

Quincy W. Robertson
LIBRARY

THE ONTARIO EVANGELIST.

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

VOL. 2. GUELPH, ONTARIO, JUNE, 1887. No. 2.

POETRY.

FAITH AND FIDELITY.

"Around this temple, lo, the Merchant's law be just, his weights true, and his contracts guileless."—(Discovered by Mr. Ruskin in the first church of Venice.)

Not far the Father's house is set
From any one of us, and yet
How oft its meanings we forget?

'Tis sweet to keep the holiday
And sing our hymns to Him, and pray
And mean the loyal things we say.

'Tis sweet to join the sacred psalm,
And fill the soul with Sabbath calm,
And feel God's touch on brow and palm.

But when the holy words are said,
And the world comes to us instead,
Who keeps for God the hand and head?

We put our houses round the place
Where we have sought and seen His face,
And hoped to bear away His grace.

But who will, for His honor's sake,
Into the world the same laws take,
And never God's commandments break?

Who does his business day by day
As if to sell were but to pray,
And walks with God his whole life's way?

Who does not show real piety
By dealing with true equity,
He cannot worship worthily.

But if because of God's great peace
All self and evil henceforth cease,
Then shall the joy in Him increase.

The life of highest, purest tone
Is the religious life alone:
For by their works are Christians known.

—Marianne Farningham, in *Christian World*.

ORIGINAL.

TRUST.

Read, Daniel 3: 17-18, and Isaiah 26: 3-4. There is something incomparably impressive and grand in coming to Christ and giving up *all* to Him. This is only realized by those who fully understand that in coming to Him they give their life, and all they possess and are, *unreservedly* into His hands. The Christian trusts all to Him, nothing is reserved; no conditions are asked, no privileges or indulgences are retained to himself. He loses his own will in the will of his Divine Master, lays firmly hold upon the eternal throne, trusts not himself, but looks up to God with an abiding faith, an all-embracing trust, and an undoubting confidence. He is willing and ready to suffer, to endure, to make any sacrifice of himself, to shrink from no duty, and to avoid no responsibility which his Lord may lay upon him. He does all this with no feeling of risk or uncertainty, he knows that God is infinite wisdom, power and love, and that He will do that which is best for him, guiding him safely in the way he should go.

We sometimes have mistaken conceptions of God's providence and *our* trust. Instead of committing all to Him, and feeling that He can and will do what is best for us, we have a kind of desire that He will do what *we* think is best.

We want Him to advance our personal interests, and help us in our selfish desires, or schemes, and frequently when this is not done, we feel that He has not kept His promises. This is trust in our own wisdom and weakness, and not trust in God.

What a sublime faith and trust is manifested by the "three Hebrew children" in the words above referred to Daniel 3: 17-18. "If it be so" (that is if the Lord sees fit to do so), we *know* that the God whom we serve is *able* to deliver us from the burning fiery-furnace. "But if not" (that is if it is His will that we die in the flames), still *we will obey Him and no one else*. There is no wavering in their faith, no limit to their trust, no suggesting to God what He should do, and no attempt to escape the ordeal. This is the spirit of the Master, "the mind of Christ," the faith that overcometh the world.

"Though He slay me, yet will I trust in Him," "Trust in the Lord with all thine heart: and lean not unto thine own understanding." "In all thy ways acknowledge Him, and He shall direct thy paths." The dispensations of the divine hand, in God's wonderful providences, often

seem dark to us. It is because we are on the "hither side" of them—in the dark. He is in the light, and is Himself the light. Let us submit ourselves trustingly to His guidance, the darkness will soon be over, and the morning of an eternal day shall dawn, when we also shall "dwell in the light" where now dwelleth "the King of kings and Lord of Lords." Then, knowing as we are known, we shall fully realize that "all things" worked together for our good, as we were being guided through the vale of tears.

"Wherever He may guide me,
No want shall turn me back,
My Shepherd is beside me
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,
He knows the way He taketh
And I will walk with Him."
G. J. B.

THE GRACE OF GOD.

Paslam says "Grace is only another word for the power of Christ's presence,—His real presence, according to His own promise *I am with you always*. Put the name Christ for the word grace, and you will have the right meaning of many texts."

Jesus says "I will pray the Father and He shall give you another Comforter that He may abide with you forever; even the Spirit of Truth whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you."

We have the command "Work out your own salvation with fear and trembling," with the encouraging assurance "for it is God that worketh in you, both to will and to do of His good pleasure." It would appear from this, that what we are required to work out is first worked in us by the Spirit of God. "The Spirit is received through faith (Gal. 3: 14).

Paul says "I labored more abundantly than they all, yet not I, but the Grace of God which was with (or in) me." He says again "It is no longer I that live, but Christ that liveth in me."

An eminent Christian has made the following statement:—"Righteousness is sustained, in the human soul, by the indwelling of Christ, through faith, and in no other way. It cannot be sustained by purposes or resolutions, self originated, and not wrought by the Spirit of Christ." "Through faith Christ first gains ascendancy in the human heart, and through faith He maintains this ascendancy and reigns as king in the soul." "All outward conformity to the laws and commandments of God that does not proceed from Christ working in the soul by His Holy Spirit is self-righteousness." "All true righteousness then is the righteousness of faith, or a righteousness secured by Christ, through faith in Him." S.

MANITOBA.

How many of the brethren in Canada have seriously considered Manitoba as an important field for evangelical work, and one in which they should make a special or at least some effort to establish here workers to proclaim the will of our Lord and Master to at least a few of the many coming from different lands and here taking new homes? Many of the denominations saw early the importance and necessity of prompt and strong work in this British North West, and therefore have Ministers established at many different points throughout the whole length and breadth of this land. The Catholic and English Churches have school and church work established at many points all the way between Lake Superior and the Arctic Ocean.

I am personally acquainted with the Rev. Mr. Canon (English Church), who, three years ago, went to the mouth of the Mackenzie River to labor among the Eskimo Indians, and while there, as did his predecessor, he expects to live almost wholly on flesh and fish food. All this and the terribly severe climate he endures, that he may tell those people of the Saviour. The Presbyterians and Methodists have also pressed their work strongly during the last few years here, and now both have many workers in the field

between Lake Superior and the Rocky Mountains.

The Presbyterians at their General Assembly Meeting, at Hamilton, Ont., last fall, voted \$40,000.00 out of the general fund, in addition to the large local amount, for their work in this country. So energetically have different denominations here pushed their work, that now nowhere in Manitoba and the North West can be found any considerable settlement far removed from preaching.

Now, when we consider the great amount of work done by different churches in the North West, we cannot but think of how small a part we, as a people, have taken in it, and why have we not done more? We know that in our Dominion we are not as strong, financially, as others, but still we think if our zeal and system were equal to our financial strength, our work in this country would have been much greater. Is it not possible for us to raise annually a sufficient sum for the support of at least one efficient minister in this country? We think the sum should be at least one thousand dollars a year. Travelling and other expenses are greater here than in an older country. A few months' preaching, then, a longer time without any, and so many changes in preachers, is not the proper way for success. Earnest, continuous work is what ensures permanent success.

Now the question is, how can our thousand dollars yearly be raised for Manitoba Mission? First, would it not be advisable for the committee in Ontario having charge of funds subscribed for Manitoba Mission, to correspond with the Secretary of each church in Ontario and Lower Provinces, and get as nearly as possible a list of names of all members who came to Manitoba and the North West, and their address. We could in this way by corresponding with each individual member, learn our number and financial strength here, and it would also have the good effect of showing each individual member that he was not forgotten by the church.

No doubt but from the many brethren now unknown to us in different parts of this wide country quite an amount of help could be had. This would be our move towards raising the sum named. The church at the Portage should and will do all in its power, and no doubt but the Ontario churches will help as nobly as they have in the past, and certainly, if this unity and system of work is pressed, the amount can easily be raised.

Now, while the country is new and fast filling up, is the best time for special work, and if we neglect the present favorable time for work, years of labor when the country is older will not accomplish, what much less time will, while the country is new. Will others please give their opinion on this subject? A.

Portage la Prairie, April 24th, 1887.

SELECTIONS.

OUR SUNDAY-SCHOOLS.

What are we doing in the country in the way of Sunday-school work? During winter and early spring it is generally held to be impracticable to continue these schools, on account of the severity of the weather. We will not stop to controvert this position, but will pass on to consider the necessity of thoroughly organizing and equipping them for work, now that pleasant weather has come. In order to do good work, and do it rapidly, and with ease, it is necessary to have the best and most improved implements. This is as apparent in the Sunday-school as it is on the farm or in the work-shop. No farmer in this age of push and progress, and in this country of invented genius, could keep abreast of the times, if he could keep the wolf from his door, were he to content himself with the wooden plow in use in Palestine two hundred years ago. Neither could a Sunday-school, equipped as in the days of Robert Raikes, keep pace with the great army of schools supplied with the best and latest contributions to this class of literature. Any school with a small amount of money can supply itself with books, papers, maps, cards, etc., etc., from our own publishing houses at very reasonable rates. * * * *

Sunday-schools, otherwise Church-schools, are very important factors in the problem of church work. Sunday-school instruction is a stepping-stone to a Christian life, and to church membership. It is a means, and a very effective means, of planting in the child-mind the fundamental or foundation-principles of the Christian religion. It is remarkable at what an early age children comprehend the requirements of the gospel; and with what readiness, earnestness and intelligence they go forward in the "obedience of faith." Wherever they have been well instructed in Sunday schools, and any effort worthy of the name has been made to bring them to Christ, it has usually succeeded. They are like clay in the hands of the potter, easily shaped. Their hearts have not been hardened in sin. They are pure and pliable, and ready for the gospel mould. They are "good ground," ready for the "seed of the kingdom;" and it is an inviting opportunity, and an imperative duty on the part of Sunday-school teachers, to "sow the word."

If it is necessary to preach the gospel to the old, it is necessary to preach it to the young. They have immortal spirits to be saved or lost, and hence they have claims upon us, equally with other classes, which cannot be set aside.

It will not be long before the little children now in Sunday-schools will begin to assume the responsibilities of life. The little girls to "guide the house," to preside in the school-room, and to fill the various stations in life open to them. The little boys will soon be our presidents, governors, judges, legislators, sheriffs, lawyers, doctors, preachers and teachers. They will soon own and control these farms and houses, occupy these stores—and in a word, these little boys and girls—miniature men and women—will step into our places as we step into eternity. * * *

The preachers are expected to lead in these matters, and they will usually find others ready to follow. If the preacher, who ministers to a congregation, is careless and indifferent concerning a Sunday-school, he may expect others to be so. Preachers will find that a good, live Sunday-school is a very effective auxiliary in their work in the congregation. It keeps the church alive, by giving its members something to do. And it is a means of preparing material for church membership; so that, after a while, as they become old enough, it is comparatively easy to win them to Christ, and to induce them to obey Him. * * *

If the congregation has not the material to make the best Sunday-school, then go to work and make the second best; if you fail in this effort, try to conduct one even as low as third rate. Better have the poorest than have none at all. One thing every preacher should do, that is, organize a Sunday-school at each place where he preaches. Let every one move in this matter. Commence the work. Whatever you do, start a Sunday-school.—*Christian Visitor, Smithfield, N. C.*

THE STING OF SIN.

The pensive retrospect darkens, as the old man's (Jacob's) memory dwells upon the past. His days have not only been few,—that could be borne,—but they have been "evil," by which I understand not unfortunate so much as faulty. We have seen in former lessons the slow process by which the crafty Jacob had his sins purged out of him, and became "God's wrestler." Here we learn that old wrong-doing, even when forgiven,—or, rather, when and because forgiven,—leaves regretful memories life-long. The early treachery had been long ago repented of and pardoned by God and man. The nature which hatched it had been renewed. But here it starts up again, a ghost from the grave, and the memory of it is full of bitterness. Noloapse of time deprives a sin of its power to sting. As in the old story of the man who was killed by a rattle-snake's poison fang imbedded in a boot which had lain forgotten for years, we may be wounded by suddenly coming against it long after it is forgiven by God and almost forgotten by ourselves. Many a good man, although he knows that Christ's blood has washed his guilt, is made to possess the iniquities of his outa. "Thou shalt be ashamed and confounded, and never open thy mouth any more, when I am pacified toward thee for all that thou hast done."—*Dr. McLaren in S. S. Times.*