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

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POETRY.

GOD'S LOVE AND MINE.

BY WILLIAM HALE, M. D.

God's love is like a lighthouse tower,
My love is like the sea;
By day, by night, that faithful tower
Looks patient down on me.

By day the stately shaft looms high,
By night its strong lights burn
To warn, to comfort, and to tell
The way that I should turn.

God's love is like a lighthouse tower,
My love is like the sea;
He, strong, unshaken as the rock—
I, chafing restlessly.

God's love and my love—O how sweet
That such should be my joy!
God's love and mine are one to-day;
No longer doubts annoy.

By day or night the gazer on
My bitter, brackish sea,
For ever tends it with his grace,
Tho' smooth or rough it be.

So singing at its base it rolls
And leaps toward that tower
That all my life illuminates,
And brightens every hour.

God's love is like a lighthouse tower,
My love is like the sea;
I, peevish, changeable, moaning much,
Stedfast—eternal He.

—Morning Star.

ORIGINAL.

VAIN PREACHERS.

The writer thinks he hates vanity, and though not always successful in shutting vain thoughts in his own experience, he has, at any rate, accomplished the easier task of being heartily disgusted with pride and self-adulation in other preachers.

What a grand and lovely thing it is for a Christian who, though possessed of fine speaking abilities and all the other qualifications of an acceptable and favorite preacher, modestly and humbly seeks to give place to others trying to esteem them better than himself! We know and dearly love some such brethren now living and others who have passed over to the rich reward of their approving Saviour. On the other hand, how hateful and mean is the jealous busybody who is ready on every occasion to speak disparagingly of those who are better than himself, who is constantly pushing himself forward to the front, and who, if restrained by the prudence of his brethren, is offended and whines and sulks because he is not appreciated!

There are others who are so fond of praise that they try every expedient to secure it by fair means if they can, and by foul means if necessary. Now while it is, undoubtedly, right that we should be pleased when good and pious men appreciate and commend our efforts to do good, and still better pleased if we can realize that our endeavors, being from pure motives and in harmony with Bible truth, are approved of God, still we have great reason to be on our guard lest the love of human praise is our leading motive even when we are proclaiming God's truth.

Long ago we read of a good man who, having preached a fine sermon, was met at the foot of the pulpit by a delighted hearer with the remark, "That was a grand discourse you preached today." "Yes," said the preacher, "the Devil told me that before I left the pulpit."

Perhaps, too, it is sometimes vanity that leads some preachers to speak upon novel and out-of-the-way subjects. By the change of two words in a familiar declaration of Paul we can give the apparent rule of some of the popular preachers of the present day:—"I determined to know every thing among you save Jesus Christ and Him crucified." Though this may be putting it too severely, yet it is certainly true that the soul renewing themes of the inspired apostles are largely superseded by sensational efforts to attract and please large congregations.

The late venerable Dugald Sinclair related the following incident to the writer. Rowland Hill addressed a congregation on the words of a rather long text. In his clear and instructive

style he not only expounded the words he had chosen but, as he expressed it, he first went round the text and then through it. At the close of the service, seeing a Mr. Medley of Liverpool, a Baptist preacher, present, Mr. Hill announced that he would preach the next evening in the same place. He did so and had Mr. Hill by his side in the pulpit. Mr. Medley began with the unfeeling and pompous remark, "We had a long text last evening and very little made of it; we will try this evening what we can do with a short one; my text shall be the word *Him*—*Him*!" Now the said Mr. M. was a very corpulent man and when in referring to human depravity he leaned his bulky form over the edge of the pulpit and smote himself exclaiming "What a mass of corruption I have here!" the witty and disgusted preacher by his side jumped up instantly, and, looking in Mr. M.'s face, cried out aloud, "God knows that is true!"—applying the words morally as well as physically.

How careful also should a preacher be not to air his vanity by excellency of speech, a display of human wisdom, or of his scholastic acquirements, but rather show his zeal for the glory of Christ and the good of his fellow men by preaching the word of God which is quick and powerful, sharper than any two edged sword—the incorruptible word which liveth and abideth forever. They will the faith and obedience of his hearers stand in the power of God and not in the wisdom of men.

Among our preaching brethren in this country there is little need for admonition about the vanity of high sounding titles, of caste or the vanity of dress. While there can be no religious objection to literary titles that have been faithfully earned by hard study and mental discipline, we certainly have done well as a people to regard such titles as "Doctor of Divinity," "His Holiness," "Right Reverend Father in God, &c.," as wholly unbecoming to the followers of the meek and lowly Nazarene; nor are our brethren well enough paid, in general, to make it necessary to warn them against vanity in dress, home or equipage,—but we will not close this article without expressing our disgust with the men who assume the responsible and sacred duty of making known the unsearchable riches of Christ with few other qualifications than a Rev'd before their names, a clerical coat upon their backs, a white necktie around their necks, and an air of dignified consequence in their department, which only make them objects of contempt and sorrow to all God-fearing men.

"Let us not be desirous of vain glory, provoking one another, envying one another." But "In lowliness of mind let each esteem other better than themselves."

E. SHEPPARD.

Ridgeway.

SELECTIONS.

A PLEA FOR CHRISTIAN UNION.

Though we have not felt very much confidence in the practical value of the movements for an organic union of all the Protestant Churches, we have a very strong conviction that a closer union in spirit and work between these Churches is expedient and desirable. We believe that organic union is impracticable, and we are by no means sure that it is desirable in the present state of things; but we think there can be no doubt whatever that greater unity—an increase of brotherly confidence and love—between different denominations of Christians would increase the moral power and efficiency of Christianity in the world.

We are glad to see signs that this spirit of union is growing stronger and stronger. Occasional instances of sectarian egotism crop up where better things might have been expected; but the signs are unmistakable that Christians are beginning to realize, as they did not in former times, the import of the Redeemer's words: "One is your Master, even Christ, and all ye are brethren." Without renouncing their distinguishing peculiarities of faith and worship, the Churches have largely ceased to emphasize and magnify minor points of belief. The bitter theological controversies of former times have almost

entirely disappeared. The exclusive separativeness of other days, except in one section of the Protestant Church, has completely passed away. Appeals to sectarian feeling as a motive to inspire zeal and liberality are much less frequent than they were a generation ago, and their power is steadily declining. There is less reluctance to acknowledge what is good in other branches of the Church formerly, and a greater readiness to co-operate in Christian work with those who may belong to some other division of the "one army of the living God." More and more Christians of different denominations are beginning to realize that the things in which they agree are more numerous, important, and enduring than the things in which they differ. At the Methodist Conferences of Britain and America, deputations of ministers from other Christian Churches have become a marked feature of these gatherings; and there is no reason to doubt the sincerity and heartiness of the exchanges of fraternal greetings on these occasions. All this intercourse deepens the conviction that there is a real unity of faith and experience marking those who are separated by denominational lines.

Though suggestions to economize resources of men and money, by mutual agreement not to maintain rival churches in places where the population is not large enough to justify it, have not as yet brought forth much fruit, we believe that in the near future we shall see important improvements on that line. And beyond question, some change is greatly needed. We believe much can be done in this direction, without any abatement of denominational zeal. There are many places where there is a large expenditure of money, in order that several small bands of Christians may enjoy the luxury of worshipping apart. Probably this evil is more flagrant in the old country than here. We recently saw it stated in an English paper, that in a town in Wales of less than ten thousand of a population, there were, in addition to six places of worship belonging to the Church of England (in five of which English services are provided), no less than seventeen Nonconformist chapels. Congregationalists have two English, one Welsh, and one Mission (English) chapel. The Calvinistic Methodists have two Welsh and one English. The Wesleyans one English, one Welsh, and one Mission (English) chapel. The Baptists and the Primitive Methodists two each. The Salvation Army, Brethren, and Roman Catholic, one each. One can hardly fail to come to the conclusion that the money and labor spent in sustaining all these might be applied in a way that would yield greater results, if the interests of the Kingdom of Christ were prized above the interest of religious sect or party.

There are powerful reasons why all true disciples of Christ should be more closely united in the work of their common Lord and Master. They have been redeemed by the same precious blood. They have tasted of the joy of "the common salvation." They are battling against the same hostile forces of evil. They are laboring to accomplish similar objects. They are sustained by the same hopes. They have pledged their allegiance to the same King. Why should those who are drawn together by such strong and tender ties permit differences of opinion on non-essentials to prevent them cherishing fraternal affection for each other, and bearing one another's burdens? We have never been of those who disparage denominational loyalty and zeal; but it is possible that Christians in all churches may call their sectarianism by some pleasant name, simply because it is theirs. What is the value of talking eloquently about Christian union, if our conduct and spirit virtually say to Christians of other Churches, "Stand by thyself, I am holier than thou?" Appeals to sectarian feeling are not going to have the same power to move men in the future that they have had in the past. "The thoughts of men are widened by the process of the suns."

The forcible and eloquent words of the Rev. Dr. Maclaren, of Manchester, in addressing the recent British Conference, are worthy of thoughtful consideration. He said: "When they were face to face with such a movement as that which was characterizing a large portion of the culture and progressive thought of England, Germany and America, it did not much matter which side

of the questions they severally represented to be uppermost at last. They had to fight to day with new difficulties, and with profound questions of religious philosophy, and of practical godliness. Was there a God? Did they know anything about him? Was he not Christ? Was there a Holy Spirit? Would it dwell with them? These were some of the questions which other men were answering in the negative, and which by God's grace they were answering in the affirmative. Therefore they were all bound to be shoulder to shoulder. The tide of modern thought was turning away from all the old questions that used to separate them, and had left these controversies as the retreating southern sea in the channel had left places like Winchelsea and Rye a mile and a half from the water. All of them who could lift unflinching voices and say: 'I believe in God the Father Almighty, and in Jesus Christ, His only Son, our Lord, who was crucified, died, and was buried; I believe in the Holy Ghost'—all of them who could say that stood shoulder to shoulder, and would show by their lives, and not only by such talks as the present, that they believed also in the Holy Catholic Church."—*Christian Guardian*.

THE WORLD'S STANDARD FOR CHRISTIANS.

There could hardly be a greater mistake than that of supposing that a Christian gains influence over those who are not Christians, by laxity rather than by strictness, in any matter of questionable or debatable propriety. The world's standard for Christians is higher than Christians' standard for Christians. A Christian is not so likely as a man of the world to judge a Christian severely because of his indulgence in theatre-going, or card-playing, or dancing, or wine-drinking or tobacco-using. Apart from the question whether these things are in themselves right or wrong, it is a fact that men of the world who practise them have a higher respect for a Christian who abjures them, than for a Christian who indulges in them. Two Christian gentlemen were sitting with a gentleman who was not a professed Christian. The latter and one of the former were smoking, and when a cigar was proffered to and was declined by the third, the Christian smoker expressed regret that his companion did not smoke. "And I honor him the more for that," was the instant response of the man of the world. "His standard is clearly higher than ours." An army chaplain thought to bring himself on better terms with his fellow-officers by sharing a simple game of whist with them. That course so lost him the respect of officers and men who were not Christians, that his usefulness as a chaplain was at an end. On an ocean steamer, a clergyman and his young companion were the only total-abstainers at their cabin table. They were repeatedly urged to drink for their own good, and they were spoken of as unwisely strict in their abstinence. But the very man who thus criticised them spoke with a contemptuous sneer of the course, in this line, of another clergyman at an adjoining table, who was supposed to take a glass of wine socially—although he really did not do so. A young girl who had been brought up to dance and to go to the theatre, and whose father seemed to have little interest in religious matters, connected herself with the church. Wishing not to seem a gloomy Christian, she continued in her old habits of social life. Yet her father told a clergyman friend that he should have a higher regard for his daughter's religion, if it kept her from dancing and theatre-going. And these incidents are but illustrative of the great sweep of popular feeling concerning personal habits of self-denial and constraint as a fruit of the Christian life. Whatever may be said in favor of these laxer social customs, it will have to be admitted that men of the world have a lower estimate of the Christian standard which tolerates them.—*S. S. Times*.

The Gospel according to St. Mark, in raised Chinese characters, has been published for the use of the blind in China. This is the two hundred and fiftieth language in which portions of the Bible have been printed for blind Scripture readers.