

ONTARIO EVANGELIST.

"Go speak to the people ALL the words of this Life."

VOL. 2.

ERIN AND EVERTON, ONTARIO, OCTOBER, 1887.

No. 6

POETRY.

GOD'S LOVE AND MINE.

BY WILLIAM HALE, M. D.

God's love is like a lighthouse tower,
My love is like the sea;
By day, by night, that faithful tower
Looks patient down on me.

By day the stately shaft looms high,
By night its strong lights burn
To warn, to comfort, and to tell
The way that I should turn.

God's love is like a lighthouse tower,
My love is like the sea;
He, strong, unshaken as the rock—
I, chafing restlessly.

God's love and my love—O how sweet
That such should be my joy!
God's love and mine are one to-day;
No longer doubts annoy.

By day or night the gazer on
My bitter, brackish sea,
For ever tends it with his grace,
Tho' smooth or rough it be.

So singing at its base it rolls
And leaps toward that tower
That all my life illuminates,
And brightens every hour.

God's love is like a lighthouse tower,
My love is like the sea;
I, peevish, changeable, moaning much,
Stedfast—eternal He.

—Morning Star.

ORIGINAL.

VAIN PREACHERS.

The writer thinks he hates vanity, and though not always successful in shutting vain thoughts in his own experience, he has, at any rate, accomplished the easier task of being heartily disgusted with pride and self-adulation in other preachers.

What a grand and lovely thing it is for a Christian who, though possessed of fine speaking abilities and all the other qualifications of an acceptable and favorite preacher, modestly and humbly seeks to give place to others trying to esteem them better than himself! We know and dearly love some such brethren now living and others who have passed over to the rich reward of their approving Saviour. On the other hand, how hateful and mean is the jealous busybody who is ready on every occasion to speak disparagingly of those who are better than himself, who is constantly pushing himself forward to the front, and who, if restrained by the prudence of his brethren, is offended and whines and sulks because he is not appreciated!

There are others who are so fond of praise that they try every expedient to secure it by fair means if they can, and by foul means if necessary. Now while it is, undoubtedly, right that we should be pleased when good and pious men appreciate and commend our efforts to do good, and still better pleased if we can realize that our endeavors, being from pure motives and in harmony with Bible truth, are approved of God, still we have great reason to be on our guard lest the love of human praise is our leading motive even when we are proclaiming God's truth.

Long ago we read of a good man who, having preached a fine sermon, was met at the foot of the pulpit by a delighted hearer with the remark, "That was a grand discourse you preached today." "Yes," said the preacher, "the Devil told me that before I left the pulpit."

Perhaps, too, it is sometimes vanity that leads some preachers to speak upon novel and out-of-the-way subjects. By the change of two words in a familiar declaration of Paul we can give the apparent rule of some of the popular preachers of the present day:—"I determined to know every thing among you save Jesus Christ and Him crucified." Though this may be putting it too severely, yet it is certainly true that the soul renewing themes of the inspired apostles are largely superseded by sensational efforts to attract and please large congregations.

The late venerable Dugald Sinclair related the following incident to the writer. Rowland Hill addressed a congregation on the words of a rather long text. In his clear and instructive

style he not only expounded the words he had chosen but, as he expressed it, he first went round the text and then through it. At the close of the service, seeing a Mr. Medley of Liverpool, a Baptist preacher, present, Mr. Hill announced that he would preach the next evening in the same place. He did so and had Mr. Hill by his side in the pulpit. Mr. Medley began with the unfeeling and pompous remark, "We had a long text last evening and very little made of it; we will try this evening what we can do with a short one; my text shall be the word *Him*—*Him*!" Now the said Mr. M. was a very corpulent man and when in referring to human depravity he leaned his bulky form over the edge of the pulpit and smote himself exclaiming "What a mass of corruption I have here!" the witty and disgusted preacher by his side jumped up instantly, and, looking in Mr. M.'s face, cried out aloud, "God knows that is true!"—applying the words morally as well as physically.

How careful also should a preacher be not to air his vanity by excellency of speech, a display of human wisdom, or of his scholastic acquirements, but rather show his zeal for the glory of Christ and the good of his fellow men by preaching the word of God which is quick and powerful, sharper than any two edged sword—the incorruptible word which liveth and abideth forever. They will the faith and obedience of his hearers stand in the power of God and not in the wisdom of men.

Among our preaching brethren in this country there is little need for admonition about the vanity of high sounding titles, of caste or the vanity of dress. While there can be no religious objection to literary titles that have been faithfully earned by hard study and mental discipline, we certainly have done well as a people to regard such titles as "Doctor of Divinity," "His Holiness," "Right Reverend Father in God, &c.," as wholly unbecoming to the followers of the meek and lowly Nazarene; nor are our brethren well enough paid, in general, to make it necessary to warn them against vanity in dress, home or equipage,—but we will not close this article without expressing our disgust with the men who assume the responsible and sacred duty of making known the unsearchable riches of Christ with few other qualifications than a Rev'd before their names, a clerical coat upon their backs, a white necktie around their necks, and an air of dignified consequence in their department, which only make them objects of contempt and sorrow to all God-fearing men.

"Let us not be desirous of vain glory, provoking one another, envying one another." But "In lowliness of mind let each esteem other better than themselves."

E. SHEPPARD.

Ridgetown.

SELECTIONS.

A PLEA FOR CHRISTIAN UNION.

Though we have not felt very much confidence in the practical value of the movements for an organic union of all the Protestant Churches, we have a very strong conviction that a closer union in spirit and work between these Churches is expedient and desirable. We believe that organic union is impracticable, and we are by no means sure that it is desirable in the present state of things; but we think there can be no doubt whatever that greater unity—an increase of brotherly confidence and love—between different denominations of Christians would increase the moral power and efficiency of Christianity in the world.

We are glad to see signs that this spirit of union is growing stronger and stronger. Occasional instances of sectarian egotism crop up where better things might have been expected; but the signs are unmistakable that Christians are beginning to realize, as they did not in former times, the import of the Redeemer's words: "One is your Master, even Christ, and all ye are brethren." Without renouncing their distinguishing peculiarities of faith and worship, the Churches have largely ceased to emphasize and magnify minor points of belief. The bitter theological controversies of former times have almost

entirely disappeared. The exclusive separativeness of other days, except in one section of the Protestant Church, has completely passed away. Appeals to sectarian feeling as a motive to inspire zeal and liberality are much less frequent than they were a generation ago, and their power is steadily declining. There is less reluctance to acknowledge what is good in other branches of the Church formerly, and a greater readiness to co-operate in Christian work with those who may belong to some other division of the "one army of the living God." More and more Christians of different denominations are beginning to realize that the things in which they agree are more numerous, important, and enduring than the things in which they differ. At the Methodist Conferences of Britain and America, deputations of ministers from other Christian Churches have become a marked feature of these gatherings; and there is no reason to doubt the sincerity and heartiness of the exchanges of fraternal greetings on these occasions. All this intercourse deepens the conviction that there is a real unity of faith and experience marking those who are separated by denominational lines.

Though suggestions to economize resources of men and money, by mutual agreement not to maintain rival churches in places where the population is not large enough to justify it, have not as yet brought forth much fruit, we believe that in the near future we shall see important improvements on that line. And beyond question, some change is greatly needed. We believe much can be done in this direction, without any abatement of denominational zeal. There are many places where there is a large expenditure of money, in order that several small bands of Christians may enjoy the luxury of worshipping apart. Probably this evil is more flagrant in the old country than here. We recently saw it stated in an English paper, that in a town in Wales of less than ten thousand of a population, there were, in addition to six places of worship belonging to the Church of England (in five of which English services are provided), no less than seventeen Nonconformist chapels. Congregationalists have two English, one Welsh, and one Mission (English) chapel. The Calvinistic Methodists have two Welsh and one English. The Wesleyans one English, one Welsh, and one Mission (English) chapel. The Baptists and the Primitive Methodists two each. The Salvation Army, Brethren, and Roman Catholic, one each. One can hardly fail to come to the conclusion that the money and labor spent in sustaining all these might be applied in a way that would yield greater results, if the interests of the Kingdom of Christ were prized above the interest of religious sect or party.

There are powerful reasons why all true disciples of Christ should be more closely united in the work of their common Lord and Master. They have been redeemed by the same precious blood. They have tasted of the joy of "the common salvation." They are battling against the same hostile forces of evil. They are laboring to accomplish similar objects. They are sustained by the same hopes. They have pledged their allegiance to the same King. Why should those who are drawn together by such strong and tender ties permit differences of opinion on non-essentials to prevent them cherishing fraternal affection for each other, and bearing one another's burdens? We have never been of those who disparage denominational loyalty and zeal; but it is possible that Christians in all churches may call their sectarianism by some pleasant name, simply because it is theirs. What is the value of talking eloquently about Christian union, if our conduct and spirit virtually say to Christians of other Churches, "Stand by thyself, I am holier than thou?" Appeals to sectarian feeling are not going to have the same power to move men in the future that they have had in the past. "The thoughts of men are widened by the process of the suns."

The forcible and eloquent words of the Rev. Dr. Maclaren, of Manchester, in addressing the recent British Conference, are worthy of thoughtful consideration. He said: "When they were face to face with such a movement as that which was characterizing a large portion of the culture and progressive thought of England, Germany and America, it did not much matter which side

of the questions they severally represented to be uppermost at last. They had to fight to day with new difficulties, and with profound questions of religious philosophy, and of practical godliness. Was there a God? Did they know anything about him? Was he not Christ? Was there a Holy Spirit? Would it dwell with them? These were some of the questions which other men were answering in the negative, and which by God's grace they were answering in the affirmative. Therefore they were all bound to be shoulder to shoulder. The tide of modern thought was turning away from all the old questions that used to separate them, and had left these controversies as the retreating southern sea in the channel had left places like Winchelsea and Rye a mile and a half from the water. All of them who could lift unflinching voices and say: 'I believe in God the Father Almighty, and in Jesus Christ, His only Son, our Lord, who was crucified, died, and was buried; I believe in the Holy Ghost'—all of them who could say that stood shoulder to shoulder, and would show by their lives, and not only by such talks as the present, that they believed also in the Holy Catholic Church."—*Christian Guardian*.

THE WORLD'S STANDARD FOR CHRISTIANS.

There could hardly be a greater mistake than that of supposing that a Christian gains influence over those who are not Christians, by laxity rather than by strictness, in any matter of questionable or debatable propriety. The world's standard for Christians is higher than Christians' standard for Christians. A Christian is not so likely as a man of the world to judge a Christian severely because of his indulgence in theatre-going, or card-playing, or dancing, or wine-drinking or tobacco-using. Apart from the question whether these things are in themselves right or wrong, it is a fact that men of the world who practise them have a higher respect for a Christian who abjures them, than for a Christian who indulges in them. Two Christian gentlemen were sitting with a gentleman who was not a professed Christian. The latter and one of the former were smoking, and when a cigar was proffered to and was declined by the third, the Christian smoker expressed regret that his companion did not smoke. "And I honor him the more for that," was the instant response of the man of the world. "His standard is clearly higher than ours." An army chaplain thought to bring himself on better terms with his fellow-officers by sharing a simple game of whist with them. That course so lost him the respect of officers and men who were not Christians, that his usefulness as a chaplain was at an end. On an ocean steamer, a clergyman and his young companion were the only total-abstainers at their cabin table. They were repeatedly urged to drink for their own good, and they were spoken of as unwisely strict in their abstinence. But the very man who thus criticised them spoke with a contemptuous sneer of the course, in this line, of another clergyman at an adjoining table, who was supposed to take a glass of wine socially—although he really did not do so. A young girl who had been brought up to dance and to go to the theatre, and whose father seemed to have little interest in religious matters, connected herself with the church. Wishing not to seem a gloomy Christian, she continued in her old habits of social life. Yet her father told a clergyman friend that he should have a higher regard for his daughter's religion, if it kept her from dancing and theatre-going. And these incidents are but illustrative of the great sweep of popular feeling concerning personal habits of self-denial and constraint as a fruit of the Christian life. Whatever may be said in favor of these laxer social customs, it will have to be admitted that men of the world have a lower estimate of the Christian standard which tolerates them.—*S. S. Times*.

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The Ontario Evangelist,

A RELIGIOUS MONTHLY.

Terms, 50 Cents per Annum in Advance.

T. L. FOWLER, - EVERTON, ONT.,
GEO. MUNRO, - ERIN, ONT.,
EDITORS AND PUBLISHERS.

All matter for publication should be addressed to GEO. MUNRO, Erin, Ont. All remittances should be sent to T. L. FOWLER, Everton, Ont.

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OCTOBER, 1887.

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CHURCH DISCIPLINE.

We have a word or two to say in connection with Bro. Brown's article on the above subject which appeared in the September number of the EVANGELIST.

The reader will observe that the main points in the article are the assumed distinction between being overtaken in a fault, and wilful sinning, and the consequent different treatments suitable. The man overtaken in a fault is to be restored; the wilful sinner is to be rebuked, and after that he also may be restored.

The expression "overtaken in a fault" seems very generally to be misunderstood; many appear to think it is the same as being "overtaken by a fault," and regard it as being applicable when a man is taken by surprise by a fault—that is, sins without any forethought whatever. On the other hand we believe it means to be "caught in the very act" of committing a sin, and the Apostle's exhortation seems to be very necessary accordingly, because when a man is "caught in the very act," the natural disposition is to deal severely with him, and not "in the spirit of meekness."

It will be noticed also that Bro. B. supplies the word "wilful" in quoting Paul's command to Timothy, "Them that sin rebuke before all that others may fear." Paul does not say, "Them that sin wilfully." The expression, "sin wilfully," as used in Hebrews 10: 26, is one of terrible import, and had better not be used in an unscriptural sense. Moreover the words, "Them that sin rebuke before all," as the previous verse (I Tim. 5: 19) indicates, apply to *elders* who might sin. So we conclude that the Apostle in the passages cited by Bro. B. does not make the distinctions understood by Bro. B., but is laying down special rules for two particular cases, viz: a man caught in the very act of sinning, and an elder who sins. Whether the man who sins after premeditation is deserving of more severe treatment than the one who commits an offense on the impulse of the moment, is a question not raised by Paul in these passages; but, at the same time, is one on which there would not likely be found many to differ from Bro. Brown.

We think Bro. B. would find some difficulty in proving that the Apostle "John was never even overtaken in a fault," even in the sense in which he uses the words. Though there might be no scriptural record of the case, there might have been such.

With reference to the general question of Church Discipline, we do not propose particularly to deal at this time. That it is a subject of the highest importance no intelligent Christian man will dispute. It is believed by many brethren of large experience, and of extensive Scriptural knowledge that, at the present time, there is no question which demands from Christians more careful consideration than this. That great diversity of opinion, has existed, and does exist, is well known,—from the extreme of no discipline, to the extreme of invoking the

power of the church to interfere in matters of a private and trivial character. What power the church has in the matter, and how that power should be exercised, are matters of the gravest consequence in view of the welfare of the cause of Christ. On no question should we be more careful to have for our rule,—where the Scriptures speak we speak, where the Scriptures are silent we are silent." G. M.

THE RESURRECTION.

I have considerable to say upon this most important and deeply interesting subject; and I am sorry the columns of the EVANGELIST are so "few and small" that it cannot be treated at more length. I am also sorry to see a minister of the gospel, intimate, that one of the two things—Jesus and the resurrection—Acts XXVII: 18; the resurrection—which constituted the subject matter of the Apostles preaching, is, "not of general interest."

In my last I cited Rev. xx: 4, 5, 12, 13, as teaching in unmistakable language, two resurrections, distinct from each other in time of occurrence. I fancy Bro. Fowler will have to ignore a number of rules in interpretation, before he will be able to explain this to mean something which it does not say.

I now call for one scripture passage which states in plain language, that the righteous and the wicked will be raised simultaneously, and when you have searched and failed—which you certainly must for the Holy Spirit does not contradict himself—we will there see if you belong to that class "to whom the absence of scripture evidence is no indication that there should be an end of controversy."

Bro. Fowler tells us that the resurrection, in verses 4, 5, is the resurrection of souls. What does he mean? Has he become infected with the soul sleeping theory at Everton?

With regard to this passage, I would remark first, verses 4, 5, do not describe the resurrection scene, that has already taken place, and the Apostle is here permitted to see the "first resurrection" or first resurrected company enthroned and reigning with Christ. Now who compose this company? Let us see, "I saw thrones and they sat upon them, etc." who? evidently those of whom he has just been speaking, viz, the Bride the Lamb's wife, whom he saw arrayed in fine linen, and following the white horse rider, who was coming to execute judgment on the ungodly; but whom he now sees, in accordance with the oft repeated promise of God, enthroned and reigning with Christ her Lord.

Then he mentions a certain class who by their faithfulness amid severe trials merit special attention. "The souls of them who were beheaded for the witness of Jesus, etc." These he says "lived and reigned," etc., showing that they had formed a part of the vast company of dead ones, but were raised, so it could be said "they lived" while "the rest of the dead lived not again, until the thousand years were finished." If these were not literally alive then "the rest of the dead," are not literally dead. If the latter are literally dead, then the former are literally alive, which necessitates a previous resurrection, there is no escaping this conclusion.

But our Bro. asks, "If the resurrection spoken of in verses 12, 13, is of the wicked only, why is the book of life then?" and adds, "It seems they were not all condemned." When our Bro. finds any in that resurrection and judgment who are not condemned it will be quite time enough for him to make such a statement. The words of Christ forever settle that, speaking of those who believe on him, he says "They shall not come into condemnation," literally, the judgment.

They are not amongst the judged, and all Bro. Fowler's ingenuity cannot put them there. They are associated with the judge in the judgment. Does not Bro. Fowler know that the saints shall judge the world, in order to which they must be previously raised?

The book of life is there, simply as the testimony against the wicked, that their judgement is just. The quotations from Milligan is simply the modern theory which originated with the Arian Whiby and was sent forth by him under the name his "new hypothesis." It is a theory which runs counter to this scripture and our Bro. says truly such are mean things. With reference to this passage Dean Alford says "Those who lived next the Apostles and the whole church for three hundred years understood them in the plain literal sense;—and it is a strange sight in these days to see expositors who are among the first in reverence for antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents. As regards the text itself no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where two resurrections are mentioned, when certain persons lived at the first, and the rest of the dead only at the end of the specified period after that first, if, in such a passage, the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave; there is an end of all significance in language, and scripture is wiped out as a definite testimony to anything."

On John v: 28, 29 Bro. F. remarks, "He does not say the hours are coming, but a certain hour," and concludes, that this teaches two classes in the resurrection in a certain hour. I will grant him his conclusion—but by referring to the 25th verse he will see that Christ used the word hour, not in the limited sense, but to denote a long period of time, and according to the scripture we have just examined, the first class or the resurrection to life, takes place at the beginning of that hour, and the second class or resurrection to judgment, at its close. I will also grant him

that all this takes place in the last day. But he must remember that the last day is the day of the Lord, which is an age day, of one thousand years (11 Pet. 1: 11; 3), in the morning of which, as David says "The righteous shall have dominion over the wicked, (Psm. XLIX: 14). "But the rest of the dead live not again until the evening of that day.

That the 22nd verse of 1 Cor. xv teaches the resurrection of all mankind, I frankly admit, but the Apostle goes on to state the order, 1st Christ, and "they who have Christ"—as a distinct class, and no more—"At His coming." And Bro. Fowler's attempt to crowd all mankind into that expression, is to put the construction upon the words of the Holy Spirit which he never intended; and is simply a desperate effort to bolster up a theory which runs counter to this scripture.

The Bro's positiveness that the end spoken of is contemporaneous with the 2nd order is not well founded, as will be seen from the use of the same expressions in other places see Mark 14: 17, 28, and the 5, 6, 7, 23 verses of the same chapter.

I would also assure Bro. F. that I have not the least difficulty about the "at" in Phil. 1: 11: 11 and elsewhere. It is he who seems to be in difficulty about it. He first has all raised together, then the separation takes place, which must be from amongst living wicked, not dead wicked.

In conclusion, I am sorry to trespass on your valuable space, and have condensed this as well as the nature of the case will permit. This however will end the matter as far as I am concerned unless Bro. Fowler wishes to discuss the question in any paper in which we will have equal space and privilege.

Yours in hope,

J. FYFE.

It was not the subject of the resurrection, as Bro. Fyfe would have you believe, but his theory about it that we said was not of general interest.

It is not an unusual thing for those who hold peculiar views upon a subject to imagine that the subject itself is ignored because their views upon it are not recognized. We are not surprised at this.

Let it be remembered that the word resurrection is not always associated with dead bodies, and does not always signify the raising up of bodies from death, but is used also to represent a spiritual awakening. "This child," says Simeon, "is set for the fall and rising again (resurrection) of many in Israel," Luke 11: 34. The return of the children of Israel from the Babylonian captivity is also called by Josephus a resurrection. It is, then, not enough to refer to a portion of scripture because it contains the word resurrection. It must be clearly shown that it is the resurrection of dead bodies that the writer had in his mind. By ignoring this and other simple yet necessary rules, the Bible can be made to support any theory, no matter how erroneous.

Now, let Bro. Fyfe show that John, in Rev. xx: 4, 5, is speaking in literal language of the resurrection of the bodies of dead saints, and then he will have proven something, but that cannot be done. "I saw," says John, not the bodies but "the souls of them that were beheaded" (v. 4). Why not accuse John with being infected with soul-sleeping? Soul-sleeping! Well, well. Does he really think that we believe that John here teaches a literal resurrection of souls? Everything is literal with him. If it is not a literal resurrection of dead bodies, then he thinks it can be nothing less than a literal resurrection of souls. Let him remember that Revelation is a book of symbols and figures.

Let us say again that few commentators agree as to the meaning of this passage, and yet to Bro. Fyfe it teaches, in unmistakable language, a resurrection of bodies. He can prove any thing by taking his premises for granted.

We deny that John is speaking about a literal resurrection of bodies. We might quote from as many authors and more than he does upon our side of the question, but it is scripture we want, not the opinions of the early Jewish Christians. We are not surprised at him clinging with such tenacity to this passage, for his whole theory depends upon its literal construction. Is it wise to cling to a theory which rests upon one obscure passage, when the theory runs counter to the general teaching of Christ and His apostles? We are asked to cite a passage which teaches that the good and bad will be raised simultaneously. We cited in our former reply a number of passages which clearly teach that the second appearing of Christ will be followed immediately by the resurrection of the dead and the general judgment. See Matt. xxv: 32-46; II Thes. 1: 7-9, and II Timothy iv: 1. The writer who, Bro. Fyfe thinks teaches that the righteous dead will be raised a thousand years before the wicked dead says, "Behold he cometh with clouds; and every eye shall see him and they also which pierced him." Rev. 1: 7.

We would call particular attention to his remarks upon Rev. xx: 12, 13. His attempt to evade the force of our remarks is desperate. The dead given up by the sea by death and hades are all lost! All the dead are in death and hell (hades), then, according to our brother's

construction of this passage, all will be cast into the lake of fire. We have heard a great deal about universal salvation, but here is universal damnation. We believe our brother's heart is more merciful, however, than his logic. We wonder what next? Well, here it is: "They (the righteous) are not amongst the judged." One error produces another. The righteous will not be judged! Did our brother never read that we shall all stand before the judgment seat of Christ. Rom. xiv: 10, and II Cor. v: 10. "Every one of us shall give account of himself to God." There is a sense it is true in which the "saints shall judge the world," but it is a very unsafe thing for any one to place too broad a construction upon such a passage, and flatter himself that he will stand before the judgment seat of Christ to judge and not to be judged.

In his former letter he cited in proof of two resurrections the language of Paul that there will be a "resurrection of the just and of the unjust;" also the words of Christ, John v: 28, 29.

In the above letter he admits the force of our remarks, but tries to escape by saying that the hour of the resurrection is of one thousand-years duration. Paul says that the resurrection of the dead shall take place before the living shall be changed, and that will be "In a moment, in the twinkling of an eye at the last trump." I Cor. xv: 52. Remember it, does not say some of the dead, but the dead.

When it is plainly stated that the dead shall be raised at the "last day," "at the last trump," who has the authority to draw that day out a thousand years long, or give us a trumpet blast which will last through the whole millennium? Paul, addressing the Athenians, says, "God has appointed a day in the which he will judge the world."

Some who take liberties, as does Bro. Fyfe, with the word of God lengthen out this judgment day through all time to suit a theory, but we protest against taking such liberties with God's word.

Bro. Fyfe again informs us that he has no difficulty with the Greek proposition *et*. No doubt. We have seen men before who did not even know the Greek alphabet, yet had no difficulty (in their own minds) in enlightening us upon the subject of Greek exegesis.

Yes, dear brother, we believe all will be raised when Christ comes; and in the resurrection the righteous dead will be separated from the wicked dead. One class will be placed at his right hand and the other at his left.

That such a separation would be from the living wicked and not from the dead wicked is a very fine point indeed. Why does he not object to the language of Paul, who says Christ will judge the dead? I suppose brother Paul made a mistake and should have said the "living wicked."

You have now seen what Bro. Fyfe can say upon this subject. You have the passages of scripture he relies upon before you. Judge for yourself.

If in his two long letters he has not been able to find room for the scripture which teaches his theory, we will yet give him room to produce it in our next issue. It is scripture, however, we ask for, and not special pleading in support of a man-made theory.

T. L. F.

MATERIALISM AND KINDRED SUBJECTS.

We stated in our last issue that enough had been said for the present upon materialism and kindred subjects, some of our contributors do not agree with us. The following from a private letter we think expresses the mind of the greater number of our readers.

SUNNDALE CORNERS, SEP. 14TH, 1887:
TO T. L. FOWLER,

DEAR BRO.

I trust the position of the EVANGELIST in regard both to the "Materialists" and "Adventists" is satisfactory to the most of its readers. Your strictures on J. Fyfe's production in the last EVANGELIST has taken him up to the point. Keep him there, don't give heed to his interpretations and references in trying to make his theory even plausible. If he or any one else is able to answer the question propounded by "C," and that pointedly, let him do so; if not let him enjoy the belief of his theory as much as he pleases in his own imagination.

For my own part as a reader of the EVANGELIST I would not wish to see much of its space taken up discussing either of those subjects, though their advocates make a "hobby" of them. Pleased to see that you have noticed that neither of these theories is "of general interest."

A wise self discipline in the matured is not so easy or so common that we may reasonably expect the young to be exemplary in that respect.

NOTES.

We are pleased to hear that Bro. Silas Moot is succeeding well at West Rupert, Vt.

Subscribers failing to receive their papers regularly, will oblige by notifying us promptly.

We have received a number of contributions which arrived too late for insertion in this issue. The writers will accept this explanation.

We are pleased to receive from time to time intimations that our efforts to publish a paper that will be useful to the brethren are being appreciated. Our aim is to go on towards perfection as rapidly as possible.

A considerable number of subscriptions expire with this number. Notification will be given in the usual way. We trust all our friends will renew without delay. It will save us trouble, and make for them no extra trouble.

The best religious newspaper in the world would be a very poor substitute for the Bible, yet a religious paper is all right, and very useful in its own sphere. As a general rule live, earnest Christians support such papers as much as they can.

We are glad to learn from Bro. Barclay that there is a prospect that Bro. J. L. Parsons may yet be secured for the work in Toronto. We very much wish he may come; we doubt not but the cause would prosper under his leadership.

Occasionally we hear of the man who, when asked to subscribe for a religious paper, says: "The Bible is good enough for him." Very many intelligent Christians confess that they have been greatly helped in their Bible studies by reading good religious journals.

We ask the assistance of every reader in extending the circulation of the EVANGELIST. It does not become us to boast, but we have reason to believe that it does good wherever it goes, and we therefore wish to enlarge its sphere of influence as much as possible.

We have on hand a few copies of a very useful little tract, entitled "The Logic of Infidelity." Any one desiring a copy can have one sent, post paid, by forwarding a two cent stamp to George Munro, Erin, Ont. Young men troubled with skeptical objections to Christianity will find it highly reading.

We learn from a letter of Bro. F. M. Rains in the Standard that Bro. R. C. Barrow has been Evangelist in Nebraska twenty-two years. When he began there were only about 150 Disciples in the Territory, and only three or four small churches. Now there are 10,000 Disciples; 160 churches, 83 preachers, and 83 houses of worship.

Minister Kuki, Japanese Minister at Washington, has had his children baptized as Christians. The Minister says, however, that he has no intention of becoming a convert himself.—Daily Paper.

What shall we have next? We have heard of children being saved through the faith of their parents. Perhaps this distinguished Japanese expects to be saved by the baptism of his children.

According to our recollection of what was done at the Annual Meeting at Guelph, a circular letter was to be sent quarterly to the churches throughout the Province, and also a quarterly statement furnished for publication in the EVANGELIST. Neither of these has yet been seen in this office. Later circular letter received but too late for this issue.

We have received from Sister McClurg, Lobo, a copy of constitution and by-laws to be used in organizing societies auxiliary to the Ontario Christian Woman's Board of Missions. Where the sisters desire to unite for missionary work, they will find the work of organization made easy by getting copies. We presume they can be obtained by addressing Mrs. E. McClurg, Ivan P. O., Ont.

The Baptists in Ridgetown, on account of their meeting-house being under a state of repairs, asked for and received the use of our meeting-house for Sunday evening. The Baptist preacher and almost the entire Baptist Church attended Bro. Sheppard's meeting in the morning, and participated with our brethren in the observance of the Lord's Supper. This little incident is significant. Let us thank God for every such indication of good will between us and the great Baptist body.

The readers of the EVANGELIST will be interested in the article on *Weekly Communion* taken from the *Canadian Baptist*. So far, if we are not mistaken, though some weeks have elapsed since the article appeared, no leading Baptist brother has complied with the request of the writer. When Bro. Best succeeds in getting an explanation from some Baptist in regard to this matter, we wish he would be kind enough to induce some of them to define for us the expression *Regular Baptist*.

The following sums have been sent from Ontario for Foreign Missions since last report in this paper:—

C. W. M. S., Lobo.....	\$16 00
Church, Acton.....	46 00
" Erin Centre	27 00
" Erin Village	13 00
" Garafaxa	12 00
" Warkerton	9 00
S. S., Warton.....	5 59
Total.....	\$128 59

We hear that the N. Y. State Convention, recently held in Tonawanda, was a great success. One of the important questions before the brethren was the establishment of the cause in the City of Rochester. Two thousand dollars was raised at the Convention towards paying for a lot on which to build a church. The New York brethren are following the line of work which we are trying to inaugurate in this Province, viz: to build up the cause in the large cities. We believe the now flourishing church in Buffalo was founded by a co-operative effort of Disciples in the State.

It will be seen from a statement elsewhere in this number that the National Conventions of our brethren in the States will be held this year in Indianapolis, beginning October 17th. We would strongly recommend brethren in this country to go if they possibly can. These conventions are exceedingly interesting, and very stimulating and encouraging to Christians. If brethren who think the time has gone by when much can be accomplished by us in our own country would attend one of these conventions, we are sure they would return with different views.

We copy this month from the *Christian Guardian* of Toronto a rather long article on Christian union. We trust no reader will pass it by because of its length. It will be found very interesting as setting forth the views of this leading Methodist journal on this very important question. We should like to see an attempt made, "by mutual agreement not to maintain rival churches in places where the population is not large enough to justify it." Fancy a Presbyterian, in such circumstances, agreeing to be a Methodist, or a Methodist, a Presbyterian, a Calvinist, becoming an Arminian, and an Arminian, a Calvinist, according as the church courts would dictate. One wonders how it can be seriously proposed. If any two or more denominations could come to such an agreement, what could there be that would justify their separate existence at all? Why might they not become one body, and thus do away with rival churches even in large places? And, by the way, the expression "rival churches" suggests an idea utterly antagonistic to Christianity. We fear the *Guardian* has not studied the question from a Scriptural standpoint.

CHURCH NEWS.

BLENHHEIM.—Bro. Sheppard informs us of one more baptism in his field of labor since last report.

ERIN CENTRE.—A Thursday night meeting has been started here with good prospects of being well attended. An aged lady was baptized at Hillsburg, September 30th.

GAINSBORO.—I am at present engaged in a meeting at this point. The meeting began last Lord's Day. We have had full houses: I think the number has reached nearly two hundred. Two confessed Christ last night. Bro. Talmage arrived to-day: he will be with us over Lord's Day. II. BROWN.
Sept. 23rd, 1887.

RIDGETOWN.—Bro. Sheppard's term of engagement with the church in this place ended at the close of last month. He has, however, agreed to give the church two months' notice before leaving for another field of labor. We understand Bro. Sheppard has not yet decided where he will go upon leaving Ridgetown. Bro. Kessler spoke in Ridgetown Sept. 25th, Bro. Sheppard being absent in Michigan attending an Annual Meeting.

ETPHRATA. Although we as a congregation have not had any additions this summer, we are trying to be faithful to the Scriptural injunction, "Not forsaking the assembling of ourselves together," and "To exhort one another." We frequently have the assistance of Bro. D. Stirling, also Bro. Mackey, Elder at Meaford. We are striving also to remember the needy. May the Kingdom of Christ extend from shore to shore.
W. J. CANN.

Sept. 19th, 1887.

DENISON AVENUE, TORONTO.—Since our last we have had Bro. M. J. Ferguson of Kentucky, with us, he preached five discourses, which pleased some very much, while others did not regard them so favorably. He appears to be a man of fine talents and superior education, yet he did not so favorably impress his hearers, as did Bro. Parsons, who led those who listened to him once, to desire to hear him again. The correspondence with Bro. Parsons, since he visited us, has encouraged the members of the church to hope he may yet be induced to come and take up the work here. As they were unanimous in desiring him to come after he had visited us, they have again made an earnest appeal to him to accept their call, and undertake this important work in our city, earnestly hoping he may come to us at the close of this year, when his present engagements terminate. Bro. Lédard having been much invigorated by his rest at home, returned to the city, and preached on Sept. 11th, then he left to commence a series of meetings at Cape Rich, where we trust his labors may be blessed in the accomplishment of much good, and the salvation of many precious souls.
G. J. B.

STOUFFVILLE.—By invitation of the church, on 3rd Lord's Day in August I visited (for the first time) this point, and preached morning and evening. The audiences were very good, some being present from considerable distances. One lady made the "good confession" and put on the Lord Jesus in His appointed way. Her husband being already a Christian, they will now journey together, being of the same mind, mutually helping each other. May their lives be a continual manifestation of the truth, and spirit of their Heavenly Master. On Saturday, 17th September, I again visited this church, preached the same evening, and twice next day. These persons confessed the Saviour, one of them some years since had obeyed the gospel, but had grown cold and neglectful, again resolved to return, and start anew, and serve his Saviour faithfully. The other two I baptized where "there was much water," at a beautiful place near by. The day was delightful and bright, the gathering, reverent and orderly, and the scene was impressive and Scriptural. Some were present at all the meetings, from a distance. The church is encouraged and strengthened, and manifests a deep earnestness in the work. They need help, and should be helped. By their earnest request I am constrained to visit them again soon.
G. J. B.

Toronto, 22nd Sept., 1887.

CO-OPERATION NOTES.

Since my last writing from Toronto I have gone home for a brief holiday. In Ridgetown the cause is working smoothly though there are no especial signs of progress, the prayer meeting Sunday School and Lord's Day services being fairly well attended. During my visit the annual business meeting of the church was held and at it I regret to say Bro. Shepherd presented his resignation. We trust a suitable man may be found to supply his place. I preached once here.

The sisters of Ridgetown are waking up to the importance of mission work, both at home and abroad. A garden party was held at my house and a Women's Mission Band formed of some twenty members, to be an auxiliary of the Women's Missionary Society of Ontario.

In Blehheim I preached to a large audience; one person confessed Christ and was afterwards baptized by Bro. Shepherd in Lake Erie. Here the church is working in harmony but no rapid progress is being made. They have a weekly meeting for Bible study which I also attended. Here too I met a number of sisters and assisted to form a "Mission Band." May the blessing of the Lord rest on their efforts to quicken each other's zeal, spreading the Gospel. I hope during the coming winter to see many such bands in operation.

I learn that the Women's Mission Band in Wainfleet is just now holding their third anniversary and that Bro. Talmage has been engaged to lecture for them, they are an earnest and intelligent band of devoted women and doing good work.

I returned to Toronto and found all well in that most interesting of churches. I wish all our brethren could see the harmony, activity and earnestness of this city church. All are seeking the

best interest of the cause, and all are losing sight of themselves in doing it. The services are all full of interest simply because all are interested in them, our visitors this month have been more numerous than usual and from all parts of the Province, from Meaford in the North to Prince Edward county in the East, as well as from South and West. During my absence Bro. Ferguson paid them a visit from the other side of the line, I regret that I missed his visit. Bro. Ashley S. Johnson of Correspondence Bible College also paid us a visit and took part in our service. Come and welcome brethren, we are rejoiced to see you and it will quicken your zeal and interest to be with us occasionally. Denison Avenue extends a hearty welcome to all. Help us to build up the cause in this magnificent city.

I am now commencing a meeting in Cape Rich, the outlook is good and the audiences large and attentive, I trust the message of pardoning love may reach some hearts and lead them to Christ.

In passing through Meaford I met with Bro. Jas. Kilgour and Bro. C. J. Lister, who are holding the opening services in connection with the new church building. They were present at the opening of the old building I hear and the brethren have invited them back again, meetings are being continued this week. Having a wedding to attend I could only spend an hour with them but it was as it always is both pleasant and profitable.

After the close of the Cape Rich meeting I hope to commence another meeting at Garafaxa. May the word of the Lord run and have free course and be glorified.

I wish to say that I hope during this year to spend much of my time holding special services. Any churches wishing that I should assist them will please correspond with me at Ridgetown Ontario, as all letters will be forwarded to me from there, or with Bro. J. W. Kilgour, Guelph.

The church at Denison Avenue is using its talent largely to Stouffville, Pickering and Vaughan brethren are going out from time to time to preach the Word. Any church needing an occasional Lord's day service will find help by writing to Bro. George Barclay, 15 Toronto St. We have brethren who are willing to go out and thus help on the cause.

Bro. John Munro who will be with us at Toronto this winter at the University has just been spending his vacation with the church in Warton, and preaching to them with great acceptance. May God bless the brethren and encourage all our young men.

Bro. Ed. Black who is fitting himself for the gospel work spoke to us at our prayer meeting last Wednesday night. It was a pleasure to hear him and know that both he and his brother Geo. Black are both likely to follow in the footsteps of their Grandfather, who by his faithful labors did so much for the cause of Christ in Canada.

Bro. John Lister, whom I am staying, is also preparing himself for usefulness and will soon go up to Muskoka to help Bro. Crewson. Pray ye the Lord of the harvest, that he will send laborers into the harvest.

JAMES LUDIARD,
Cape Rich.

LOBO C. W. B. M.

I am sorry to announce the serious illness of our beloved President (Mrs. S. C. Zavitz) it is quite a drawback to our little "Band"; her efficiency is sorely needed. Our meetings are attended about as usual; the interest grows stronger every time we meet. During the last year we sent \$25.00 to the West End, Toronto; we also sent \$16.00 to Foreign Missions. This year we are an Aux. to O. C. W. B. M. Our efforts will be strenuously directed to help that Board in advancing Mission Work. Being Cor. Sec. of the O. C. W. B. M., I receive letters nearly every mail with regard to our work. This is just what we want. It is truly a pleasure to answer them. Would be pleased to hear from the thirty-eight churches that all would be willing to make the work a success, as we honestly believe it is a duty we owe to God and our fellow-man.

We are very grateful to those kind sisters who have already expressed their willingness to go on with the work. We take courage and feel strong, and pray God to bless our work to His glory.
MRS. E. MCCLURG.

Ivan, Sept. 5th, '87.

THE NATIONAL CONVENTIONS.

The three National Conventions will be held in the City of Indianapolis, Indiana, next month. The first session of the C. W. B. M. will be held on Monday evening, October 17. The last session of the G. C. M. C. will be held on Friday evening, October 21.

Addresses will be delivered by J. T. Toof, B. E. Clay, and F. M. Rains for the General Convention; Bayard Craig will speak for the Foreign Society.

Indianapolis is not far from the geographical center of the brotherhood. It is easily reached from any point of the compass. It is hoped that this convention will far surpass any of its predecessors in enthusiasm and in liberality. Business men in all parts of the country ought to so arrange their affairs that they may be able to attend. These conventions are as much for business men as for preachers.

SELECTIONS.

Gratitude is the most dignified return you can lavish on your benefactors.

The total membership of the Wesleyans in Great Britain this year is 412,098. Over 31,000 are on trial.

Tithes have been abolished throughout Italy. Bishops are paid £240 stg., and priests £32 a year. This shows that Italy is making progress.

Andrew Carnegie, the Pittsburg millionaire, has given away a great deal of money, and he intends to give away a great deal more, for he is still very rich, and in a recent speech he said, "the man who dies rich dies disgraced."

Mr. Gladstone says that "Wales is the most Protestant country in the whole world," and the *Methodist Times* of London says:—"We believe there is not a Welsh speaking Roman Catholic congregation in existence."

More than Christ I can never wish, nor pray, nor desire for you. I am sure the saints are at best but strangers to the weight and worth of the incomparable excellence of Christ. We know not the half of what we love, when we love him.—*Samuel Rutherford.*

The cruel spirit of persecution manifested by the Greek and Roman Catholic Churches in Smyrna led the Mohammedan authorities to rebuke them as not manifesting "the spirit of Christianity." Ninety rioters were arrested for violence against the Protestants. It is pitiable to see how the spirit of persecution prevails in corrupt Churches.

"If any man have not the spirit of Christ, he is none of his." We must contend earnestly for the faith once for all delivered to the saints. We must insist upon all that relates to entering the kingdom. But it will not do to stop there: It will avail nothing that we have correct views of faith, repentance, confession and baptism; if we do not have the same mind in us that was also in Christ Jesus.—*Standard.*

According to a London paper the New Testament in Arabic is in demand in the land of Moab. In one day a colporteur sold fifty-four copies—flour being the purchasing power. When night came every receptacle in the colporteur's house was filled with flour, and not a copy of the Scriptures remained unsold. To give thus the Bread of Life in return for the bread that perisheth must have been delightful work.

A large tobacconist in New York once remarked that cigarette smoking was the most injurious form of using tobacco. He could tell the men who smoked cigarettes. They were sallow complexioned and debilitated in appearance. Many had died, and were killing themselves from the use of the paper abominations. He would stop selling it if that would stop manufacturing.—*Commercial Advertiser.*

Christ is the hope of the hopeless, the help of the helpless, the cure of the incurable. "Is my wound incurable?" was the sad query of one from whom we heard. Happily, no! There is a balm in Gilead, and a good Physician there, and he can help and heal. With the soul, as with body, there are sores that may be too soon healed over, and we should not be impatient when we seek counsel and cure of the Physician of souls. In good time he will make us whole.

—As life moves on, and our comrades and our leaders drop on this side and that, and we look back through the mist of years on those whose friendship or whose society long since set its mark on our own souls, how thankfully do we recall those whose spontaneous and half-unconscious utterances once rebuked, it may be, or guided, or encouraged, or inspired us; planted in our souls the germ of thought or the seeds of action.—*Dean Bradley.*

Not according to our knowledge, but according to our faith, is God's care of us, in all our helplessness and need. As a passenger on a well-ordered steamer in mid-ocean has no reason to fear the darkness, but goes quietly to his berth and rests, trusting to the captain to direct the vessel's course, so may God's children lie down every night, assured that the great world is moving on through space, guided by One whose sure hand is never off the helm. Of dangers avoided while we are unconscious, of interference exerted to prevent a wreck, we are happily ignorant; nor need the thought—if it comes to us—of such perils give us trouble. Peacefully we may fall asleep, glad in the confidence that God watches, and that in the pathless deep through which we go he knows the way to take. "So he giveth to his beloved during sleep."—*S. S. Times.*

WEEKLY COMMUNION.

In your issue of the *Baptist*, July 28th, 1887, we read, with surprise, in a sermon of Mr. Spurgeon's, the following words: "Then, next, this remembrance of the death of Christ must be constant. The Lord's Supper was meant to be a frequent feast. I think it a grievous mistake when the Communion comes but once in a quarter of a year—aye, and even once in a month. I should not feel satisfied with the breaking of bread less-often than on the first day of every week, and practically it comes much oftener to me, for it is my great delight whenever I have a few Christian friends to say, 'Let us break bread now that we are met together.'" We had always supposed that Mr. Spurgeon's church observed the communion of the Lord's Supper but once a month, like the majority of Canadian Baptist Churches. This has been the impression generally left on the public mind by the writings of Canadian ministers visiting at Spurgeon's Tabernacle. We would not wish to hold up Mr. Spurgeon and his church as an example for all other Baptist ministers and churches, only so far as he follows Christ, but we would like to know, if Mr. Spurgeon's views and practices are correct on this subject, why does not the same custom prevail among our Canadian Baptist Churches, or, in fact, among all Baptist Churches. If he is right, then all others not like-minded must be wrong. If Christians should commemorate the Lord's death every Lord's Day—the proper time for their regular meeting together—then what authority have we for neglecting it so frequently, and only observing it once a month, or once a quarter, or whenever it suits our convenience. If the time for observing this ordinance is purely a matter of choice or convenience, and if the observance of the ordinance is not a part of regular divine worship, then why not limit the observance of it to once a year, or once in a life-time, the same as baptism. But if it is a soul-refreshing part of divine service and should be observed on the first day of every week, as Mr. Spurgeon believes, and as the early disciples also believed, then why is it so almost universally neglected among our churches? Would some of our leading brethren be kind enough to give us a reply on this subject. Let the truth be brought out—"though the heavens fall."—*A. R. Best in Canadian Baptist.*

TRUE TO GOD.

Never lower your principles to the world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when His cause is unpopular, is made by Himself the condition of His confessing us before men. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence. And then, again, in order that the lights may shine without obstruction, we must be simple and study simplicity. This is by no means so easy as it at first sight appears; for in this highly artificial and pretentious age all society is overlaid with numerous affectations. Detest affectation as the contrary of truth and as hypocrisy on a small scale, and allow yourself to be seen freely by those around you in your true colors. There is an affectation of indifference to all things and of a lack of sensibility which is becoming very prevalent in this age, which is the sworn foe to simplicity of character. The persons who labor under this moral disorder pretend to have lost their freshness of interest in every thing; for them, as they would have it believed, there is no surprise and no enthusiasm. As Christians, we must eschew untruth in every form; we must labor to seem just what we are, neither better nor worse: To be true to God and to the thought of His presence all day long, and to let self occupy as little as possible of our thoughts; to care much of His approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and then freely to let it shine—this is the great secret of edification. May He indoctrinate us into it, and dispose and enable us to illustrate it in our practice!—*Dr. Goulbourn.*

To recognize a duty as a duty is to make a pleasure of duty, to him who would do what he ought to do. There is no higher pleasure, to one who loves another truly and devotedly, than in doing that which the one whom he loves would have him do. He who loves God truly and devotedly, finds a pleasure in doing that duty which God discloses to him as duty. And he whose heart is moved by love toward his fellows as his fellows, finds a pleasure in doing that which he sees he ought to do toward his fellows. Thus it is that love is the fulfilling of the law, and that love makes duty-doing a pleasure.—*S. S. Times.*

PROHIBITION IN IOWA.

Liquor men and their numerous allies have been telling us constantly of the failure of prohibition in Iowa, and how tired of it and disgusted with it the people were. Well, the Republican State Convention, which assembled in Des Moines on August 24, evidently have not heard of it; for it gave prohibition—even Iowa prohibition—unqualified and emphatic endorsement. Whether from conscience or from policy, the pronouncement for the prohibitory law and its enforcement was plump and unambiguous, and here are the very words of it:

"Iowa has no compromise to hold with the saloon. We declare in favor of the faithful and vigorous enforcement in all parts of the State of the Prohibitory law. The Pharmacy law and County Permit law should be so amended as to prevent the Drug Store or Wholesale Liquor Store from becoming in any manner the substitute or successor of the saloon."

Just paste this in your hat, and when some fellow in the pay of the liquor men writes to your great daily that the people of Iowa are ready to go back to license or free whiskey; that prohibition has been declared a failure by the people, etc., take off your hat and "refresh your memory," and your spirits as well.—*Christian Standard.*

WHAT IS CHARITY?

One of the usual misused and much abused words in religious parlance is the word "charity." Charity properly means unselfish love; it represents that spirit which is in itself the fulfilling of the law—Godward and manward. He who is influenced by the spirit of charity, loves God and loves all whom God loves; and so far he is inclined to feel and to act toward others as would God himself. But the term "charity" is sometimes used as if it meant the giving of relief to some one in need, whether one gives cheerfully or grudgingly. Again, "charity is spoken of as if it moved one to think lightly of sin, because of a loving regard for the sinner, or as if it would change one's estimates of the wisdom or unwisdom of a particular course because a person who is loved or honored inclines to indulge in that course. It is a total misconception of the very nature of charity, which prompts one to look at it in any such a light as this. Charity puts one, for his standpoint of observation, right alongside of God himself. It moves one to abhor sin utterly, while loving the sinner tenderly. It holds one to the highest possible standard of right in all things, while conceding a possible spirit of fidelity to a person whose conduct is obviously far from conformity to a high standard. Charity judges no man's heart; but charity makes no concession to evil on any man's account. "How far is it to the next village?" asks a tired wayfarer, of a kind-hearted man. "Seven miles," is the instant answer. "Seven miles! Oh, it is as far as that?" "Well, stranger, you look tired, and it's growing late; I'll call it five miles and a half for you." That represents a very common view of the claims of charitable judgment. But that is not charity according to the Bible standard.—*S. S. Times.*

SHEEP AND SHEPHERD.

In the East, flocks of sheep are often seen following their shepherd when he wishes to take them home or lead them to some other spot. The shepherd has only to call, and the sheep quickly gather around him. A traveller once told a Syrian shepherd that he was sure the sheep knew the dress of their master and not his voice. To settle the point the shepherd and traveller changed their dresses and went in amongst the sheep. The traveller in the shepherd's dress called on the sheep, but not knowing his voice they did not move. When the shepherd called them, although he was in the traveller's clothes, they ran at once to him, thus proving that it was his voice which led them. "And the sheep follow Him, for they know His voice."

HUXLEY ON THE BIBLE.

"I have been seriously perplexed to know," says Huxley, "how the religious feeling, which is the essential base of conduct, can be kept up without the use of the Bible. For three centuries this book has been woven into the life of all that is best and noblest in English history. It forbids the veriest herd who never left his village to be ignorant of the existence of other countries and other civilizations, and a great past stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary interspace in the interval between two eternities, and earns the blessings or the curses of all kind according to his efforts to do good and hate evil, even as they also are earning the payment for their work?"—*Sunday Magazine.*

"LOVEST THOU ME MORE THAN THESE?"

A very wealthy family near New York decided to go to California. They had a favorite dog, which must of course go along with them. On arriving at St. Louis they found that Rover would not be allowed in the Pullman parlour-car, but if he went must go in the common baggage-car. This would never do for such a delicately reared dog as Rover, so the whole family concluded to give up their trip to California. They spent a few days in St. Louis, paying a man ten dollars a day to care for the dog and insure his safety. The whole trip cost them several hundred dollars. After their return home they went to church on Sunday. The Lord's supper was celebrated; both heads of the family participated. Then a sermon on missions was preached, and a collection taken. The whole family gave five dollars for the conversion of the world to Christ. Ten dollars a day for the dog, and five dollars a year for the salvation of the heathen.—*Christian at Work.*

At an address delivered by Canon Wilberforce at Chickering Hall, New York, the Sunday before his departure for England, he said: "If I were to add anything to the supplications in the Prayer Book, I would add this: 'From all the paralyzing cant of an unfeeling devotion; from all the God-defying hypocrisy of an uplifted voice and a down-hanging arm; from all the miserable mummery of a grand external ritual and a selfish, un-Christlike daily life, good Lord, deliver us!' The only thing that Christianity wants just now is Christians."



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