

ONTARIO EVANGELIST.

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

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POETRY.

THIS IS REST, LORD JESUS.

And Jesus said unto them, Come ye yourselves APART into a desert place, and REST AWHILE.—MARK VI. 31.

This, this is rest, Lord Jesus,
ALONE with Thee to be;
The desert is a glad some place
With thy blest company.
Oh I sweet to hear Thy tender voice
Bidding me "come apart!"
Such rest for throbbing, aching mind,
Quiet for weary heart.

Yes, this is rest, Lord Jesus,
ALONE with Thee to be;
And when I sigh for "fellowship"
To find it all in Thee.
Thy saints on earth how dear they are;
Thy love how passing sweet;
Yet would I leave them all to sit
ALONE at thy pierced feet.

Such precious rest, Lord Jesus,
ALONE with Thee to be;
Thy secret words of love to hear,
Thy word of love to see.
To feel my hand tight clasped in Thine,
To know Thee always near,
A happy child ALONE WITH THEE,
My heart can nothing fear.

This, this is rest, Lord Jesus,
ALONE with Thee to be;
The desert is a happy spot
With thy blest company.
Amid the throng I might forget
That I am all Thy own;
I bless Thee for the "desert place,"
With Thee, my Lord, ALONE.

ORIGINAL.

"THE STING OF DEATH IS SIN." 1ST COR.: 15TH CHAPTER.

It is appointed unto man once to die—noting can release him from this sentence, for death, or the sentence of death is passed upon all men. To the King and to the Peasant alike it may be said: "Set thy house in order, for thou shalt die and not live." Death stretches forth his bony hand, we feel his cold and irresistible touch, we shrink, but cannot say, Go thy way for this time, when I have a more convenient season I will call for thee. We have no choice in the matter, and can expect no especial favors—the combat is unequal—a truce will not avail—no quarter will be given. Death is merciless, and the grave has no compassion. It is appointed unto man *once* to die, and it is not pleasant unless, in some degree, disarmed; and even then the dissolution brings sadness to our homes. I cannot sing "Ah lovely appearance of death, what sight upon earth is so fair." But whether we like it or not, the horrors of the tomb are before us. What, then, is to be done? Shall we be satisfied to remain all our lifetime in slavery for fear of death? Can we do anything to remove the sting of death? The sceptic answers in the negative—"all is dark beyond." Professor Tyndall, the great English scientist and sceptic, says: "The mind of man may be compared to a musical instrument with a certain range of notes beyond which, in both directions, we have an infinitude of silence. The phenomena of matter and force lie within our intellectual range, and as far as they reach we will, at all hazards, push our inquiries. But behind, and above, and around all, the real mystery of this universe lies unsolved." Huxley says: "Why trouble ourselves about matters of which we know nothing—and *can know nothing*?" This sounds philosophic, and theoretically it may serve such men as Tyndall and Huxley to whom the preaching of the Cross is foolishness; but it cannot remove the sting of death. The sting of death is sin, and such men know no sin. Sin is the transgression of law, but with the high-toned (?) philosophic sceptic there is no law but "the great fundamental *Laus of nature*," and to observe these is the whole duty of man while living, and at death he simply goes back to swing around the poles in unconscious bliss as a part of "matter and force," or to dwell in an "infinitude of silence." But this is a dark picture—Christ hath brought life and immortality to light through the Gospel, and by faith and obedience,

and a maintenance of a steady allegiance to Him the sting of death is taken away—it is death without a sting. It must be understood here that the sting of death has no reference to the pains of death. If the sting of death is sin, then the pain of dying is not the sting. The remorse, the guilt, the fear of the judgment—the condemnation that seizes the trembling sinner as he "stands upon the brink and fears to launch away" is the sting, and this is the result of sin for the wages of sin is death—separation from God in its broadest sense. The sting of death is the fearful looking for of judgment with all its incomprehensible and terrible consequences to the sinner. All these fearful forebodings of a terrible future—of an *eternal* future—together with the dissolution of the outward man gives to death a terrible sting. The curtain drops, the scene closes in sadness. But "there is no condemnation to those that are in Christ Jesus, who walk not after the flesh but after the spirit." The closing scene with the Christian is quite different—sin, the sting of death, is removed, and death is swallowed up in victory. There may be, and often is, great bodily pain, but amidst all, the sting being taken away by the blood of the Lamb, you hear the gentle whisper "For me my elder brethren stay and angels beckon me away and Jesus bids me come."

"I look away beyond the sea,
Where mansions are prepared for me;
And view the shining glory shore,
My Heaven, my home for evermore.

O death where is thy sting! Death with a crushing weight sinks the body to the tomb, yet the Christian hope, which is sure and steadfast, anchors him within the veil. Thanks be to God who giveth us the victory through our Lord Jesus Christ. But in order to achieve this victory, or to remove the sting of death there must be a faithful continuance in well-doing. Peter says, *submit yourselves to the Lord, because ye are in the love of Christ, which is the love of the Father.* We must not only possess Christian sentiments, but there must be a true Christian character; then our labor will not be in vain. "Be not deceived, whatsoever a man soweth that shall he also reap." It is encouraging to know that our labor will not be in vain in the Lord. Peter said "Lord, we have left all and followed Thee, what shall we have therefore?" The Lord said: "No man that hath left all for my sake and the gospel's, but shall receive a hundred-fold now, and in the world to come life eternal." "He that *overcometh* shall inherit all things, and God shall wipe away all tears, and there shall be no more death—no sorrow, no pain." "Blessed are the dead who die in the Lord." Paul said in view of the dissolution: "I have fought a good fight, I have kept the faith," and he says "there is laid up for me a crown of righteousness." For him death had no sting. "I long to depart and be with Christ." "I know I have a building of God." He says to the Galatians: "Be not weary in well-doing, for in due season ye shall reap, if ye faint not." We shall have an entrance abundantly into the everlasting kingdom, amidst the welcomes of Saints and Angels joined. Wherefore, be ye steadfast, always *abounding* in the work of the Lord.

H. BROWN.

TO-DAY.

Boast not of to-morrow, "Whereas ye know not what shall be on the morrow." You are only sure of one day at a time. Do not count future days as if they were yours. To you they may never come. Do the duties of *to-day*. Sufficient unto the day are all the cares and trials thereof. *One day at a time*. Work while it is to-day. Do faithfully each duty as it comes. Life is made up of individual duties. One song of praise, one petition of thanksgiving and request, one lesson of truth from God's word, one word of kindness, one deed of love. So filling closely the hours of each day as it comes thus making your life one joyous, glad, sweet song, which shall unceasingly echo through the eternal years.

G. J. B.

Protestant churches are multiplying in the city of Rome, the foundations of the twenty-second one having recently been laid.

SELECTIONS.

NUMBERS NOT STRENGTH.

It has been demonstrated on a hundred battle fields that mere numbers do not constitute strength. Marathon ten thousand Greeks hurled back one hundred thousand Persians; a thousand Spaniards conquered the empire of the Montezumas; one hundred thousand Englishmen hold in subjection hundred million Hindoos. The strength of an empire is not measured by the roll call of its armies, nor by the number of its population. Ability, efficiency, energy and force of will are the elements of power.

The same was true of the armies of Israel. When Gideon gathered his host, the Lord told him that he had too many and he called out of his army three hundred men to whom was committed the overthrow of the Midianites. Stragglers, camp followers, bums and cowards, are a source of weakness rather than strength. A compact, united, well-drilled, whole-hearted army of a few thousands is more efficient for every purpose of war than a purposeless and motley multitude of ten times its numbers. This lesson has been learned from sad experience by every civilized state in the world.

It is time that the same lesson should be learned by the Church. Mere numbers count little. Methodists and Baptists boastfully compare figures as the test which decides who is greatest. We proudly answer the inquirer after the statistics of the Church of Christ, that we have nearly 600,000 members in the United States. It would be immensely more to our glory if, instead of pointing out the size of our army, we could point to its deeds. The congregation will go about from congregation to congregation and inquire of its officers concerning the same. He will perhaps find one with a thousand names on its book, but at its Lord's Day services not three hundred persons, saints and sinners, are present. It will be found on investigation that hundreds have not been inside of the house of God for a year, not one fifth contribute to the support of the church, and the present residence and religious status of half are unknown. In the majority of the congregations the missing and the spiritually sick are in the majority. If this is general our army of 600,000 fighting men will have to be greatly reduced in order that we may get the number of efficient soldiers. A large percentage are dead.

What good results from having such a multitude of lifeless members? A dead church member is no safer than a dead sinner. The backslider is harder to convert to a proper sense of duty than the alien. "It is impossible for those who have once been enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them to repentance." Nor are these lifeless church members any advantage to the congregation. Their careless conduct is a reproach to Christ. They are no help to the finances, nor do they aid in the course's and work of the church. Indeed, they are not only a detriment, but dangerous. Under the lead of factions and designing men they may be rallied to a vote that will work baneful results. It is certain that numbers, without piety and devotion to the cause, are a positive evil, instead of a source of strength.

If this view is correct it is possible to measure a preacher's work more correctly than by the number of converts reported. It is well to labor for the conversion of sinners; it is still more important, in many cases, to labor for the salvation of those who have been converted. The same sacred lips that said: "Preach the gospel," also said, "Feed my lambs." Often it is more important for the welfare of the congregation to prune off the dead branches, than to recruit converts. It is needful in many places to get dead members out before new members are brought in. If the pastor of a congregation can report that every professor of Christ is at the post of duty, he has done a greater work than if he had made fifty converts and then let them die

or relapse into lukewarmness. Withalive church to support him he is prepared to make conversions and to take care of the converts.

The crying need of the hour is to save the church members. The great effort everywhere should be to raise the church to higher efficiency. When it "is fair as the moon, as clear as the sun," it will be "mighty as an army with banners."—*Evangelist.*

IN REMEMBRANCE

We love to be remembered by our friends, but we desire that their recollection of us shall be agreeable to them and agreeable to us. We would not choose to be remembered by some circumstance of pain or shame or humiliation. If remembered, we would prefer to be remembered in connection with what was most pleasing and honorable in our experience. Our Saviour, when he left this world, desired to be remembered by his followers; but he selected as a memorial to refresh our recollections, not the palm branches which were scattered before Him as He rode in triumph into Jerusalem, not some reminder of the transfiguration hour when His disciples beheld His glory; but he chose as the tokens by which he should forever be remembered, the memorials of his suffering, of his cross, of his death. He did not bid us to scatter palm branches or spread garments before him in remembrance of his name, but breaking the bread and giving the cup he said, "Do this in remembrance of me," bidding us to remember him by the anguish he endured, by his body broken for us, and his blood shed to cleanse us from our sin.

Christ's memorial is his cross, the shame he endured, the pain, the anguish, the scoffing and reproach; and the breaking of bread to show forth his death, is a perpetual reminder of the most painful and shameful circumstances in all the life of the Son of God.

"Do this in remembrance of me." He calls us to remember his sorrows, to remember his reproach, to remember the scorn, the scoffing, the shame, the spitting which he endured. And if we remember him in sorrow, and bear in mind the sufferings of Christ which he has endured for us, we may be sure that he will remember us, not only in the days of our affliction and conflict, but when he shall come in his kingdom, and shall welcome us to his presence, to his glory, to his joy.—*Christian*, (Boston.)

A MOTHER'S TRAINING.

There were six children in the household—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling at Christianity. Unbelievers, bitter as himself, were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinion of the father. As they grew up one after the other came into the church. The sons, especially, were noted for their intelligent piety. I felt a great curiosity to know how Mrs. Long accomplished her difficult task—by what means she had neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked Mrs. Long to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argue with him, nor dispute on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Saviour had said. I put his words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."—*Christian at Work.*

A GOOD REASON.—One of three Chinamen studying for the ministry in California wishes to preach the gospel to his heathen sisters in China, because his mother had been driven by great sorrow to suicide, "not knowing that Jesus came to save women."