

U. W. O. LIBRARY

THE

ONTARIO EVANGELIST.

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

VOL. 3.

ERIN AND EVERTON, ONTARIO, OCTOBER, 1888.

No. 6.

POETRY.

SAVED BY GRACE.

When my unworthiness I see,
I wonder,—can it ever be
That I, Oh Lord, shall dwell with Thee;
With holy angels live;
But when I view Thee whom I love,
My representative above,
Thy love and GRACE my fears remove,
And full assurance give.

How sad and painful is the thought,
That all my life's with weakness fraught;
That so much time is run to naught;
And so much done in vain;

By GRACE alone I am restored,
My heart is brought in sweet accord
With Him who doth His help afford,
That I new strength may gain.

Alas!—my soul would stand in awe;
Too oft have I transgressed God's law;
Ne'er done a deed without a flaw;
For sin in me obtains;

But Christ in mercy shed His blood,
When in the sinner's place He stood,
To bring me to a pardoning God;
Where GRACE in triumph reigns.

I know, I know what is my doom,
That I am destined to the tomb,
And soon shall be in death's dark gloom,
For I'm condemned to die;

But Christ eternal life will give;
Through His abounding GRACE I'll live;
And full, immortal bliss receive;
For God will justify.

Ridgetown. E. SHEPPARD.

ORIGINAL.

"CLEANSE FIRST THAT WITHIN THE
CUP AND PLATTER, THAT THE OUT-
SIDE OF THEM MAY BE CLEAN ALSO."
—Matt. 23: 26.

Do you see those men away down there in the valley? What are they doing? Do you see that dark stream before them? They are trying to cleanse it—dipping, dipping, straining and filtering; still the stream is dark and filthy, and it will be filthy still as long as they keep at that. Halloo there! Go up to the fountain, get down to the bottom, and cleanse the inside. You never can cleanse the stream unless the fountain is pure. They won't heed, but filter on day by day. The stream is getting worse; 'tis filthy still. In vain they try to make clean the outside. The heart is the fountain; let the heart be clean and our lives will be pure. "From within, out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, deceit, blasphemy and pride." See to the fountain. "Cleanse that which is within." Look after the character—the fountain of the soul—let that be pure. The reputation (stream) will require no filtering. "Let this mind be in you which was also in Christ Jesus." Christ's reputation never cost Him a thought. "Some said He is a good man; others said he hath a devil." But they could not touch the pure character of Jesus; and that perennial fountain of purity will continue to send forth its cleansing streams till the whole earth shall be bathed in the great ocean of the shekinah of the Paradise of God in Christ reconciling the world unto Himself. Man must, if he would be happy, be pure in heart. "Blessed are the pure in heart, for they shall see God." Look down into your heart. How would you like to have a photograph of all the objectionable things you have said or done? Would you hand it around among your friends? Would you like to grace the inside of a ten-dollar album with one? No; you say, "I would deal them out very sparingly." Would you sell one? No; you would not even sell one at any price? You say, "I guess I won't have it taken; I will not sit for the painting." Listen! The great Photographer of the human heart, the Master Painter of the universe, the omniscient eye, the great camera of God's omnipresence, is upon you. Will you have the photograph? You say, "Let me go, I don't want the picture." "Let the wicked forsake his way and the unrighteous man his thoughts." Purify the heart; get up to the fountain. How much have you got covered? "Well," you say, "a good deal." "I have been covering and hiding all my life—sewing figleaves.

Well, all you have hid must be revealed. Will you reveal it? will you come to the light? or will you wait for the photograph? When you see it you won't like it; you won't want it. Hark! "Let him that is filthy be filthy still." You have the photograph; it is not nice, but it is just as like you as it can be—filthy still. Eternity cannot obliterate the outlines of such a picture—sin. O! the exceeding sinful of sin! If God's antagonism to sin is measured by His purity, what must the penalty be? His abhorrence of sin can only be measured by the penalty attached to a broken law. Punishment is the result of sin. "The way of the transgressor is hard." "The wages of sin is death." Sin is degrading; it must produce a dark picture at the judgment; it is injurious to man, mentally and physically, for time and for eternity. The things God has commanded and enjoined, if faithfully observed, will elevate man, ally him to the angels in purity, and finally restore him to the image of God. But the things God has prohibited, if indulged in, are fatal, even here and now. The photograph of sin, when brought under the camera of God's purity, would be horrid indeed. You would not want to see it. You would almost be startled even now to see a face in which you could at once trace "all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, without natural affections, unmerciful, haters of God, inventors of evil things, whisperers." Rom. 1. Imagine a man—whose throat is an open sepulchre, with the poison of asps on his lips, a mouth full of cursing and bitterness, a man whose feet is swift to shed blood, a man in whose way lies destruction and misery, one who has never known the way of peace—having no fear of God before his eyes. You exclaim, "Horrid!" "Let me flee from the presence of such a monster." O! sinner, sinner, "thou art the man." Such is the picture you will present at the great judgment day if you continue in your sins. "Whatsoever a man soweth that shall he also reap." If you would be saved, your heart, your life must be pure. "Whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are pure, if there be any virtue, if there be any praise, think on these things." "Consider the Apostle and High Priest of our profession, Christ Jesus." There is no other way to purify the heart, to cleanse the fountain of the soul, but to think upon the pure and spotless life of Him who did no sin. He is the fountain of purity; and by a steady allegiance to His government, being "imitators of Him as dear children," we are made "partakers of the Divine nature," we assimilate His pure character. The deeper the devotion the greater the assimilation, for we must grow into the image of the object worshipped, hence the necessity of perfection in the object of our adoration. Jesus, through His suffering and perfection, has become the author of eternal salvation to all them that obey Him. There must be a faithful continuance in well-doing in order to a purification of the heart and a final and abundant entrance into the everlasting kingdom. The heart is purified by the obedience of faith. You have purified your souls, says Peter, in "obeying the truth." Let us labor, therefore, to keep the fountain pure, that the clear streams may flow on only to enrich the waste places through which they pass on their onward course to that sea without a shore, where the pure in heart shall bathe in the transcendent light of God's eternal love in Christ Jesus.

Winger, Sept., '88.

H. BROWN.

SELECTIONS.

EXCOMMUNICATION.

Most churches have at times members whose ungodly lives clearly show that their profession of religion is only a pretense. Shall these be tolerated, or shall the church rid itself of them by a solemn act of excommunication, which means that the persons so dealt with are not to be treated as members of the Church of Jesus Christ? This is a question that is frequently raised, and sometimes even thoughtful men have

been led to hesitate as to their answer by reason of specious reasonings against the right of excommunication in any case. Without opening the New Testament just now, let us reason together for a moment.

It is sometimes said that no body of people can cut off a soul from fellowship with Christ; that this can be done only by the sinner brother himself, and it is inferred from this that a church, in excluding a bad man from its membership, is undertaking something beyond its right or power. The premises are granted, but the conclusion is denied. When a church reaches the conclusion that the persistent evil course of one of its members proves that he has no spiritual fellowship with Christ, and that he is injuring the church by making the impression that its members do not seriously condemn an ungodly life, and so in self-defense, as well as to bring him to his senses, expels him from church fellowship, it is not supposed that such action changes his relation to Jesus Christ. His own conduct settles that relationship. It is preposterous to suppose that a church has no such right of self-defense. It is well known that in a decent community the toleration of a member whose life is known as one of constant uncleanness, will bring a whole church into such bad odor that anything like prosperity is morally impossible. Experience has proved that prompt action in the exclusion of such offenders relieves a church from the charge of having a low standard of morality and compels citizens of character to feel that its fellowship means something. Even in a community where the standard of morality is low, a church that hopes to prosper must not tolerate in its communion men of bad lives. An institution called a church may seem to prosper, and may, so far as numbers go, while taking in and holding in its membership all that may be born of flesh and blood within the range of its influence, but a church worthy of the teachings of the New Testament can be maintained and made to prosper as a spiritual body only by a new life of faith in Christ Jesus on the part of its members. Christians must continue to crucify the old man with his deeds, and, by a constant seeking after that which is lovely and virtuous, be helpers in the great work of regenerating the world. It is not to be believed without the strongest testimony that a church having in view such a high end must submit to have its influence for good annihilated and its candle put out by the malodorous atmosphere generated in pits of perdition, by confessing either its lack of right or desire to put away evil doers. Instead of being taught looser views on this subject our churches need to have pressed upon them the stern lessons of experience and the direct words of inspiration. It may be that we have not suffered more from evil men than have our religious neighbors, but we ought not to be satisfied with losing nothing in such a comparison. If we are succeeding in reproducing, in any good degree, the faith and life that the New Testament reveals, our record should be found more than ordinarily clean. The standard of life in every congregation should be so high that every one seeking church fellowship should feel a heavy weight of responsibility resting upon him in assuming the obligation of membership in such a body. While this high standard is to be kept up mainly by persistent Scripture teaching, reproving and rebuking with all longsuffering, it can not be maintained while incorrigible sinners are treated as members of the church and worthy of full fellowship.

But it may be well to quote some Scripture on the subject of excommunication:

"And if thy brother sin against thee, go, show him his fault between him and thee alone: if he hear thee thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." (Matt. xviii: 15-17).

It may be truthfully said of this passage that it does not directly authorize the church to withdraw its fellowship from the brother who refuses to hear its voice in condemnation of his wrongdoing, but only tells the complaining brother how he is to treat the offender—"Let him be to thee as a Gentile and a publican." But it is not

reasonable to suppose that the church which he refuses to hear should treat the offender as if he had done no wrong while one brother alone should turn his back on him as indicated. But, be this as it may, Paul, in I. Cor. v, does not leave us in doubt as to the right of the church to exclude an unworthy member. Read: "To deliver such an one unto Satan," "Purge out the old leaven," "A little leaven leaveneth the whole lump," "Not to company with fornicators," "With such an one no not to eat." The conclusion of the chapter and of the whole matter is: "Therefore put away from among yourselves that wicked person." If this is not excommunication total and complete it would be difficult to express such a thought in intelligible language. But against this conclusion the words of the Saviour are quoted: "Let both grow together until the harvest," (Matt. xiii: 30). But when it is observed that "the field" in which they are to be allowed to grow together is "the world," and not the church, the lack of relevancy in this passage to the matter before us will appear. The passage smites the Inquisition.—H. M., in *Christian Standard*.

CIGARETTE SMOKING.

The boy who buys cigarettes is sure to injure himself.

Now I will take the most favorable case of all, and the rarest. Suppose a boy has a lot of good cigarettes, and smokes a few of them every day. Is there any injury in that?

I can tell you, for I have had such boys for patients. Such smoking, even in so-called moderation—as if there were any such thing as moderation in stimulants for the young!—will do three things for him: 1, it will run his pulse up to one hundred or more per minute; 2, it will reduce his weight below the healthy standard; and 3, it will reduce his strength and general vitality, as will appear in his pale complexion and his diminished appetite.

If this is true of boys' smoking under the least injurious conditions, how much truer is it in the more frequent case where bad and adulterated tobacco and excessive smoking combine in their attack upon the delicate tissues of the growing lad? The physiologist will tell you that the effect of stimulants in general is to check the changes in tissue. In a growing animal of any kind this means to check the growth. The dog-fancier is said to give whiskey to the puppy when he wishes to stunt its growth. I do not know whether he has taught puppies to smoke, but it would be a good way to keep them from growing.

It is of no use, of course, to point out the trials and troubles of learning to smoke. No youngster but is cheerfully willing to brave them, for nothing gives him so much a sense of "manliness," as he imagines it, as the mastery of this accomplishment.

In conclusion: Cigarette smoking is one of the worst of habits, physically, that a boy can form. It injures the heart and the digestion, and it tends to check the growth. It gives a lad false and silly notions, and it does not bring him into good company. I am not of those who think that severe measures are often necessary in the management of children that receive a careful and affectionate training. But if, in some cases, nothing else will do, it is well to consider that a switch in time saves nine.—Dr. Coan, in *Harper's Young People*.

A SCIENTIST'S FAITH.

Nothing is more beautiful than a great scientist's belief in a Divine Creator. When a man has spent his life in studying into the infinite wonders of earth and heavens, his testimony concerning the Maker and Ruler of them all is more conclusive than the arguments of a host of skeptics. Such are the following words of Prof. Agassiz, one of the greatest scientists of modern times:

I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself, I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them.