

THE ONTARIO EVANGELIST.

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

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POETRY.

A NEARER VIEW.

I long for a nearer view to-day,
A nearer and clearer view
Of the pearly gates and the Jasper walls,
And the glory that shineth through.
This earthly house and these earthly cares,
Controlling, absorbing things,
Have fettered the body and hindered the soul.
That crieth aloud for wings.

I long to fly—for a while at least—
Afraid from the thoughts of care;
Those eagle talons that seize my hopes,
And follow me everywhere.

Though I fain would sever the veil that hides
Those beautiful heights of bliss,
I fear that a glimpse of a brighter world
Would darken the hue of this.

I long for a nearer view, O God!
Is it sinful in me to say
That I long for a nearer view of Christ,
Yes, a nearer view to-day?
If but from mine eyes the scales would fall,
That render my sight so dim,
I know I should walk with a firmer step,
For I should be nearer Him.

Thy daily work and thy daily cares
A promise and hope afford;
For the services rendered unto Him
Are rendered unto the Lord.
Thy way to thy Father's house above,
To thy Heavenly home pursue;
And at many a station along the road
He'll grant thee a nearer view.

ORIGINAL.

"DOTING."

The writer has had some trouble to get a suitable, scriptural heading for the thoughts he wishes to express in this little article, for while the word "Cranks" would have been apposite, yet it is neither elegant nor scriptural and, consequently, not proper to use in a religious paper, so he has chosen a word which, when properly defined and considered in its connection, is very much to the point. It occurs only once in the New Testament (1. Tim. vi. 4), in the margin of which passage the reader will see this word rendered "Sick," which is the literal meaning of the original, and expresses a spiritual disease which is now, as it has been in former days, but too prevalent in Christian churches.

The cause, symptoms and prognosis of this malady are given by the inspired writer in the chapter referred to.

The cause:—Not consenting to "wholesome words, even the words of our Lord Jesus Christ, which is according to Godliness."

The symptoms:—"He is proud, knowing nothing but dotting (*sick*) about questions and strifes of words."

The prognosis:—"Whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, &c."

Unfortunately, too, this disease is generally chronic. A learned writer says that the word, from which the one we are considering is derived, implies disease of long standing; and experience proves it to be as obstinate as leprosy; and, in some cases, as infectious as small-pox. Fortunately it is not always equally malignant; nor in all places, and at all times, equally prevalent; yet, in its mildest type, it is very disastrous to the peace, the happiness, the unity and prosperity of our churches.

How many congregations have been distracted or entirely ruined in this Province by a strife of words and evil surmisings on the Pastor's quiver! In a few instances it is the conscientious scruples of a good man insisting that the church should edify itself when perhaps there is no edifying element in it; in another instance it is the vanity of a man who objects to any one being paid to devote his whole time to the work of teaching the church and preaching the gospel because he is vainly puffed up with the idea that he can do the teaching himself; and still more numerous are those who continually dote upon this question because it costs nothing, so far as the expenditure of money is concerned, when the congregation ignores the services of any brother who, though ever so pious and ever so

able to edify, needs pecuniary support. At any rate, for one reason or another, some of our churches have been infested by those who are so "sick" with these "questions and strifes of words" that they have been crippled or ruined by their pestilential ravings.

The "wholesome words of our Lord Jesus Christ" are "Go into all the world and preach the gospel to every creature, &c." The words of the sick monomaniac are *de facto*:—"The cause for which Christ shed his precious blood; for which he sent the Holy Spirit on its glorious, illuminating mission; to which holy men of God devoted their valuable lives is entirely subordinate to the way in which we shall advance that cause, and though experience proves that the gospel cannot be preached in foreign lands without organized, combined effort yet, as the scriptures do not specify any plan we will, as far as we are concerned, leave the heathen in his gross darkness, to perish in his sins!"

As a man who is physically sick has no desire for wholesome food, but craves deleterious or stimulating viands and swallows gallons of patent medicines, so the professing Christian whose spiritual constitution is disordered will neglect or refuse the sweet and wholesome regimen of Christ's love; the strengthening and exhilarating influences of the Holy Spirit; the refreshments of the water of life; the healthy glow of brotherly affection; *the invigorating exercise of doing good* and all the other precious provisions of God's grace, and feed upon the chaff of unprofitable disputations and seek to satisfy himself with questions and strifes about the sleep of the dead; drink in the doctrines of speculative philosophy concerning the creation of the earth, or, turning back to the world, feed ravenously upon the dust of riches, "supposing that gain is godliness," or try the stimulations of pride and pleasure until wasted and worn out with famine and disease, he dies that spiritual death from which there is no resurrection.

And now, dear reader, we will close this admonitory essay by expressing the hope that you are not "sick" but that the language of the beloved John addressed to Gaius may be addressed appropriately to you:—

"Beloved, I wish above all things that thou mayest prosper and be in health, *even as thy soul prospereth.*"

E. SHEPPARD.

Ridgetown.

TORONTO GREETING.

Editors Evangelist:

DEAR BRETHREN,—Tho' unknown to you personally I feel that I do not need a formal introduction, and hereby extend to you my hand in fellowship in the work of the Lord in this Province. Of course I know but little of the Province at large, save as I learn it from the brethren, but I can say assuredly that the work in Toronto is *promising* in the highest degree. It has the seal of success upon it, because the Lord has said that where two or three are gathered together in *his name* there he is in the midst of them; and where the laborers of his husbandry *work together* he will bestow *increase*. We believe we have come together here in this work in his name and not in our own; therefore the promise is upon us. We believe we are intending to work together; therefore we look for increase. We expect to meet hindrances of various kinds and look for hard work. Neither do we expect great success at once, but "all things are *possible* to them that believe."

The brethren in Ontario have great interests at stake in Toronto, and they should neither be asleep nor indifferent to them. Toronto is destined to be one of the great cities of the Continent. It is gathering a population of high character, religiously, industrially and socially. Trade and travel are flowing in and out in connection with all the Province and with the States. Here the cause of a pure Bible Christianity should be strong. Here should be a great centre of our interests. Here should be established the Church in such strength as to be a reflex help to every part of the Province. Hence in our present financial weakness the churches should not only take hold in the name of the Lord but keep hold till we are established.

The work is growing in interest. Our congregations are enlarged and interested. Our prayer meetings are highly spiritual and helpful to all.

We have re-organized our Official Board and appointed committees to look after different interests. We have thoroughly organized the Sunday School in the same way, and have organized the Young People of the Church for their especial work among the young.

Our work here is first to unify ourselves thoroughly. This requires the leaving behind of every weight that may be a hindrance, and come into one mind as to our responsibilities and duties, and secondly to press steadily forward until we are abreast with the demands of the age, and side by side with the moving column of our great brotherhood in the living issues around us.

I wish to express my appreciation of the character of the brethren in Toronto. I have never been among a better, more generous, more kindly people. I have already become greatly attached to them. They are praying and longing earnestly for success. Their hearts are full, and I believe God will grant them their desire. Brethren, beloved in the Lord, pray earnestly for us and in your prayers extend the generous, helping hand we so much need.

Permit me to express my liking for the EVANGELIST. It has the right direction, and utters a correct voice. Go forward and the Lord bless you. Instead of being a monthly it should come weekly and into every family in the Province.

Very fraternally,

J. R. GAFF.

Toronto, March 19, '88.

SELECTIONS.

THE PRINCIPLE INVOLVED IN CO-OPERATION.

1. *Church Co-operation.*—That any number of congregations have a scriptural right to co-operate for the spread of the gospel is admitted by all. This is based upon the rights of each individual congregation. So far as mission work is concerned, it is self-evident that no less rights belong to a plurality of congregations co-operating, than to any one of them. The principle of right or wrong is not involved in co-operation, but in the thing to be done. As an illustration, I would have a right to form a partnership with my neighbor to sell dry goods, but I would have no right to form a partnership with my neighbor to sell whisky. In other words co-operation is right or wrong, as the thing to be done is right or wrong. This is said without reference to the manner of co-operating.

2. *Individual Co-operation.*—Underlying co-operation are the rights of individuals. The same principle is involved as in church co-operation. Has a Christian any right to do mission work apart from the congregation of which he is a member? Has a Christian a scriptural right to send a contribution, without sending it through the congregation of which he is a member, to any mission, home or foreign? Has any Christian who may attend a protracted meeting from home, without consulting his congregation the scriptural right to contribute to the support of said meeting?

In my opinion, as simple as these questions may appear to be, and I think really are, a correct answer to them goes far in settling the question of individual co-operation.

If these things are wrong, every one of our preachers and newspaper men is a *particeps criminis*. If these things are right, individual co-operation is right for the reason already stated. The principle involved is not in co-operation, but in the thing done. This principle is in harmony with human law, moral philosophy, common sense and the Bible. If it is the duty of A to preach, and the duty of B as an individual to contribute to his support, certainly, C or any number of Christians, may co-operate with him in the support of A.

3. *Method of co-operating.*—(a) A goes as a missionary to Japan. B publishes a newspaper, and through it appeals to the brethren in behalf of A's mission. As the result, the mission is sustained by individuals. In other words, B has secured the co-operation of enough brethren to accomplish his object. I say, amen, to B's

work, but can you call it "church co-operation?" This is one method of co-operating. (b) Again, suppose that these brethren who supported B's mission, say for 1887, should convene (this would be a convention) at some appointed time and place, and agree to continue their work in Japan for 1888, what is the difference in principle between these two methods of work? The logic that will sound the death knell of the latter will certainly bury the former.

It appears to me that we frequently make distinctions where no difference exists. There are only two questions that I ever ask about any evangelist or missionary—Who is he? and What is he doing? If he is a good man, and doing the work of the Lord, he shall have my most earnest support. It matters not whether he is supported by one man or one thousand men, by one local church or some hundred churches.

"If we have not the spirit of Christ we are none of his." The spirit of Christ is seen in the fact that he gave his life that the gospel might be preached (Luke xxiv: 46, 47).

If we have the spirit of Christ, we are certainly willing to make sacrifices to promote the cause for which our Lord died.

Let us all go to work on some plan and cease to throw obstructions in each other's way. Let *work* be the watchword all along the line. May God help us with warm hearts and willing hands to carry the message of life and salvation to a perishing world.—J. W. GANT in *Apostolic Guide*.

HINTS ON READING.

The use of reading is to aid us in thinking. In every book that is worth reading carefully there is something worth remembering accurately.

No book is worth anything that is not worth *much*, nor is it servicable until it has been read and re-read and marked so you can refer to any passage you want.

Always read the preface to a book.

Except a living man, there is nothing more wonderful than a book.

Books are true levellers. They give to all who will faithfully use them, the society of the best and greatest.

Would you know whether the tendency of a book has been good or bad, examine in what state of mind you lay it down.

Good books, like our friends, are few and chosen; the more select the more enjoyable.

A great love of books is like an introduction to the great men of all pastime.

Books are friends whose society is extremely agreeable. They are of all ages and countries.

Let us thank God for books.—*Selected.*

PLL LEAVE THE CHURCH.

When members of a church threaten under the slightest real or even imaginary provocation to "leave the church," to "go some where else," what does it mean? If the minister does not do exactly what some people think he ought to, if a fellow-member has given offence in word or deed; if a singer does not suit, straightway there is heard the threat, "I'll resign." What does it mean? Simply that they are not true members of the church at all—are not members from conviction; they do not even know what church membership is. Does it mean that they are to care for their own notions and wishes only, and not a particle for the peace and prosperity of the church; or does it mean that they are selfish and un-Christ-like, and have not yet learned the meaning of the Saviour's words "if any man will come after me, let him deny himself."—*Christian World.*

PROPORTIONATE GIVING.

It is a notorious fact that the Christian Church of to-day is giving far less proportionately than did the Jewish Church. The claim of liberty in reference to this standard of giving has certainly resulted, taking the whole number of confessed followers of the Lord into account, in a decrease of gifts. One tenth of the income of professing Christians given in Christian charity would make a sun by the side of which present contributions for benevolence would seem simply ridiculous.—*Missionary Herald.*