

Contributions.

Maxims From Bro. Moffett.

Bro. R. Moffett has just recently concluded a series of practical sermons at Cecil Street, Toronto. During their delivery there dropped from his lips many sentences which deserve pondering over, and many which will produce a righteous sort of laughter. The writer was privileged to hear most of the sermons, but missed some. Doubtless Bro. Moffett said a great many other things which deserve reporting, but the following may serve for one article:

Policy is contemptible in politics, but when it gets into religion it is outrageous.

Some people want what they don't need; others need what they don't want. Some churches need some things they don't want, and pity it is they could not be given to them.

The "loaves and fishes" incident in Christ's life teaches us that our love for Him is no stronger than the motive which brings us to Him. If you follow Christ for the loaves and fishes, I expect you to leave him when the supply runs out.

There is a good deal more Christianity in the world than Christianity.

It is comparatively easy to get people to join the church; it is very difficult to get them to join Christ in the right spirit.

The gospel is to be accepted like other good gifts from God, such as air and water. Think of a famishing man demanding to know the chemistry of bread. The sinner may as well demand that all the mysteries of the atonement be explained to him.

There are people who are talking about going to heaven all the time; if you have not got a good deal of heaven in your heart you need not talk about going there.

All character has a tendency towards fixedness, therefore beware of the sort of character you are moulding.

The prodigal had to hire out to feed hogs—as low a place as a Jew could get, except whiskey selling in this country.

The religious world is divided, not about faith, but opinion.

Our faith stops where the word of God stops and our opinion begins where speculation begins.

Much modern faith shuts its eyes and folds its arms and sinks into a blind contemplation and believes that this is a sublime conception of faith; but the faith that Abram obeyed led him to take steps towards another country. Faith hath steps and it is dead until it moves in obedience. Some people won't exercise faith because they can't see all the way through life's trials; but Abram "went out not knowing whether he went."

Some people don't know the difference between trusting God and tempting God. There has been more pious nonsense about the phrase "Lord, I'm trusting now in thee," than in anything else religious that I know of. The farmer who would fold his arms and say, "Lord, I'm trusting now in thee," would tempt God not to trust him. The promises of God are just as conditional in grace as they are in nature.

Some say that if we have "conditional salvation," that destroys the sovereignty of God. I say that the sovereignty of God is the law of God, and any man that wants to obey him in some other way than the law enjoins is disobedient to the sovereignty of God.

The doctrine of Calvinism has been pretty considerably pigeon-holed lately. [Note.—It may be said that Bro. Moffett somewhat frequently drew the said doctrine out of the pigeon-hole

and knocked the dust of ages and error off it. It is safe to say that as far as Cecil street is concerned, it is on the "retired list."]

God saves us by grace; grace saves us by Jesus Christ; Jesus Christ saves us by faith; and faith saves us by the obedience of faith. This is all the theology we need on the question of salvation.

Some people are afraid religion will get into politics. I think politics ought to get into religion.

I have sometimes wondered what kind of a catechism could be got up for a materialist. It would run somewhat in this way:

Q.—What is the earth good for? A.—To grow grass.

Q.—What is grass good for? A.—To feed cattle.

Q.—What are cattle good for? A.—For man's use.

Q.—What is the chief end of man? A.—To take care of the cattle.

From the parable of the "invitation to the great supper" we learn that three things keep people from Christ—property, business and the mystic ties.

Some people are a good deal more troubled about Adam's sin than they are about their own.

"Original sin" is the first sin you commit.

I will close with a highly humorous remark made as to the change of mind wrought in Peter through his vision on the housetop: "It took a miracle to get the Calvinism out of Peter."

From the above items I would not like anyone who has not heard Bro. Moffett to imagine that he is a "sensational preacher," for he is not, except in the sense that ideas may quicken a receptive mind into thought.

CHARLES ARNOLD.

Cecil street, Toronto, April 25, 1894.

Heaven.

EDITOR CANADIAN EVANGELIST.—

As was announced in the town papers Bro. Lediard preached on Lord's day evening last on the subject, "Heaven, the future abode of the saints." The sermon was among the best we have ever had the pleasure of listening to on this subject. "And I saw a new heaven and a new earth, etc." were the words of his text. He began by saying we ought to be thankful to God first for salvation and pardon through Jesus Christ, and then for the great provision that He had made for us in the future. He then asked, "Where and what is heaven? and who should dwell there? First, heaven is where God is, where Jesus Christ His Son is; the home of the angelic host. Second, Heaven is the place prepared by God for all the redeemed, the future home of God's saints, and embraces the new heaven the new earth and the new city. Third, those who will dwell there are made up of every kindred and nation and tongues, a great throng which no man can number. How foolish, says he, to think there will be only a few in heaven. There will be "ten thousand times ten thousand and thousands of thousands," and this thought ought to be a comforting one to every Christian. He then spoke of the employment in heaven, and said all would be activity there. Every person who entered heaven would be busily engaged serving God day and night.

There will be no trouble or sorrow or death there; all these things will be passed away. Here we have sorrow, sickness, trouble, anxiety, sin and death, but when we enter the new Jerusalem, all will be peace and joy. We shall see the lovely city one day—this city so grand, so glorious, that it is beyond human language to describe it. All the glory of heaven will sink into insignificance; it will all be lost sight of

when we look into the face of Christ Jesus our Saviour, whom having not seen we love. Jesus will be the greatest attraction in heaven.

Bro. Lediard closed this excellent discourse by speaking on the necessity of being prepared for heaven, and said if we would enjoy heaven we must accept Jesus here, obey him in the gospel, and live a life of faith on the Son of God, and if we did, heaven was sure. Bro. L. spoke for about forty minutes and was listened to attentively by quite a large audience, all of which no doubt were satisfied with his exposition of the subject, and we trust all were determined by God's grace to be prepared to inhabit the mansions which Jesus has gone to prepare.

A. E. T.

Our Work.

Our papers nowadays are filled with missionary matters. The most valuable space is devoted to missionary reports and appeals.

The spirit of the enterprise has found its way into most of our churches and pulpits. Our preachers and editors, with a moral heroism prophetic of a better day, are pleading as never before for money for the enlargement of the work. Here, in my estimation, is the best evidence we have of the approaching millennium—that happy period when "the kingdom of this world shall become that of our God and of His Christ."

The Foreign Mission collection is just past and the appeal for Home Missions is right upon its heels, and the most remarkable thing in connection with it is, no one says, "Money! Money!! You are always asking for money!" It is now taken for granted that the progress of the work of the Lord depends, under heaven, upon our liberality. This is right and sensible and scriptural!

We pray for our country and take a lively interest in its development, but we do not expect railroads to be built, canals to be cut, harbors to be deepened and mines to be opened without the expenditure of money, neither do we expect progress in Christian work without the expenditure of money and that which is of greater value than money—the expenditure of the vital energies of the soul.

The success which has attended the work in Ontario in past years is, all things considered, encouraging. We are proud of the record left us by our aged preachers. They had obstacles and discouragements which to men of less spiritual energy would have been insurmountable.

Our plea is the grandest upon earth. We know we have the truth, we cannot go backward. That is the way of perdition. Forward is the command. This is the way of success and salvation.

The cause in London is spoken of as a success by everybody in the city. This is also the verdict of all who have visited us and looked into the work. In the past two and one-half years there have been 127 additions, mostly by baptism, at our regular services. We have now an earnest band of 120 members. This is the product of your zeal and liberality. Its future is yet in your hands. Should it be neglected now, I would not like to answer for the consequences.

I am sure the recent reports from Toronto, Collingwood, Owen Sound and other places should stimulate our zeal. Let the collection next Lord's day for Home Missions be the largest and most general ever lifted by the Disciples in Ontario. It is to be hoped that the young people's societies may respond liberally to Bro. Coulter's suggestion in last issue.

T. L. FOWLER.

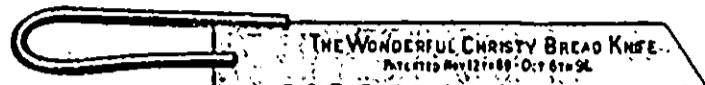
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