

ONTARIO EVANGELIST.

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

Vol. I.

GUELPH, ONTARIO, MARCH, 1887.

No. 11

POETRY.

THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly,
"Oh, mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take thou the hands of prayer we raise,
And let us feel the light of thee!

—JOHN G. WHITTIER.

ORIGINAL.

THE SEEN AND THE UNSEEN.

How noble is the Christian calling! How inexpressibly precious its high and glorious rewards! What a contrast between its unseen riches and the perishable riches of this world! Between the pleasures that are at the right hand of God, and the greatest joys of time and sense! It must be unbelief in the revelations of the unseen that causes any man in the possession of a sound mind to neglect the means of attaining the things which God has prepared for those that love him; the things that are not only perfect in kind, but eternal in duration.

This strong delusion is the more apparent when we consider that even in this life the Christian is not required by his loving Saviour to ignore the many pleasures that flow from the cultivation of his mind, from the emotions of his heart, and from the gratification of his pure and noble instincts.

Where upon the face of this sin-tainted earth is there as much pure and delightful enjoyment as in a Christian home? A home where there is the sweet fellowship of kindred minds and kindred hearts.

"A spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

A home where God's authority is paramount, where Christ's love is the prevailing motive, where all the members of the family bear each other's burdens and so fulfil the law of Christ—enjoyments which are intensified by the consideration that instead of a painful and eternal ending, they will be purified, enlarged and extended forever in the world to come; in the home of the inheritance which is "incorruptible, undefiled and that fadeeth not away;" a home where God is the loving Father and the children—all the good and the pure of the universe—the redeemed and the holy angels.

And if the objection to all this be urged that the Christian has to suffer pain like other men, and pass through many and varied tribulations; then comes the answer of the Christian hope, the only satisfactory answer that can be given; "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward (N. V.); for these afflictions are not only light, but, comparatively, only for a moment when they end forever; and the full fruition of eternal bliss, the ecstatic pulsations of the endless life, and the perfect and everlasting communion of the glorified saints will obtain to the praise of the glory of God who has made us accepted in the Beloved.

E. SHEPPARD, Ridgetown.

RESURRECTION SCRIPTURALLY CONSIDERED.

"If death is the greatest fact in human experience, the resurrection of the dead is the greatest truth." It certainly is the most cheering promise and consolation given to man by the Almighty. If it were not for the Divine promise of a resurrection—death would be as the materialists assert—an endless sleep, an eternal nothingness, forgetfulness, darkness and oblivion. The meaning of the word resurrection is to stand

again, and therefore implies a re-organization and standing up again of the dead. This to the natural man seems impossible; but to God, out of whom are all things, it is not only possible, but certain. He who created man, and to his disobedience sentenced him to death, is able to re-create and quicken him, if He will, into eternal life. Paul asserts that "If the dead rise not, then they that are fallen asleep in Christ are perished" (1 Cor. 15: 18); and again "in this life only we have hope in Christ, we are of all men most miserable;" once more "What advantageth it me, though after the manner of men I have fought with beasts at Ephesus, if the dead rise not?"

Paul's argument here proves two things: first, the resurrection an absolute necessity, and second, that if there is no resurrection the condition of the believers in Christ is hopeless. Further, he affirms that there is no resurrection "then is Christ not raised." Thus making the whole Christian fabric stand or fall on the fact of the resurrection of Christ. The resurrection from the dead, which was the burden of the Apostles' preaching, and the real hope of the Church, is a doctrine that in our day is less spoken of than any other of the Christian faith. Our pride is such that we cannot bear to hear of man being laid in the grave. This is why we hear so little of his being raised out of it. We hear the voice of God speaking to fallen man in those mysterious and solemn words, "Dust thou art and unto dust shalt thou return." But man has listened to the tempter's voice, saying, "Ye shall be as gods, ye shall not surely die." Strange as it may appear, and sad to relate those two Satanic suggestions have become the basis of modern theology, for Orthodoxy in its teachings positively denies that man is a created being. "Are we not taught that God breathed into a casket a part of Himself, and that that part of God so breathed in was man, a divine spirit." Thus man is considered to be an emanation from God, consisting of the same pure spirit as God Himself, and this in spite of the plainly written word that God created man of the dust of the ground." (H. B. Murray in *Bible Standard*, 1880).

Orthodox teaching concerning the glorified state is, that it is a state where everything material is abolished, and nothing that affects the senses remains, the glorious inheritance of the saints has no locality, it is beyond the bounds of time and space, and there everything is ethereal and immaterial. The churches of today laugh to scorn the idea that this material body is any part of man, the body is despised and spoken of in the most contemptible language, while individuality is placed in an immaterial spirit which is praised in speech and song as the true Ego. Strange to say, however, that which modern theology despises Christ has glorified, "For the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth." When our Saviour was seen by the disciples, after His resurrection, He was corporeal, a being that was seen, handled and touched, hence the words, "Why are ye troubled, and why do thoughts arise in your hearts, behold my hands and my feet, that it is I, Myself, handle me and see for a spirit hath not flesh and bones as you see me have. (Griesbach renders the word here used (spirit) phantom). Much more might be written in contrasting modern theology with the Bible teaching, but I will leave it for the present and notice the teachings of Christ and the Apostles on this all important subject—Resurrection.—JOHN FIRTH.

SELECTIONS.

"THERE IS NO DIFFERENCE"

Some one asks in the *Religious Herald*: "Is there no way to keep the children of rich Baptists from going over to other denominations?" And then he adds: "There is a Baptist church in one of our New England cities which has lost more than one hundred million dollars by such defections within the last forty years."

The brother is putting this question wrong end foremost. The "rich" and the "hundred million dollars," which appear to be the pith of his lament, do not, so far as we read Scripture, have

the importance which is here given them. Unto the poor the gospel is preached, and ever will be—and we suppose it is the poor who only throughout the ages will be benefited thereby. The above question, by giving special emphasis to the rich and the dollars, puts it out of court so far as gospel principles are concerned. Rich men, as such, do not inherit the promises, and the veil over lost millions is pitiable, if in any way the notion is intended to be conveyed that to secure the wealth some effort ought to be put forth for the salvation of the soul. Poor and rich all must come to one level, and that is the level of the publican and sinner, in order to be candidates for God's favor. "Blessed are the poor in spirit." A man is in God's sight just as he stands naked—his clothing and his bank accounts are never considered. He must come to the Saviour as the poor man comes. God is no respecter of persons. Coming thus and giving himself thus to God, he will doubtless stand side by side with his neighbor in doing what he can for the kingdom, and esteeming it the privilege of his life if God trusts him with the greater stewardship. In regard to the effort which should be put forth to keep the children of the rich from going over to other denominations, we suppose that just the same efforts should be made as in the case of any other man. It is souls and not dollars that the church is anxious about.—*Canadian Baptist*.

HOW TO GET FAITH.

I hear a great many people say, "How am I to get faith? I would come to Christ, but I don't know how to get faith." It would take months and years to get that. Now, I was a long time getting faith. I was anxious to work for the Lord, but I wanted faith. I wanted to get faith, but I was not praying for it and did nothing else. That ain't the way to get faith—to pray for it and neglect the word of God. The way to get faith is to know who God is; and I never knew a man or woman that was well acquainted with God that wanted faith. Some one said to a Scotch woman, "You are a woman of great faith." "No," she says, "I am a woman of little faith, but I have a great God." Now, would you just turn a moment to the twentieth chapter of the gospel of John and the thirty-first verse: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Now the whole gospel of John was written for one purpose. John took up his pen, and he wrote that gospel that we might believe that Jesus Christ was the Son of God, and that by believing we might have eternal life. And so, instead of praying for faith, and mourning because we haven't got faith, let us study the Word of God and get acquainted with the God of Israel, and then we will have faith in him. You can't find a man or woman that is acquainted with God, but that has strong faith in God.—*D. L. Moody*.

"A GREATER FOOL THAN MYSELF."

You remember the story of the good old court-jester and his master. After some more than usual ridiculous outburst of his humor, the king had given him a beautiful staff, telling him to keep it till he found a greater fool than himself, and then hand it to him. For years he carried the staff wherever he went, until it came to be regarded as his badge of office. But now the king was dying, and his affectionate old servant went in to see him. The monarch said, "I am going a long journey;" where upon the jester asked, "Has your majesty made any provisions for the way?" to which the king replied, "No." "Does your majesty know where you are going? or have you made any arrangements for your reception at your destination?" "No," was still the answer. "Then" said the faithful old man with tears in his eyes and his voice quivering with emotion, "take back this staff, for in you I have found a greater fool than myself, since I have cared for all these things in reference to my own departure." It is a simple story, and carries its own application—let not the force be lost by any of us.—*Dr. Taylor's Joseph*.

A MATTER OF LOCALITY.

The *Religious Herald*, Richmond, Va., says: Rev. C. H. Spurgeon, of London, said to a Philadelphia preacher: "If I lived in America, I should, no doubt, be a strict communitist." But our friends, the enemy, will use the great name of this great Baptist just as if he had not said that.

Just what the great Spurgeon meant by such language is not very clear. Did he mean that certain influences in America would have made him a conscientious close communionist, just as certain influences in Italy might have made him a conscientious Roman Catholic, had he lived in that land? If so, he is only intimating that he, as well as other men, is largely a creature of circumstances. If he means only this, it is nothing to the point, and "the great name of this great Baptist" should be used "just as if he had not said that."

Does he mean that if he lived in America, the matter of close or open communion being a matter of indifference, so far as Scripture teaching is concerned, he would bring himself into harmony with his environment, as a member of the Regular Baptist Church? Still, we could see nothing out of the way in quoting him as one who in England fails to see in the Scriptures such a limitation to communion as that which his brethren advocate in this country. He certainly does not mean that the Scriptures enjoin a limitation in America that is not to be regarded in England. The less that is said about Mr. Spurgeon's remark, the better.—*Christian Standard*.

WORKING CHRISTIANS.

Learn to be working Christians "Be ye doers of the Word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child gored into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but do it alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See here, you have got work to do. When Christ found you, he said, "Go to work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O, my Christian friends! how little you live as though you were the servants of Christ! How much idle talk you have! This is not like a good servant. How many things you have to do for yourself! How few for Christ and his people! This is not like a servant.—*McCheyne*.

MR. MOODY'S LATEST SCOTCH ANECDOTE.

Mr. Moody, in one of his latest addresses, said: A friend of mine was coming back from Europe, a few days ago, together with an old Scotchman. There were two or three modern philosophers on board. One was picking away at the Bible. He said he had examined the Bible in the light of science. "The Bible says that Balaam's ass spoke. I have taken pains to examine an ass's throat, and I find it is so formed that it would be impossible for it to speak." "Ah! man," said the Scotchman, "you make the ass, and I will make him speak." The idea that God that made the ass couldn't make him speak! What we want is to hold on to the Bible from Genesis to Revelation. Take the whole of it.

BOYS.

What is really wanted, as regards boys, is to light up the spirit that is within them. In some senses and in some degree, there is in every boy the material of good work in the world—in everybody; not only in those who are brilliant, not only in those who are quick, but in those who are stolid, and even in those who are dull, or who seem to be dull, if they have only the good will, the dullness will clear away day by day under the influence of the good will. If they only exert themselves, they will find that every day's exertion makes the effort easier and more delightful, or, at any rate, less painful, or will lead to its becoming delightful in due time.