

ONTARIO THE EVANGELIST.

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

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Poetry.

FAINT YET PURSUING.

"Faint yet pursuing," Our Saviour be near,
And give us the faith that banishes fear,
The pathway before us is thorny and steep,
Thy power, O Jesus, our spirits must keep.

"Faint yet pursuing," we dare not look back!
The light is before, we follow its track,
By faith we are sure it is the right way,
The night is behind, we haste to the day.

"Faint yet pursuing," and far from our home
We answer the call, Lord Jesus, we come!
Gird on our armour, and clad in thy might,
Alone in Thy power, we rush to the fight.

"Faint yet pursuing," we never will yield,
The shout of our cry shall ring through the field,
Exultant we fight for we are assured
The battle is Thine, we trust in the Lord.

"Faint yet pursuing," forgetting our need,
No thought of our toil shall slacken our speed,
Nerved for the conflict, but faith in the Lord,
Shouting his praises, forever adored.

"Faint yet pursuing," in Christ we are strong,
Victory! victory! is our glad song,
Sin, earth and Satan, through God we defy,
Alone in His power we'll conquer or die.

Hark! to the music from mansions of light,
Angels are watching the end of the fight,
Take our anthem right up to the throne:
"The sword of the Lord the battle has won!"

—Exchange.

Original.

EXPEDIENTS.

In a very brief article we recently called attention to the proper and improper use of expedients in religion, desiring to show the importance of a proper discrimination between setting aside Christian duties and furthering legitimate projects by their use.

By further illustrations we design to point out the necessity of using any expedient for the furtherance of Gospel truth or for the comfort and benefit of the church with the most scrupulous care and unremitting watchfulness, for it is very easy to go beyond the limits of Christian usefulness to the broad fields of worldly policy and unsanctified diversions.

The use of a building for the convenience and comfort of the assembly of the saints is a necessary expedient, especially where the congregation is any way large, and should be made neat, comfortable and even attractive; but the expenditure of enormous sums for unnecessary appendages and extravagant decorations partakes largely of worldly policy and diverts the means that might have been used for missionary and benevolent purposes, for worse than useless outlay.

In our Sisters' Missionary organization we have an admirable utilization of woman's work in the spreading of Divine truth; and in their periodical meetings, when properly conducted, a means of spiritual edification and mutual comfort; but if what the writer recently heard in an American city be true, that the ladies of that city turned their assembly into a gossiping picnic, we do not wonder that our informant left their society in disgust.

A great deal of the prejudice that exists among our brethren, in many localities, against choirs, (not to say organs!) is caused by the common and baneful practice of employing those who have a good voice, irrespective of religious and sometimes of even moral standing, to sing in the churches; and yet nearly all will be willing to admit that congregational singing is much improved by the expedient of regular practice and by a proper location of the best vocalists in the house of worship, even though they may be called a choir!

Again, no church can possibly prosper without the expenditure of money. It is needed for many purposes besides the wants of the poor. In regard to the collection for the poor saints a divine precedent is given. The time and manner of raising money for other religious purposes is left to expedients, and surely that which is the most easy and successful ought to be adopted and those congregations which use the envelope system find it to be not only the best but the most just and equitable. The writer has been pained to know how much labor and self-denial

have to be used by a few leading brethren in collecting funds for church purposes; and also the undue and unjust proportion that some have to pay on account of the delinquency of others. A regular contribution in an envelope every Lord's Day of a small or a large amount according to the circumstances of the giver averts these disagreeable and unfair results.

Finally, brethren, let us all do our best to promote the welfare and happiness of our brotherhood, not straining at a gnat and swallowing a camel, not taking offence because our views of expedients may differ from another's, but in everything that is not opposed to the word and spirit of the Gospel let charity and forbearance prevail.

Selections.

THE TRUTH IN KINDNESS.

At a recent burial we saw a new invention to keep the clods from rattling on the boards that usually overlie the casket after it is placed in the grave. It was a cheaply upholstered lid, large enough to fit the grave and completely protect the coffin. It consisted of one board, covered probably, with excelsior, and over the latter a coarse cloth. Then this was lowered to rest just above the coffin, and when the clods began to fall, their noise was dulled and softened. We reflected how refined Christian feeling seeks to relieve the tender sensibilities from all unnecessary shock and pain. And then, rising a step higher, we asked: "Why should not all ministers, in their preaching, and all Christian editors and contributors, in writing, endeavor to present the truth in gentleness to sensitive souls, not harrowing the feelings any more than is necessary for its application?" The truth will hurt enough when spoken in love, but it will then carry with it the balm of sympathy to heal the wounds it makes. We have known ministers who seemed to be "called" by some power—certainly not from above—to wound, and offend, and cut off ears with their little sword which they used in "contending" for the faith. It is like the Master to heal. It is Christlike both as to spirit and method to speak the truth in love. The gentleness of Christ was conspicuous even when His bitterest enemies surrounded and assailed Him. In this gentleness was manifested His marvellous wisdom as well as His matchless condescension and longsuffering. The arrows of His mouth were sharp in the heart of his enemies, but they were permitted first to pierce His own great pitying soul. No one should shun to declare essential, needed truth for fear of wounding. Never! No one should speak soothing words when stirring words are called for. When surgery is necessary the skilled surgeon does not refuse to insert the knife, but he has studied to become skilful, and for the sake of a successful operation, as well as for sympathy's sake, he uses great skill and precision.

It is not a sign of charity to suppress the truth or compromise it for fear of giving offence. I indicates a lack of principle. On the other hand, it is not a sign of courage to abuse people from the pulpit in harsh words. It indicates a lack of sense.—*Missionary Weekly.*

THINGS HARD TO BE UNDERSTOOD.

"There are some things that I cannot understand. One is this, that people can stand it to lose a large sum, and cannot stand it to give the same large sum. I once asked a man for \$25,000 for a college. He said it was utterly impossible. Two weeks later, he, by some accident, lost \$250,000, a round quarter of a million. When I met him and offered him my sympathy, he said: 'Our house is a very strong one, and it will not affect us.' I asked another one for \$60,000, and his wife said it would beggar them. He told a friend one year afterward that he wished he had given it to me, for as I talked, he thought of the money it would take if he did do it, and that he had put it elsewhere and lost it all and more than an equal sum, to get it out; but he would not feel it much! A farmer is shocked to be talked to about giving \$100, but his best horse will die, and nobody sees that it makes any difference. I cannot understand this thing. Will not those people please give us their

testimony whether it makes any difference in the bank whether money is checked out to pay gifts or to pay losses?"—*G. P. Hugo.*

EFFECT OF THE BIBLE.

Taine's "English Literature" has a remarkable passage with reference to the effect of the Bible on the English people, as read and learned for the first time from Tyndal's translation:

"One hid his book in a hollow tree; another learned by heart an epistle and a gospel, so as to be able to ponder it to himself even in the presence of his accusers. When sure of his friend he speaks with him in private; and peasant talking to peasant, laborer to laborer, you know what the effect could be. It was the yeoman's sons, as Latimer said, who, more than others, maintained the faith of Christ in England, and it was with the yeoman's sons that Cromwell afterward reaped his Puritan victories. When such words are whispered through a nation, all official voices clamor in vain. The nation has found its poem; it stops its ears to the would-be-distracters, and presently sings it out with a full voice and from a full heart. But the contagion had even reached the men in office, and Henry VIII. at last permitted the English Bible to be published. England had her book. Every one, says Strype, who could by this book, either read it assiduously or had it read to him by others, and many well advanced in years learned to read with the same object."

THE SIN OF GAMBLING.

The sin of gambling is not a mere question of time spent, or of money risked, or of the amount of chance or skill involved, but of a sinful passion which all gambling brings into activity. That passion is covetousness, a passion as clearly sinful in the eye of the divine law as the theft which is less specifically prohibited, and which is only one of the forms in which covetousness assumes a form of which human laws can take account. Gambling we hold to be a form of action of which the sole motive is the gratification of the sordid lust of covetousness.

The instinct roused by the gambler's stake is simply covetousness, that is to say, the base desire to gain from a neighbor something "that is his" otherwise than by fair purchase or by his free gift. This unworthy instinct is the motive of every bet, whether on a game or anything else, by which one's gain can be secured only through his neighbor's loss.

In principle, therefore, whist for three-penny points is as wrong, though it may not be immediately as injurious, as *rouge et noir* at Monte Carlo; and the man who bets on the price of stocks or of wheat, knowing that his own gain must mean another's loss, that he is making a gain without giving an equivalent, is as much a gambler as if he were to stake his money at the gaming table.—*N. Y. Churchman.*

"DANGER OF DELAY.—I once made an examination in respect to 253 converts to Christ who came under my own observation at a particular period. Of this 253 there were converted under twenty years of age, 139; between twenty and thirty years of age, 85; between thirty and forty years, 22; between forty and fifty years, 4; between fifty and sixty years, 3; between sixty and seventy, 1; beyond seventy, not one. What a lesson on the delay of conversion! What an awful lesson!" He also said: "Among all the instances of supposed conversion on a sick bed (and I have known many in a ministry of twenty-five years) only four of those who recovered gave in after-life any evidence of the religion which they thought they had gained when they were sick. Only four! Where were the nine? yea, the more than ninety-and-nine? Only four! What a lesson on the delay of conversion! What an appalling lesson!"—*Dr. Spencer.*

If the orthodoxy of any system is to be judged by the number of its adherents, then the Pagans carry the day—numbering as they do, 350,000,000; then comes the Roman Catholics, claiming 275,000,000; Mohammedans, 170,000,000; Protestants, 116,000,000. and the Jews, 8,000,000.

Miscellaneous.

NATIONAL CONVENTIONS—UNITED STATES

The Annual Conventions of the General Christian Missionary Convention, The Foreign Christian Missionary Society, and the Christian Woman's Board of Missions will be held in Louisville, October 22nd. The C.W.B.M. will occupy the first day. The balance of the time will be divided between the F.C.M.S. and G.C.M.C., in about the usual order.

We expect the Railways to grant the usual reduced rate of travel.

R. MOFFETT, Cor. Sec. G.C.M.C.

CORRESPONDENCE BIBLE COLLEGE.

This school has been in operation about four years. It has enrolled during this time nearly a thousand persons. Last year its work extended into forty-three States, Territories and Provinces. It has enrolled College Presidents, teachers, lawyers, physicians, preachers and Christian women. It was started with the intention of reaching a large number who cannot be reached by any other school. It has succeeded. Indeed its success has been remarkable. It has induced a large number of intelligent men to become preachers who could not have been reached in any other way. This alone ought to commend it. It is helping a large number of preachers, many of whom have been successful in their calling for years. It has helped a large number of young men while they were getting ready to go to College. It is not the rival of any school. Its place is unique, and it is filling it well. Its course of study is thorough. Its methods are peculiar. Its course consists of about thirty lessons. A person of pluck, perseverance and prayer can finish it in about four years. One year's instruction will convince the most incredulous. It is enthusiastically endorsed by those who have tried it. It offers you an opportunity to save your spare moments. Full information will be furnished on application.

ASHLEY S. JOHNSON, Pres., Knoxville, Tenn.

THE "WITNESS" PRIZE COMPETITION.

The winners of the Montreal *Witness* "Dominion Prize Competition" have just been announced. The competition concerning which we notice some writers request that it should be made annual, or at least repeated, was a capital device for stimulating patriotism and native literature at the same time. Tales and sketches were asked for from all school children, illustrative of pioneer life in Canada. The *Northern Messenger*, a small paper published at the same office, was offered as a prize for the best tale in every school in the Dominion. A prize of greater value, Macaulay's history in five volumes, was sent to the writer of the best in each county, and a set of Parkman's works was the reward of the best in each province. The judges appointed to award these prizes were men of recognized ability, the judge for the province of Ontario having been Mr. Win. Houston, Parliamentary Librarian, Toronto. Finally a Dominion prize, a splendid type-writer, was awarded by Lord Lorne. The Dominion prize has very curiously been taken by a young lady outside the Dominion, the *Witness* having, in view of its numerous readers in Newfoundland, counted that province, for the purpose of this competition, as though it had been a part of Canada. No one will be jealous that our little sister province has carried off this honor. The winner is Miss May Selby Holden of St. John's, whose portrait and autograph appear in the *Witness* with her tale. The second honor is awarded by Lord Lorne to Norman L. Cook of Gay's River, N.S., whose production also appears, as will many of the others. The other province prize winners are: Miss Ellie Ladner, Kamloops, Yale Co., British Columbia; Miss Lizzie McLaren, Woodnorth, Dennis Co., Manitoba; Miss Mary Ann McPherson, River Charlo, Restigouche, New Brunswick; Miss Abigail Smith, Harwich, Kent Co., Ontario; Benj. Howard, Summerside, Prince Co., Prince Edward Island; Victor Morrill, Stanstead, Stanstead Co., Quebec.