sat next to Lightfoot, he squirmed here to pinch some one, and wriggled there to snatch some unwary one's cap; then he turned his attention to Lightfoot, and tried to take away her ticket, this was too much for the little girl, her face grew red and angry and she slapped him as hard as she could, which was a very naughty thing to do. The teacher then made the boy sit beside her, and went on with the lesson.

How that lesson interested Trotfoot, you may read it in John, vi. 5-14. The teacher said there were five thousand hungry people there, and only one had anything to eat, a boy; all he had was five loaves and two small fishes, and the Lord made it go around, and everybody had enough, and there was a great deal more left than there was at the beginning.

Trotfoot thought the boy had caught the fishes himself, and wondered if he were big enough to have a real fish-hook or if he caught them with a bent pin, he wished he could have been that boy, he would have caught every fish that swam in the creek where the horses were watered, to give to the Lord, and his mother would give him bread and perhaps some other things, and no matter how hungry he was himself, he would give everything to the Lord for the poor hungry people, and not keep back one single bit. His little heart swelled with generosity so that the tears came to his eyes, he wanted so much to do something for the Lord, and he thought of a picture at home that hung at the foot of the crib, of a gentle-faced man with his arms full of little children, and the words beneath, "Suffer little children to come unto me."

When church began, Trotfoot went to sleep with his head on his father's knee. Poor little Lightfoot's ruffled feelings had not quite smoothed down, she felt she had been naughty in slapping the boy. By and by she grew more interested in what was going on, and watched the minister take the white linen cloth off the table, showing a loaf of bread, and a flagon of wine with cups and plates. After giving thanks he broke the loaf, it was passed around; then the cups of wine, and they ate and drank, their faces were reverent and quiet. Lightfoot looked up at her mother, her face was full of a shining gladness, but there were tears in her eyes. The puzzled little girl got up on her knees and put her arms round her mother's neck.

"What do they do it for, mama?" she whispered. "To remember the

dear Lord our Saviour, who died for us and who is living now for us," her mother whispered in answer.

Was that the reason then for people coming every Sunday to church? Why, she was only a little girl but she could remember Him too, every day she would think of Him because He loved little children. In the picture at home there were ever so many about Him, and mama had taught her what He said. "Suffer little children to come unto me, and forbid them not for of such is the Kingdom of heaven." AGNES.



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