

"HE CARETH FOR YOU."

(For the EVANGELIST.)

Do for the best what you believe the best,  
And leave to God our Father the rest;  
He careth for us, He has said 'tis so,  
Tho' to believe it we are sometimes slow.

Not only God exists believe we must,  
But all His promises devoutly trust,  
This is the saving faith that pleases Heaven,  
This is the living faith our lives must leaven.

If this is yours, you'll daily ask in prayer  
What He has promised; cast on Him your care,  
Yes, all your care, not part of it alone;  
He careth for you, this bright truth has shone.

On truth's high firmament a guiding star,  
Illumining the hidden things that are,  
Showing the mansions that the Saviour made,  
Showing the Tree of Life that will not fade.

When ask'd for bread what father gives a stone?  
When ask'd for fish what sire was ever known  
To give a serpent, or when ask'd for eggs  
To give a scorpion to the son that begs?

The Saviour shows by these examples given  
Our Heavenly Father whose abode is Heaven  
Will give His children good things when they ask,  
But ask in faith this is the only task.

He feeds the ravens tho' they have no barns,  
He clothes the lilies. Thus the Saviour warns  
Us not to doubt our Heavenly Father's care,  
Or fear He'll disregard confiding prayer.

W. A. STEPHENS.

Owen Sound, April 11th, 1887.

SELECTIONS.

DR. TALMAGE IN ST. JOHN'S STATE.

THE REPORT HE BROUGHT BACK TO HIS PEOPLE ABOUT THE PROHIBITORY LAW.

[Dr. Talmage in Friday Night Meeting, April 1.]

My second report of the excursion just made is that Prohibition prohibits. I give as my deliberate opinion that an honest man cannot get a drink of intoxicants in Kansas or Iowa. I say an honest man. I saw not one intoxicated man in those States, nor met one on whose breath was the odor of rum. No liquor is sold there. The rum shops are all closed. In order to get intoxicating, liquor, a man must go to a drug store and take solemn oath before God that he is sick and requires it as a medicine, and there are but very few men who are willing to commit perjury. If the druggist trifle with the law and sell to a man without such assurance, or prove himself an invader of the law, he loses his certificate of pharmacy and is put out of the drug business. A clergyman told me that in his city in Kansas he had seen but two intoxicated men in fifteen months. And they had rum jugs they had brought with them from the East. As our train of cars started out from Kansas City, Mo., to cross into Kansas, the porter of the dining car came through and asked the passengers if they would like to order some beer. "What do you mean?" I said. He answered, "We can't sell any beer after we cross into Kansas." I tell you Prohibition does prohibit. And all the talk you hear to the contrary is dishonest talk. Moreover, Prohibition has come there to stay. The young men of those States are proud to be called Prohibitionists. One reason for the present immense emigration of good families to those States is that there are fewer temptations for young people. Fathers and mothers have bethought themselves what a grand thing it would be to rear their families away from the everlasting stench of rum with which so many of our cities are accursed. The pauperism, the crime, the vagrancy of those States are less and less.—*The Voice.*

THE NOVELS THAT POISON.

That charming novelist, W. D. Howells, who conducts the department in *Harper's Monthly Magazine* known as "The Editor's Study," has some vigorous words to say in regard to unwholesome novels:

"If a novel flatters the passions and exhales them above the principles, it is poisonous; it may not kill, but it will certainly injure; and this test will alone exclude an entire class of fiction, of which eminent examples will occur to all. Then the whole spawn of so-called immoral romances, which imagine a world where the sins of sense are unvisited by the penalties following, swift or slow, but inexorably sure in the real world, are deadly poison: these do kill. The novels that merely tickle our prejudices and lull our judgment, or that coddle our sensibilities, or pamper our gross appetite for the marvelous, are not so fatal, but they are innoxious, and clog the soul with unwholesome vapors of all kinds. No doubt they, too, help to weaken the mental fibre and make their readers indifferent to plodding perseverance and plain industry, and to matter-of-fact poverty and common place distress."—*The Voice.*

THREE CHALLENGES.

Two remarkable challenges have recently been published. A Baptist brother offers \$1,000 reward to any person who will find in the whole range of Greek literature classic and sacred, a single instance where *baptizo* means to sprinkle or to pour. Another Baptist writes that he will add a second thousand when the instance is found. Here is a chance for some impetuous Pedro to "make a raise," and become as immortal in Pedobaptist annals as that Homeric frog who baptized the lake with his blood. While this challenge has been going forth, not for the first time, but in vain, an Englishman is offering \$5,000 for a single case of a tetrateter committing an act of violence! The fact that such a challenge has not been met should cause the most conscienceless wretch in the liquor traffic to pause and reflect. Alongside of these challenges, to test the religion of sprinkling and the morality of pouring, we place another to test the moral value of infidelity. We hereby offer a premium of \$100 per head for every drunkard that atheism has made sober; for every bad character whose morals have been improved by infidelity. This challenge is not made because we have plenty of money to spend, but because we have plenty of confidence that no money will be required in making such an offer. The fact that none of these rewards will be lawfully claimed demonstrates that sprinkling is not from heaven, and that intemperance and unbelief are from—*Guide.*

AS IT OUGHT TO BE.

Bibles as Bibles have a larger place in Sunday-school instruction than ten years ago, or than twenty-five years ago. The International system of lesson study has promoted an intelligent interest in the Bible as a book, as in contrast with the old-time interest in the catechism or the question-book as an index of doctrine or of fact derived from the Bible. Never before were Bibles as generally as now in the hands of the teachers and the scholars in the Sunday-schools of the United States. If, indeed, there is one Sunday-school or another where the Bible does not have its proper prominence, it would be well for the pastor or superintendent of that school to see to it that his charge is brought into line; on this point, with good Sunday-schools generally.—*S. S. Times.*

THE RELIGION OF THE DAY.

Very much of the religion of the day, says Rev. Dr. Bonar, is an easy-minded religion, without conflict and wrestling with self-denial and sacrifice—a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection, deliverance, for the binding of the adversary, and for the Lord's return. It is a second rate religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no all-constraining love. It is a hollow religion, with a fair exterior but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of harder times, very different from the indomitable, much enduring, storm-braving religion, not merely of apostolic days but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted on certainty; it is not the outflowing of soul assured of pardon, and rejoicing in the filial relationship between itself and God.

A WORD IN SEASON.

A certain amount of preliminary discussion is necessary in the arrangements of plans, but oral debate and newspaper discussion are poor substitutes for actual co-operation in Christian work. When love is languishing in the churches, when consecration is almost unknown, when growth in grace is the exception, and a deadly indifference to all spiritual interests is the rule, and the world is going to ruin, it is surely a pitiable prostitution of Christian journalism, for almost entire issues, week after week, to be occupied with petty opposition to somebody's plan, and an equally petty defence of their own, all of which can be of no possible benefit to any human soul, but of irreparable injury to some who mistake a cancerous partisanship in the advocacy of incidentals for soundness in the faith.—*Guide.*

MISTAKE OF MODERN REVIVALISM.

Now, it requires at least three things to preach the whole Gospel: First, that men are sinners; second, that Jesus is the Savior of sinners; third, how the Savior saves these sinners, or by what means can this salvation, which is offered through Christ to convicted sinners, be secured to them. This was precisely Peter's method in his discourse on the Day of Pentecost, and the consequence was the people were convicted of sin and pointed to the risen Lord who had shed forth what they saw and heard. And when they cried out and asked what they must do, Peter distinctly told them what to do, and then exhorted them to do it. Now modern revivalism generally deals faithfully enough with the first two points mentioned. Evangelists for the most part aim to convince their hearers of sin and certainly do most faithfully point them to Jesus as the Savior of sinners. But when these sinners cry out and ask what they must do, the answer is almost universally different from that which Peter gave to the Pentecostians. Hence, it is in dealing with the third point that the modern evangelist is largely unfaithful to the commission which he has received. Instead of quoting the language of the Apostle who was guided by the Holy Spirit to give instruction in reference to the very matter involved in the inquiry, our modern evangelist never mentions the 38th verse of the 2nd chapter of Acts any more than if it were not in the Word of God at all. In all probability he will not refer to a single conversion under the Apostolic ministry; or if he does, it will likely be the reply of Paul to the Philippian jailor, and then make no reference whatever to the narrative which follows. Surely it is time for this trifling to cease. Either we are preaching the Gospel under Divine direction or we are not. If under Divine direction, then we should faithfully carry out our instructions; and to do so requires that we shall take the Holy Spirit's interpretation of the Great Commission which the Apostles received after the death, burial, and resurrection of Christ, and just before His ascension from Mount Olivet. In other words, the evangelist should find his methods in the Book of Acts, for it alone gives a record of the preaching of the Gospel in its fulness and the results which followed, under the guidance of the Holy Spirit. All that was before this was necessarily incomplete, and cannot now be regarded as a full statement of what is embraced in the final instructions given by our Risen Lord and exemplified and enforced in the preaching and practice of His chosen Apostles after they had been 'endued with power from on high.'—*Christian Commonwealth.*

THINGS WORTH KNOWING.

That a little water in butter will prevent it from burning when frying.  
That penny royal distributed in places frequented by roaches will drive them away.  
That wild mint will keep mice and rats out of your house.  
That five quarts of boiling water poured on a package of pearlina will make an excellent soft soap. Let it remain over night to harden.  
That lime sprinkled in fire-places during the summer months is healthy.  
That leaves of parsley, eaten with a little vinegar, will prevent the disagreeable consequences of a breath tainted by onions.  
That flowers and shrubs should be excluded from a sick chamber.  
That oil paintings hung over the mantel-piece are liable to wrinkle with the heat.  
Old boot tops cut into pieces of the required size and lined make good thick iron-holders.  
To prevent hair falling out, wet it thoroughly once or twice a week with a weak solution of salt water.  
Machine oil stains can be removed if, before washing, the spot is rubbed with a cloth wet with ammonia.

Stoves may be kept looking nice for some time by rubbing them thoroughly with a newspaper every morning.  
Kid boots may be nicely cleaned with a mixture of oil and ink; the oil softens the leather, and the ink blackens it.  
A little glue dissolved in skim-milk and water will restore the stiffness and lustre to craps, and make it look like new.

Dr. Parker, of London, is a sharp satirist. Recently, in announcing the collection, he said: "It seems almost pitiable to appeal for Christ's cause, so great is the depression. No one went to the theatre last night—all the theatres were closed, for no one had a shilling; no one drank wine yesterday—they all had to be content with water; no one rode to church this morning—they had all risen early and walked the whole distance, so great was the depression. Still they would see what they could do."—*Central Presbyterian.*

NOT SO FAST!

"O, mamma," cried little Blanche, "I heard such a tale about Edith. I did not think she could be so naughty. One—"

"My dear," said her mother, "before you tell it we will see if your story will pass the three sieves."

"What does that mean, mamma?" "I will explain it. In the first place, let us ask about your story, is it true?"

"I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, is it kind?"

"I did not mean to be unkind, but I am afraid it was. I would not like Edith to speak of me as I have of her."

"And is it necessary?"

"No, of course, mamma; there was no need of me to mention it at all."

As we put flour in sieves to get the good apart from the bad, so let us ask, when we are going to say something about others, these questions, "Is it true? Is it kind? Is it necessary?"

THREE VOICES.

In the declaration concerning Christian union put forth by the Bishops of the Episcopal church, they express a desire for union on the basis of the Holy Scriptures, the Nicene creed, the two sacraments, and "the historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church." The Presbytery of New York, in sending up an overture to the General assembly in response to this declaration, says in substance to the bishops: "No, gentlemen, we can't see it," and then proceeds to a modification of the Episcopal declaration, which of course, the Episcopal can't see. Both these historic denominations are generous enough to take us all in if we will go over on their terms. But this suggestion brings our turn to say, No, gentlemen we can't see it. If, as you both concede the Holy Scriptures are the only infallible rule of faith, these other things you have tacked on are not necessary—except necessary hindrances. Denominational traditions and dogmas must be left out before union is possible.—*The Apostolic Guide.*

SERVED HIM RIGHT.

The following anecdote is related of the late Bishop Ames: While presiding over a certain conference in the West, a member began a tirade against the universities and education, thanking God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes, the bishop interrupted with the question, "Do I understand that the brother thanks God for his ignorance?" "Well, yes," was the answer; "you can put it that way if you want to." "Well, all I have to say," said the bishop in his sweet, musical tones, "all I have to say is, that the brother has a great deal to thank God for."

A GOOD SENTIMENT.—The Presbytery of Osage, U. S., at a late meeting, held a missionary meeting on the evening of the 29th September. The following sentiment uttered by one of the speakers on the occasion should be well pondered over by all lovers of missions:—"Foreign missions and home missions are so blended that no man can tell where one ends and the other begins, and any man who does not feel a deep and lively interest in both has no worthy conception of the Spirit of the Gospel."

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