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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.

Selections.

The City in Spring.

It is not much that makes me glad;
I hold more than I ever had.
The empty hand may farther reach,
And small sweet signs all beauty teach.

I like the city in the spring,
It has a hint of everything.
Down in the yard I like to see
The budding of that single tree.

The little sparrow on the shed,
The scrap of soft sky overhead,
The cat upon the sunny wall:
There's so much meant among them
all.

The dandelion in the cleft
A broken pavement may have left.
I like the star that, still and sweet,
Shines where the house-tops almost
meet.

I like a little; all the rest
Is somewhere; and our Lord knows
best
How the whole robe hath grace for
them
Who only touch the garments' hem.
MRS. WHITNEY.

A Sermon to Young People.

THE PRIVILEGES AND RESPONSIBILITIES OF YOUTH.

The following is a verbatim report of a sermon delivered in the Disciples church, Owen Sound, April 8, 1892, by BRO. JAMES LEDIARD, as it appeared in the Sun newspaper. I feel sure it will be of special interest to the readers of THE EVANGELIST, as it was to the large audience who had the pleasure of hearing it. O. A. F.
Owen Sound, April 21, 1892.

"Rejoice, O young man, in thy youth," Eccles. xi. 9. "Young men rule the world, young men always have ruled the world, and young men ought to rule the world," so says a modern writer. The statement is a startling one if true and may well arrest our attention, but whether this statement is true or not, it is true that young men and women have an important place in the world of to-day, and it is not the least of the peculiarities of this wonderful nineteenth century that it is prepared as never before to estimate, at its true value, the power of youth and to accord to them their rightful place in the world's activities.

We talk of the revolutions caused by the introduction of steam power, of the wonderful things made possible by the application of electricity, of the influence these things have on all phases of our social and national life; but there is a movement in progress more surprising than any of these powers, I mean the applied power of youthful lives, the application to the world's needs of the strength and wisdom and enthusiasm of the youth of to-day.

The Book of Job gives us a fine illustration of the wisdom of youth and of the possibility of the young possessing a wisdom quite equal to that of the aged and in this particular case superior to Job's more aged and experienced friends.

The youthful Elihu had long kept silent in the presence of these aged friends, but there was such an evident want of wisdom in their speech that he braves their displeasure and speaks. It was judged out of place no doubt because of the current belief that "days should speak and multitude of years should teach wisdom," but like many another current saying it was only partly true, and this young man manifests a truer wisdom than they when he realizes that true wisdom is not the exclusive possession of age, but that "the breath of the Almighty giveth understanding." It is not the great that are always wise nor the aged that always understand judgment. Youth then sometimes has a supremacy over age, and youth with its capabilities, opportunities and responsibilities is the subject of our thoughts to night.

I note, first, that the world's attitude towards the youth of to-day is that of a royal welcome. It is a hearty call to come up higher. It is offering them its choicest and best things—its rewards and its thanks. Step for one moment into this home. From the books on the shelf to the costly piano or the sweet-voiced organ. From the pictures on the walls to the flowers in the window. The many comforts, the cheerful atmosphere. In the cottage or in the more pretentious mansions, each according to the ability of their owners, have laid their best on the altar of home.

It represents loving care. It tells of years of sacrifice and toil, and for whom are all these things? For the young, for sons and daughters who are destined to fill higher places and wield a larger influence for good than their fathers before them. It is the homo's royal welcome to youth.

More than this, the nation with a youthful care for youth's best interests joins in this welcome. The nation comes to the help of the home in this work of preparing youth for its rich future, as witness our unequalled educational system. Step with me into this common school, this collegiate institute, this business college, this university. For whom were these costly buildings erected? These libraries stored with their wealth of knowledge, ancient and modern? For whom have all the educational appliances been gathered, these laws made, these conventions held, these training schools established, this noble army of teachers engaged? An army more

potent than any army of Greece, Rome or Europe, an army of which any land should be proud, winning victories over darkness and ignorance continually, an army not yet honored as they should be; men and women more worthy of the cross of the Legion of Honor than many who have won it by a doubtful kind of bravery on the battle fields of the world. For whom, I repeat, are all these things? To what does this colossal scheme of education point. It is the royal welcome of the nation. Nor is the church of Christ slow to welcome the youth of our day to a place of honor and usefulness. Youth has no warmer friend than the church of Christ and none who has put forth more wise effort to help and bless them. Do you doubt it? Come into this church. Do you say "it is a beautiful structure." It ought to be, its services full of warmth and life. Its very sermons are full of the present, and dry creeds and ancient formulas are giving place to a simpler story of Christ's love and Christian duty. Why is this? It is because of the church's love to the young. It is her welcome, and the youth of to-day value these blessings. Look in the pews, look in the gallery, look in the choir, in the Sunday school, the Bible class and in the prayer meeting, and what do you see? Youth everywhere. For whom does the pastor pray and think and plan and labor most? I reply, for the young, and every true Christian of riper years joins him in this; even the children are in these days on speaking terms with the minister, a significant fact; thank God for it.

Church and state, school and college, commercial life, political life and home life are all holding out their hands to the young and offering them its richest and best things. It is the royal welcome of the nineteenth century.

I note next the young people's response to this welcome. It responds by presenting, first, its past history as a proof of its ability, a history full of grand achievements. It matters little in what field the comparison is made. The historic evidence favors the supremacy of youth over age.

Alexander, of Macedon, was at thirty-two the world's ruler, through his personal force and energy. Hannibal was only thirty when he dealt a staggering blow to Rome's power. Charlemagne was master of France and Germany when he was thirty. The younger Pitt, one of the foremost men in Great Britain, was prime minister at twenty-five. Alexander Hamilton, one of the brightest of American statesmen, was a leading spirit in congress at twenty-five.

In art and science it is the same; Newton made his great discovery before he was twenty-five. Bacon had started out on the line of a new philosophy before he was twenty. Watt had the principle of the steam engine clearly before his mind before he was thirty. Dante, Shakespeare and Milton gave evidence of their poetic genius while quite young. Mozart, great among musicians, died at thirty-seven. Raphael, great among painters, died at thirty-seven. Michael Angelo was great at twenty-three.

In religion, Luther proclaimed his position in conflict with the current theology of Rome when he was twenty-nine. Calvin published his institutes when he was twenty-seven. Wesley and Whitfield were great early in life, and Spurgeon had a world-wide reputation when little more than a boy, and maintained it till his death. The names of men and women who may be added to this list are legion. In every walk of life youth has won its victories and influenced the world for good, and with reverence let it be said, "The Man Christ Jesus" completed his work of the world's salvation when he was little more than thirty.

One of the responsibilities of youth I would emphasize to-night, is this one of serving God and man with these fast flying hours of youth. "Rejoice, O young man, in thy youth."

But youth has more than a past history; it has present capabilities, and I believe it is offering its best to the century in return for its royal welcome. When Paul would describe his perfect willingness to be and do what Christ desires, he says, "I follow after that I may apprehend (that for which I am apprehended) in Christ Jesus." So I believe our youth to-day grasp the situation and willingly lend themselves to the demands of the times. So youth has to-day ready to devote to the world's needs an educated mind, such as youth has never before possessed; an enlarged knowledge, broad, full conceptions of the present, such as the more advanced in life seldom have. They live nearer to the future just as aged men stand nearer to the past; all their training has been given them to fit them for this future, and so no one can meet the world's need like the young. Then they bring enthusiasm to their work and its value in life's battles must not be underestimated. It is theirs by national right, it is God's gift to the young as experience and caution belong to the aged. Experience belongs to the past. Enthusiasm looks to the future, they rarely go together, yet the highest results are only reached when they go hand in hand. So youth and age both have their place. But the youthful habit of planning and acting without stopping to look at all sides of a question is not without its advantages, and is sometimes wiser than the habit of maturer minds, of so closely reviewing the past, and so carefully calling to mind its mistakes, that it fears to act at all. Youth makes mistakes, it is true, but youth is doing something, while it makes mistakes it is unimpeded by painful experiences. Age is less likely to make mistakes than youth because it does less to make mistakes over, being sometimes hindered by the very fullness of its experience. Youth has a supremacy over age too in this sense, that it has a better understanding of the times with which it has to deal, and this fact is being better understood every day; men and women are needed for the present and the future and are being chosen, not for what they have done, but for what they can do; so the youth of to-day are filling responsible positions once held exclusively by the advanced in life. But this is no re-

lection on the aged. Their experience is a valuable commodity and should be at the service of the young everywhere, and let no young man or woman despise or ignore it, for it is not in the divorcing of enthusiasm and experience, not in the separation of aged and young as though their interests were foreign to each other that good can come, but in the blending of both. The work of aged men is not at an end, but it is to be done in connection with and in addition to that of the young; so let the young man learn, "not to think more highly of himself than he ought to think," but let him reverence the aged and sit at his feet and learn from the rich experience of the past how best to improve the future.

I note in the third place, the equipment needed. It is threefold: Mental, Physical and Spiritual. Of mental training, let every young man secure the very best within his reach. Knowledge is power. There is no good excuse for ignorance to-day. Of physical fitness let a word or two suffice. Keep pure, avoid sin, be sober in all things. Remember that your body is the handiwork of God, fearfully and wonderfully made; it is the "temple of the Holy Spirit." If any man defile the temple of God, him shall God destroy.

But mental and physical equipment will not by themselves secure the highest good: pure noble actions can only spring from a pure and noble soul. Men must be not only clever but good, not only wise but Godly. Are you a Christian? If not you never can be a success. You are not what the world needs, it is Christ-like men and women, of honor, truth and purity. Men and women who can do right when to do wrong is both easy and pleasant, men and women who have convictions of duty built on the word of God, who love God and their fellows more than themselves.

Where can such lessons be learned? Only in the school of Christ. In the school of sin and self-indulgence you can learn no lesson that will fit you for life's duties and responsibilities. Keep sin out, it is easier than driving it out; yield your life to the Christ of God; let the Saviour take possession of your powers, and your life shall be an abounding success here, and be followed by the glory and reward of the life to come.

Love naturally beseeches, and does not command. The harsh voice of command is simply the imposition of another's will, and it belongs to relationships in which the heart has no share; but wherever love is the bond, grace is poured into the lips, and "I order" becomes "I pray."—McLaren.

"This is the thing which I know—and which, if you labor faithfully, you shall know also—that in reverence is the chief joy and power of life. Reverence for what is pure and bright in your own life; reverence for what is true and tried in the lives of others; for all that is gracious among the living, great among the dead, and marvelous in the powers that can not die."—Ruskin.