

ONTARIO EVANGELIST.

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

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No. 3

POETRY.

GREATNESS THROUGH SERVING.

A. P. COLE.

To do the work God gives us here,
Nor murmur, nor repine,
Is nobler than to seek a sphere
In which our gifts may shine.

For lowly duties, kindly done,
Reveal a loving heart;
'Twas thus the well-beloved One
Bore, while on earth, His part.

Dear Lord, the heights of earthly fame
I would not seek to climb;
Give me within Thy Book a name,
And this will conquer Time.

ORIGINAL.

THE POWER OF WORDS.

There is a power in words.
They are as bless like the warm, glad sunshine,
And brighten a lonely life;
They cut out in the spirit of anger
Like an open two-edged knife.
Keep watch on your words, my brother,
For words are wonderful things;
They are sweet like the bees' fresh honey,
Like the bees they have terrible stings.

"Did you ever receive a telegram from home when you were in a distant land? "Did you believe it?" How did you feel? You opened it, you read "Your child Willie is dying," or "little Ettie is very ill." How did the words affect you? You say "Don't call up those sad reminiscences, I shall never forget the effects of that message." Of course you believed it. In the absence of faith how would it have affected you? You say "I would not have been moved." Of course you wouldn't. Words have power only when believed, hence says the Apostle, "The Gospel is the power of God unto salvation unto every one that believeth." The Saviour said, "The seed is the word of God." Luke says, "They were astonished, for His words were with power." There is an influence in words. "If my words abide in you, ye shall ask what you will and it shall be done unto you." Mark says, "The sower soweth the word." Jesus says, "If any man hear my word and believe not, I do not judge him, but the word that I have spoken shall judge him in the last day." In the beautiful parable of the sower, Luke 8th chap., "Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved." No word, no faith, no faith, no salvation. The devil "taketh away the word." "They on the rock heard the word, but they were forgetful hearers" for a while they believe, but as soon as they forget the word they "fall away." "The seed is the word of God." Some fell into "good and honest hearts"—having heard the word they kept it and "brought forth fruit with patience." The Apostle says "Preach the word," Jesus said "Preach the gospel to every creature." "The gospel is the power of God." The word of God is "living and powerful." Losing sight of the word all must fail—there is no "fruit perfected." Jesus will say in the last day "I never knew you." "My word had no place in you." You heard "these sayings of mine," but did not do them. You have been building on the sand. On one occasion when Jesus was preaching the word many believed on Him, but the seed did not fall into "good and honest hearts," and Jesus knew His word had no abiding place in them, and He said to them "If you continue in my word, then are you my disciples indeed, and you shall know the truth and the truth shall make you free." "He that is of God heareth my words." People will sometimes talk about the "bare word." God says by His Apostle "the word is sharper than any two-edged sword, and is a discernor of the thoughts and the intents of the heart." Men pray for an additional power to accompany the word. Christ said "My word is spirit and it is life." The Apostle says "Taking the sword of the spirit, which is the word of God." The error I wish to meet is the supposed abstract influence of the spirit on the sinner in order to his conversion. Peter said, in speaking of the

conversion of the Gentiles, Acts 15 chapter, "God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe," and "He put no difference between us and them purifying their hearts by faith." Paul says to the Thessalonians "Our gospel came to you not in word only, but in power." "The gospel is the power of God." There is a power in words, there is a spirit in words according to the measure of faith. Say not in your heart who shall ascend into Heaven to bring Christ down, or who shall descend into the deep to bring Him up, but the word is nigh thee—that is the word of faith which we preach—that if you confess with the mouth the Lord Jesus, and believe in your heart that God raised Him from the dead, thou shalt be saved. John says "These things are written that ye might believe." Paul speaks of "holding forth the word of life." Again he refers to Hymeneus and Philetus whose words doth "eat like a canker." They had been "babbling" and "blaspheming." Those men, by their words, had "overthrown the faith of some." What kind of an influence are you wielding, my brother, by your words? What kind of seed are you sowing? Peter speaks of the incorruptible seed—the word of God which liveth and abideth forever. "The heavens and the earth may pass away, but my word shall never pass away." Jesus said "If I had not spoken the word that no other man spake, they had not had sin, but now they have no cloak for their sin." God has spoken to us by His Son. Let us, therefore, give the more earnest heed to the things which we have heard. Let us consider the Apostle and High Priest of our profession—Christ Jesus. "Let no evil communication proceed out of your mouth, but that which is good to the use of edifying."

H. BROWN.

Winger, May 16th, 1887.

SELECTIONS.

CHARACTER THE STANDARD.

An editorial writer in the *Christian World* in commenting adversely on the doctrinal narrowness of the Young Men's Christian Association in London, declares, "They still cling to the old view that doctrine rather than life, is essential to salvation." While we cannot repudiate sound doctrinal views as a matter of no importance, it is beyond a doubt the teaching of Christ that character is the final standard of salvation. Only that which contributes to the regulation of conduct and the development of character is vital in Christianity. Mental belief of religious dogmas, however correct from a theoretical point of view, is practically worthless unless by the alchemy of a spiritual faith they are vitalized and translated into the materials for the formation of Christian character. The traditional dogmas and religious sentiments that led Louis XV to insist on his purchased mistresses saying their prayers at night, while the monarch himself knelt beside them in devotional exercises, but did not lead any of them to quit their meanness and come to Christ, was the old view in its worst form, that doctrine and its manifestation in religious forms, and not in moral principles, is essential to salvation. The dogmatic religionist who practices a degree of morality but who has not the spirit of Christ, comes under the same condemnation as laying more stress on orthodoxy than likeness to Christ. Correct opinions will not take us to heaven unless we live right. "He that doeth righteousness is righteous."—J. J. HALEY in *Guide*.

"Chinese hatred of Christian missions and missionaries is due to the fact that for centuries the Roman Catholic missionaries in China have relied upon the political power of France instead of upon the Spirit of God; persistently interfering with Chinese politics, they have used the armies and fleets of France to extort sites for churches, land, etc. We cannot expect the Chinese to distinguish between Roman Catholic and Protestant missionaries, especially since English policy in China has been as wicked as the policy of France. There is nothing more nefarious in modern history than the opium trade."—*Sir Rutherford Alcock*.

THE WAY OF CAIN.

W. L. HAYDEN.

A woe is declared unto those who go in the way of Cain. The persons who went in that way in the days of the Apostles were ignorant, sensual, evil-minded, evil-speaking people. What is that way? In the light of personal history it will be readily seen, that the way of Cain is the changing of God's ordinances to suit one's own purpose and the bitter persecution of those who in faith, keep them.

God appointed sacrifice of a living victim as the way by which sinners might approach Him. By faith Abel obeyed and brought the firstlings of the flock. He was accepted. Cain changed the ordinances of God. He was rejected. That is the genesis of false religion. The changers of divine institutions constitute the numerous posterity of Cain. Now the rejected the wrong-doer scoffs at his faithful brother who has obtained witness that he is righteous. He says, you think you are right and everybody else is wrong. He is angry. He hates, persecutes, murders his brother. That is the genesis of religious persecution. The first quarrel was both a family and a religious affair. The persecutors of Christ and the primitive Christians; of the faithful adherents to God's word in the days of the triumph of an apostate church; of Roger Williams for his pleading for a converted membership in the church; primitive ordinances of the gospel and soul liberty, were all going in the way of Cain.

Let Christians avoid that way by keeping the ordinances as delivered to them: be patient in persecution for their fidelity, and in faith obtain God's testimony of their acceptance with Him.

—The C. E.

THE TEST OF HIGH CHARACTER.

When Jesus says, "Whosoever shall break one of these least commandments, and teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," although he has special reference to the commandments of the law of Moses, he is, undoubtedly, laying down a rule by which men are estimated in his kingdom. Every man of ordinary morality observes what men regard as the great commandments; that is, they abstain from great sins. And among members of the church you find few that hesitate to observe the ordinances and requirements which are considered of great importance. It is only the truly conscientious man who is scrupulous about small matters, and who feels the pangs of a wounded conscience when he makes very slight departures from the path of duty. Consequently the small things are the great things in estimating the characters of the better class of men. There are some exceptions to this rule, as when, by force of false reasoning and habit, some small things are magnified into greater relative importance than they deserve. Thus the Pharisees were scrupulous to the last farthing about paying tithes, but unscrupulous about matters of justice, faithfulness and mercy. But exceptions do not destroy the rule. It is still true, that among men who ordinarily observe the precepts of righteousness, failure in small matters is the test of high character. Straws show which way the wind blows. Let the man, then, who would stand fair with God and men, be careful to guard against little sins.

—The Guide.

Another move towards primitive Christianity. The Atlantic Missionary informs us that the Boston Baptist Ministers at a recent Monday meeting took strong ground in favor of baptism being performed immediately after the sinner confesses his need of a Saviour, his faith in Christ and his determination to follow Christ. The only good excuse for delay was in cases where there was a doubt as to the candidate's sincerity. Said one of the speakers, when the sinner expresses a desire to be a Christian tell him what to do; tell him the first step. He cannot take the second step until he has taken the first; and baptism, not morality, is the first step in the Christian life after one's heart is changed. Indeed baptism was represented as the scriptural profession of faith.—*The Christian*.

NO TIME TO READ THE BIBLE.

"I have no time to read the Bible," says the hard-working father; "I am out the first thing in the morning, and home late at night." And he buries himself in the newspaper for which he is not too busy.

"I have no time to read the Bible," says the busy mother, "my time is fully occupied in mending, looking after the children, and working from morning till night." But we see her gossiping with her neighbors in her spare time.

"I have no time to read the Bible," says the son, "I am out at business all day, and when I come home I am too tired." And he goes off to some place of amusement with his friends.

"I have no time to read the Bible," says the daughter, "what, with helping mother all day, making the clothes, and mending, I have no time to myself." But she finds time to peruse the trashy novel, and read the latest fashions.

"We have no time," say the children, "we are at school all day, and preparing lessons until bedtime." And they bound carelessly away to their play.

"If people want to do anything very much, they make time for it. We never heard any one say, 'I have no time for sleep, I must work all night.'"

If a letter came from some one they loved very much, they would not put it away in a drawer and say, "I have no time to read it."

The Bible is God's letter to His people; can any one refuse to read that letter? Everyone has time for at least a few verses each day, if not more. A few verses well digested and thought about will be far better than two or three chapters hastily glanced through. As bodily food is needed to make a man strong, so spiritual food is necessary for growth in grace, and the quickening of the inner life. May we study the Scriptures often, asking God to interpret them to us.—*Selected*.

SWEET LIVES.

"Ah, lovely souls like those we've known,
Whose lives, one sweet endeavor,
All crowned with beauty and with bloom,
The hand of death did sever,
Their memory, like the new mown hay,
Will linger round us ever."

In "Annals of a Quiet Neighborhood" there is this gem: "So, for my part," I said to myself as I walked home, "if I can put one touch of a rosy sunset into the life of any man or woman of care, I shall feel that I have walked with God."

Walking with God! What a strengthening, comforting, beautiful thought! God by our side, helping us, guiding us, leading us safely whether the way be smooth or rough. We cannot, perhaps, be like the mountains—grand, stately, magnificent, seen from afar and admired by the multitude, but we can be like the grassy dell—beautiful with sunshine and refreshment, fragrant with sweet flowers, and jubilant with the songs of birds. The helpfulness in the family circle, if given in a gentle, unobtrusive way, is a training which rapidly uplifts lives. Those are sweet lives which seek to remove obstructing thorns from another's rough path, and there is never a thorn removed from the path without a rose being scattered on one's own. Mild forbearance in regard to other people's faults is a necessity to every sweet life—the suppression of unkind words, another necessity.

The sunshine of such lives brightens darkened homes, warms chilled hearts, and illuminates groping souls. It even seems to have the power of opening sightless eyes. Indeed, the power of such lives is wonderful. They point out the right path to the wayward feet, and beckon homeward the lost. They hold cups of water to parched lips, and offer the bread of life to human souls. They scatter good seed with generous and never-tiring hand. What a harvest of golden sheaves will be theirs!—*Christian at Work*.

A friend visiting in a minister's family where the parents were very strict in regard to the children's Sabbath department, was confidentially informed by one of the little girls that she would like to be a minister. "Why," inquired the visitor. "Because, so I could holler on Sunday."