

ONTARIO EVANGELIST.

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

Vol. I.

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ORIGINAL.

ON BITING.

The writer is one of a numerous class who are afraid of dogs, because dogs sometimes bite and their bite is ominous of hydrophobia and of other evils not at all desirable.

He is afraid, too, of venomous snakes and always looks carefully around when walking through the woods or in a marsh where rattlesnakes abound, for their bite is not a very pleasant inoculation, and in addition to this, there is the old-time enmity mentioned in the book of Genesis, to which he is no exception.

Still more dangerous than either of these is strong drink, for it has so many fine names, enticing forms, fascinating associations and occult workings while, "at the last it biteth like a serpent and stingeth like an adder."

There is in Stratford, Ontario, one exception, however, to the multifarious, deceitful misnomers of the liquor traffic for the sign of a tavern has in large letters the name of its proprietor—"Ruinn." Never mind the second *n* for it does not effect either the pronunciation or the fact.

Then society has men, women and children who sometimes bite one another when drunk and quarrelling and literally tear off a part of a nose, an ear or a lip with the teeth and make the object of their brutal ferocity disfigured for life.

But society has men and women too who are still more dangerous and whose bite is far more malignant and injurious than that of the nose, ear and life destroyers,—whose bite is more venomous than the bite of a mad-dog or a rattlesnake.

We mean the BACK-BITER—the Slanderer.

Whose tongue is set on fire of hell.

Which no man can tame.

Which is an unruly evil and full of deadly poison.

The "whisperers, backbiters, haters of God" who are full of all that is mean, false, dishonest, nefarious, and malignant.—Rom. 1: 29-30.

Whose practices are hateful to God; Whose privacy slandereth his neighbor, him will I cut off."

For the slanderer is not only a malicious wretch but a sneaking coward and a hypocritical villain. He attacks you from behind. His sting is from a "backbiting tongue," and the virus in his reptilian fangs is so deadly and so diffusive that it poisons and blights the most beautiful character; darts its venom into the bosom of the most happy homes and perverts the dearest ties of love and friendship, and "sets on fire the whole course of nature."

Still worse, like his master and namesake, the Devil, (diabolos, slanderer) he puts on the aspect of an angel of light and infects the Church of Christ with his demoniacal insinuations and corrupting falsehoods. And we are not, brethren, ignorant of the evil resulting from slander, envy and evil speaking of every kind. There is a warning of the danger, "Lest there be debates, envyings, wraths, strifes, backbiting, whisperings, swellings, tumults, and lest when I come again my God will humble me among you." ii Cor. xii. 20. Surely it is bad enough to have mad-dogs on our streets, snakes in our swamps, biting men in our taverns, biting viragos in a brothel and backbiters in society, without having vicious, snarling human curs in our churches.

"But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. v. 15.

LYONS, Sept. 19th.

E. S.

BIBLE LOVE.

Nay, if we do not love one another as he loved us we shall not be owned as his children. "By this we know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Let no one deceive himself here. He who would evade the heavenly obligation of the great law of brotherly love, which indeed is not grievous, would sever the ties that bind him to the family of God. But it is sweet to be bound in everlasting bonds of love. Blessed is the man who loves his brother more ardently than he loves his opinion. "Thrice blessed is he who loves a soul redeemed by Jesus' blood more fervently than he loves his personal liberty.

On the lips of Jesus, of John, or of Paul, this word love was not an empty sound, mere *vox et practera nihil*. It represented more of heaven than any other symbol of thought and reality ever presented to the eye or ear of man. Nor did it stand for a mere sentiment of the heart hidden away in the inner man as light "under a bushel." Love in the Bible is a mode of life, an earnest service to the object loved. It is "not love in word," not love "in tongue"; but love "in deed and in truth." "This is the love of God that we keep his commandments." And on this principle the Saviour could say: "He that hath my commandments, and keepeth them, he it is that loveth me." Apart from this blessed service there is no love towards God, no love towards Christ, in the biblical sense of the term. And just so the love demanded toward the children of God, toward humanity at large, and even towards enemies, is a vigorous service of good deeds in their behalf. When Jesus gave the command: "Love your enemies," he immediately in expansion added: "Bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you." And why? "That you may be the children of your Father who is in Heaven." How, then, a *foolish*, shall I be called a child of God if I practically ignore my obligation to love those who are not enemies, but the sons and daughters of the Most High, my own brethren in Christ Jesus? Again we repeat with emphasis: let no one here deceive himself; let no one delusively ignore this paramount obligation of love under the specious pretext of exercising his individual freedom in Christ.—*J. B. Grubbs in Christian Quarterly Review.*

A FIRESIDE TALK.

LOIS.—Much is said and written about the gift of the Holy Spirit by the "Disciples" these days. There is evidently a wide difference amongst even Editors and Preachers. The lines are clearly drawn by some. One prominent debater, author and effective preacher, affirms the "word-alone theory." In conversion and sanctification I presume. He says the Holy Spirit exerts no other influence over the minds or spirits of men, than the author of a book exerts upon the minds or spirits of those who read it.

JAMES.—The subject will be sifted somewhat by these efforts, and the Brotherhood will settle down by and by on the truth. They all love the Bible, and no doubt will accept its teaching eventually.

LOIS.—I should like that to be our hope. But in the meantime some may be more or less injured by the error advocated by one party, for both cannot be right. And my experience almost confirms me in the belief, that few of the "word-alone theory" escape making almost a "shipwreck of faith." They are seldom, if ever, noted for piety, self-consecration to Christ, deeds of self-denial, fellowship with God and His dear Son, and much that makes up the inner and grand life of the faithful, humble follower of the meek and lowly Jesus. Public teachers, eminent business men, successful politicians and debaters, they can become. But these things *might* be only "like the crackling of thorns under a pot." I fear, of them it might be said, "the wish is father to the thought."

JAMES.—"To the law and to the testimony," Grandmother. These men say they have the Bible, and quote a great deal of Scripture, I assure you.

LOIS.—Don't doubt it; but we shall see how they manage in that department, soon. Their theory compels them to deny all influence of one mind upon another, except through or by word. Then God, Christ, the Spirit, have no influence upon the mind, except by or through word—Angels, none at all. Satan, none at all. As they do not speak to us. But this "word-alone" theory is exploded by boys and girls and men and women every day. Did you never hear a woman say, "It was not the words at all, but the way he said it, that hurt me so much?" Or another, "Oh, a man reading a sermon has no effect upon me, why don't he speak extempore?" A man relates some things which occurred. No effect produced. He then repeats them with a

purpose to produce an effect. His listeners are in tears. I have known this to be the case. I do not say they could have resisted. One actor produces tears or laughter. Another uttering the same words utterly fails. And what gave rise to the saying, "When you speak of the devil, he is sure to appear?" And in clairvoyance, mesmerism, biology and psychology, the mind can be influenced by something in addition to the *mere* word. Now, whether these things can be explained or not, does not signify. Facts are facts.

TIMOTHY.—All that you say, Grandmother, may be true, but the question with us is, what saith the Scriptures? If the Bible teaches that the Holy Spirit does not dwell with God's people now, we must accept it.

JAMES.—Yes, that is to the point. I can prove that all the Scriptures say about the indwelling of the Spirit, or the gift of the Spirit was confined to the days of miracles. But I propose a halt in our investigation for to-night. And so the matter ended.

EVLSDROPPER.

SELECTIONS.

PLEASURES WHICH THE CHRISTIAN MUST FOREGO.

1. Those as to the propriety of which you are in doubt.—Rom. xiv. 23.
2. Those in which you cannot indulge without danger that your example may lead others into sin.—1 Cor. viii. 9; Rom. xiv. 15.
3. Even those in which, if you engage, you will grieve weak Christians, who disapprove them much more than those which Christians universally condemn.—1 Cor. viii. 12, 13; Rom. xiv. 15; Mark ix. 42.
4. Those which have the taint of sin upon them.—Jude 23.
5. Those which, if indulged in, would place you in a false position (1 Thess. v. 22; 2 Cor. viii. 21), and seem to identify you in taste and life with a sinful world, from which you should be separated.—Rom. xii. 2; 2 Cor. vi. 14—17.
6. Those which might gain the mastery over you, which would interfere with anything of more importance.—Eph. v. 18; Phil. iv. 5; 1 Cor. vii. 31.
7. Those into which you cannot carry your religion without incongruity (1 Cor. x. 31), on which you cannot ask God's blessing (Col. iii. 17), in which you cannot shew forth the shining graces of a Christian character to the honour of God (Matt. v. 16), and in which you cannot breathe the atmosphere of Christ's presence.—Col. iii. 11; Phil. iv. 8.—*Selected.*

Last week the city was fairly inundated by the Knights of Pythias who came in legions all the way from the gulf of Mexico to Winnipeg, and from California to Halifax. They carried themselves well, performed their various evolutions with wonderful grace and accuracy, entertained us with good music and good speeches, and generally created a most favourable impression. We are informed that notwithstanding their military accoutrements and titles, they are a purely pacific and benevolent order, and have no intention of annexing this country except in the Pythian sense of the word. We cannot help wondering when we see such huge organizations for mutual help and protection, that men cannot find in the Christian Church all that is needed for fraternity and benevolence. Is the church a strong power to bind men together in works of mutual help and charity, or is it necessary that such gigantic organizations should grow up outside or along side of the Church. Will the Pythian oracle tell us?—*Presbyterian Review.*

William Cleaver Wilkinson, D. D., who writes on Pastoral Theology, in the *Homiletic Review*, has a book entitled *The Baptist Principle*, and published by the American Baptist Publication Society. It must, therefore, I suppose, be regarded as orthodox from a Baptist standpoint. He says that the true organizing principle of the Baptist churches may be stated in three words: *OPENNESS TO CHRIST*. Chapter XXII. treats of "Close Communion." Prof. Wilkinson says that "restricted communion, as practiced by Baptists, is not positive; it is strictly negative. It does not

turn away; it simply does not invite. Not inviting; it naturally does not accept invitations. That is really the whole. Restricted communion does nothing more than maintain the attitude of not doing." This, I have been told, represents the presents position of nine-tenths of the Baptist ministers on this question. What do you think? —B. B. TYLER in *Standard*.

RESTFUL PRAYER.

Prayer, says the *Independent*, is not always petition. It is sometimes, and ought to be often, thanksgiving. It is sometimes confession. It is sometimes adoration. It is often an uttered and unutterable communion. That is a beautiful illustration of one phase of prayer—the communion phase—which is related of the little girl of a hard-worked and somewhat nervous clergyman, who could only compose to advantage when alone and undisturbed. One day he thoughtlessly left his study door unlocked, and his little three-year-old child softly opened the door and came in. The minister was disturbed, and a little impatiently lifted up his face to the face of his child, and asked: "My child what do you want?" "Nothing papa," "Then what did you come in here for?" "Just because I wanted to be with you" was the reply, and the little one sat down quietly on the floor, and said not a word. Surely that is a form of prayer that we need to cultivate in this busy day of ours. To come into His presence and wait before Him, wanting nothing but to be with him—how such an hour now and again would rest us. We have a friend not a Christian, who leaves his business place down town now and again, especially when he is being particularly burdened with care, and rides up to the great Catholic Cathedral on Fifth avenue, where he sits down for an hour, and then goes back again to business. He says, "It is so quiet there, it rests and quiets me." How much more might we find a sweet and quiet resting place for our weary and tired souls and body, by just resting in the Lord, sitting without petition at his feet, or as John, leaning our heads upon his bosom.

HOW TO MAKE COMMUNION WINE.

Now is the time of the year to put up Communion wine, and every congregation should attend to it rather than use the vile concoctions obtained under the name from the drug stores. We subjoin directions for making it that any one can follow. Take thoroughly ripe grapes and cook them allowing them to boil ten minutes, putting only enough water to prevent burning until the juice flows. Express and strain the juice and boil again, skimming it until nothing more rises to the surface. Put this juice while hot into bottles or jars and seal tight. When cold, if found too thick, water may be used. Juice of grapes thus prepared will keep two years or longer if properly sealed. For convenience it is kept in quart or pint bottles so that only enough for one service need be opened at one time.—*The C. E.*

BOB BURDETT ON CARD PLAYING.

No, young man, no, you do not "have to know very much about cards to play progressive euchre." In fact the less you know about anything the more you'll play cards. The most expert card player and the most successful gambler was a man in Denver who spelled God with a little *g* and two *d*'s, swore every time he said anything, lied every time he swore, and could be safely trusted to steal anything he could hide in his hands. Card playing may require high culture and refined training, but somehow the lives of the best experts do not seem to indicate this.—*Brooklyn Eagle.*

It is little thing to speak a phrase
Of common comfort, which, by daily use,
Has almost lost its sense; yet on the ear
Of him who thought to die unmourned 't will fall.
Like choicest music, fill the glaring eye
With gentle tears, relax the knotted hand
To know the bonds of fellowship again.
—TALFOURD.

There is no such way to attain to greater measures of grace, as for a man to live up to the little grace he has.—THOMAS BROOKS.