

Duncan Robertson  
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# ONTARIO THE EVANGELIST.

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

Vol. 4.

OWEN SOUND, ONTARIO, JUNE, 1889.

No. 2.

## Poetry.

### HE LIVETH LONG WHO LIVETH WELL.

He liveth long who liveth well!  
 All other life is short and vain;  
 He liveth longest who can tell  
 Of living most for heavenly gain.

He liveth long who liveth well!  
 All else is being flung away;  
 He liveth longest who can tell  
 Of true things truly done each day.

Waste not thy being; back to Him  
 Who freely gave it, freely give;  
 Else is that being but a dream,  
 'Tis but to be, and not to live.

Be wise, and use thy wisdom well;  
 Who wisdom speaks must live it, too;  
 He is the wisest who can tell  
 How first he lived, then spoke, the true.

Be what thou seemest; live thy creed;  
 Hold up to earth the torch divine;  
 Be what thou prayest to be made;  
 Let the great Master's step be thine.

Fill up each hour with what will last;  
 Buy up the moments as they go;  
 The life above, when this is past,  
 Is the ripe fruit of life below.

—Dr. Horatio Bonar.

## Original.

### PRAYER.

My theme is not a new one, neither do I expect to say any new thing in regard to it, but will strive, rather, to stir up our minds by way of remembrance upon this very important subject; for judging from my own standpoint, or my own inferences, we are very much inclined to neglect this divine appointment, or at the best, to say our prayers, instead of praying. No doubt where family altars are among the home furnishings, the heart of everyone kneeling in divine presence during family prayers ascends to the Throne of Grace in earnest, though mute, petition; but even then, a real, heartfelt, outspoken prayer would seem to be more in keeping with our individual efforts, for while we might voice the sentiments of the leader, we're to we really and truly voice the petition our heart dictates, it would be perhaps quite different, therefore another's prayer will not do for me, except in a general sense, since no one knows the burden of my heart but myself and my God, and so to Him alone, must my personal appeal be made. We might tell to our Maker what we might hesitate to confide to any other, knowing that Jesus, our Saviour, is sitting on the right hand, ready to intercede for us. Oh how thankful we should be for the assurance that He will be our Mediator; because many times our requests might appear absurd and presumptuous, but Jesus knowing our hearts and our needs, says to the Father:—"This is a weak, trembling, and wayward soul, but I have redeemed it, and it trusteth in me, I pray you grant its request. Oh, how sweet to know, how delightful to feel, the exquisite joy of being acknowledged as a follower of Christ! But, alas! do we not sometimes follow afar off, and, like Peter, stand and warm ourselves while our blessed Redeemer is being reviled and led to slaughter. The prophet says: "Woe to them who are at ease in Zion," and if we are anxious to escape from that woe we must interest ourselves in the work of the Lord; and prayer is one essential prerequisite; indeed, without the sincere, heartfelt prayer we would be like a ship without a rudder; our carnal inclinations and desires would wreck our best intentions; but fortified by earnest prayer, and upheld by the consciousness of a Helper mighty to save, we are enabled to persevere, and the Lord produces wonderful results, sometimes through the human agency, of just such weak creatures as ourselves. In connection with prayer, the reading of God's word comes in most opportunely, for while in prayer we talk to God, in His word He talks to us, and thus we hold sweet communion together.

How pleased we are to receive a letter from a very dear friend, and how anxious we are to reply. We would fain speak face to face, but since that cannot be, the sheet of paper becomes, for the time being, part and parcel of that dear friend, at least we know the hand of

the loved one guided the pen to inscribe those beautiful sentiments of love and affection, and our hearts respond while our thoughts turn for a season from our immediate surroundings towards the place that holds that loved one. Now, can we not infuse some of that same enthusiasm into our spiritual natures, while contemplating the bountiful blessings we are enjoying, and opening up our Bibles find peace and satisfaction among the many precious promises therein recorded?

As regards time, place and manner of prayer, I think it matters little. Why some of our most familiar hymns are prayers or petitions, and we often sing them unthinkingly, never pausing to note their sacred import. For instance, what words of more solemn consecration could we utter than we do when we sing "Nearer My God to Thee?" Do we really desire to get so close to God that we could welcome any cross that brings us nearer? Then that beautiful song commencing "Lord Jesus, I long to be perfectly whole," breathes the spirit of prayer in every line, and we could scarcely frame a stronger petition.

Let us think of these things when we sing such grand inspiring songs, which are but the outpouring of some devoted soul, made into rhyme and metre and set to music. There are so many admonitions in the Scriptures in regard to prayer, that it would seem superfluous for me to add anything further. Let us read the Bible more, and give honest heed to its precepts and we will not need to be exhorted to pray, for our hearts will be in such close communion with God that prayer will come as natural as the breath we breathe.

CAROL.

Wainfleet, May 21, 1888.

### STUDY THE BIBLE.

I am glad to see that an interest in the education of brethren in Ontario is felt, and methods proposed for our brethren to adopt to secure their education, and the benefits of it in and to Ontario, because so many knowing the need have gone across the lines and are lost to us. They went because the advantages offered there are ample; and the inducements to remain are better than Ontario offers; larger fields, larger congregations, better results for their labors. Reading the field reports is proof of this.

I am convinced that it is necessary as a foundation to have as thorough an education as our high schools and universities afford; yet a preacher is not developed there. Just on this question, or at this point, men have made great mistakes. No ordinary education, with a fair knowledge of the Bible is one extreme, and an ordinary education with no knowledge of the Bible is the other; A preacher must be educated of God.

The Lord teaches us that conversions result from an understanding of His will (Mat. 13, 15; Jno. 6, 44-45). Therefore, how necessary that the preacher should understand the plan of salvation.

We cannot estimate the importance of a thorough knowledge of the Bible.

For those who cannot afford to go to Lexington "College of the Bible," or some other such institute for the study of the Word, the best means known to me is Bro. Ashley S. Johnson's "Correspondence Bible College."

I am truly glad that I learned of this means of grace. One finds himself so interested that he gives a steady and undivided attention to it, which I believe is evidence of success. The course goes through the Bible. It is thorough; everything is done by the system of writing. "Reading makes a full man; writing, a correct man; speaking, a ready man." The C. B. C. adopts these rules. There is also a college journal (quarterly) accompanying the course.

As the "proof of the pudding is in the eating," will others who are interested in the C. B. C. bear witness with me?

One is influenced by the thought that he is uncovering the leaves and mould of the ages and closely examining the roots and fibres of "The True Vine." It just rightly booms one's faith to take up the study of God's purpose in this careful way.

J. B. LISTER.

Winger, May 15, 1889.

### LETTER FROM CHINA.

There is a settlement of Jews in the heart of China, in Kalfung, the capital of Honan province. They are called the "sect which pulls out the sinew," 'Diad gin Giad.' They claim to have come to China in the Hau dynasty, which ruled when Christ came. They formerly had a fine synagogue, but they have gradually lost the use of their language and never translated their scriptures into Chinese, so are now retrograding. They had portions of their scriptures in Hebrew. Last summer after I had finished seeing my patients in the dispensary, my student brought up a card with the characters "Yu tai kwoh rin hai,"—a J comes to call. I was surprised, and asked him up, and had a long conversation with him, and gave him a set of the Scriptures in Chinese, and after he had listened to me preach he left promising to call again. His name is Gao, and he is a military official in command of one thousand soldiers. He said that his father had gone to Peking some years ago and had become a Christian, and then returned to his home and opened a chapel, but soon died. He left word with his wife to have their son sent to a port to learn the gospel. This is the young man grown and educated. He came again several times and learned the gospel, and Bro. Saw baptized him. He has gone back to Kalfung and hopes to tell the old, old story to his own people. We pray that the Lord may bless him richly, and that he may do great things for our common Master. There are 4,000 Jews, he says. Perhaps they are providentially there to preach the gospel to the Chinese.

Yours sincerely,

W. E. MACKLIN.

Nankin, April 6, 1889.

Those who expected the Revised Version of the Scriptures to immediately displace the Received Version, can not be familiar with the history of such displacements. They always have taken place very slowly. The new version always has been at first bitterly criticised and opposed. But gradually its merits dawn upon the public mind, its superiority becomes apparent, and little by little, it wins its way to universal acceptance. It required two centuries for Jerome's Vulgate to supersede the Itala. King James' Version at first had no appreciable effect on the circulation either of the Bishop's Bible or the Geneva Bible, which occupied the field at the time of its appearance. It was fiercely opposed, even by the learned men of the time. It required fifty years for it to acquire recognition, and nearly a century for it to come into general use. It, therefore, does not follow that the recent Revision will not, in due time, displace that of King James. It is certainly a great improvement in every way, and public prejudice and conservatism will not long be able to hide this fact.—*Guide*.

We make the above paragraph the occasion to again urge our readers to supply themselves with copies of the Revised Version of the Scriptures. Bible students can't afford to do without it. It is the best version of the Scriptures in any language.

## Selections.

### ANSWER OF A GOOD CONSCIENCE.

1 Peter iii, 21.

ARRANGED BY A. M. HAGGARD.

1. The "Good Conscience" is that of George Muller, the great English philanthropist. The *American Cyclopaedia* gives the following sketch of his life and work:

"He was born at Kroppenstadt, Prussia, Sept. 27, 1805. He graduated at Halle, went to England in 1829, and in 1830 was settled as pastor over a small independent chapel at Teignmouth. In a few months he relinquished his salary, believing that God would supply his wants in direct answer to prayer. In 1832 he became pastor at Bristol, refusing all salary except voluntary offerings. In 1833 he opened two day schools, and before the end of the year had four schools in operation. In 1836 he determined to establish an orphanage, and hired a house for that purpose. By June, 1837, he had received \$5,000 for his orphans, and considerable sums for other benevolent purposes. In 1838 he hired three houses, and supported eighty-six orphans. In 1842 he had ten schools and ninety-six orphans. In 1845 he determined to erect a building sufficient for all or-

phans that should be sent to him, and began to pray for \$50,000, besides current expenses. In December a donation of \$5,000 was sent to him; in July, 1846, he received a donation of \$10,250; and up to January, 1847, he had received \$46,420, besides current expenses. In 1850 the large orphan house was built and furnished at a cost of \$75,000, and was immediately filled with 300 orphans. In March, 1862, two more houses had been built and furnished, and were occupied by 700 orphans, making 1,000 supported by him, besides numerous schools and other benevolent undertakings. His three houses being full, he began to pray for funds to build two more. These were finished in 1870, when the five houses contained 2,050 children, besides teachers and attendants.

Between October, 1860, and May, 1874, he had received in all \$5,085,000 by which 38,800 children had been taught in schools of Great Britain, Spain, Italy, India, and British Guiana; 467,000 Bibles and Testaments had been distributed, 50,000,000 tracts circulated; 190,000 missionaries supported year by year, and 4,408 orphans brought up. The orphans, after being educated, are put out to service or apprenticed to trades. The five orphan houses, erected at a cost of \$575,000, are vested in a Board of Trustees; but they have no endowments, as their founder believes that funds will be provided as required. He is also pastor of a church of 900 members, built up by his own labors."

II. The "answer" of his conscience is described in the following words from his own pen, written for *Der Sendbote*, a German paper, and translated by S. E. Smith for the *Wataman*, of Boston:

"About the beginning of April, 1830, when I was 25 years of age, I preached at Sidmouth, England. While I was there, I heard the Christian woman converse on baptism. One of them had been baptized after she became a believer. After they had conversed some time they requested me to give my views on the subject. I replied that I did not think it necessary for me to be baptized again.

Upon this, the woman who had recently been baptized asked me, "But have you really been baptized?"

"I answered, "Yes, when I was an infant."

"But have you searched the Scriptures on this point?" "No." "Then," she replied, "I beg you not to speak of it again until you have done so."

It pleased God to impress me with the importance of this work. For just then I was exhorting many who heard me to accept nothing as true which could not be proved from the Word of God. Notwithstanding, I often spoke against the baptism of believers without ever having examined the Scriptures concerning it, or prayed over it. I at once resolved, with the help of God, to examine the subject, and, in case I should find infant baptism grounded in the Scriptures, to defend it with all zeal; but if I should be forced to acknowledge believers' baptism as scriptural, then to defend that as the truth of God, and to be baptized myself.

As soon as I found time I set myself to the investigation. At first I prayed again and again that God would give me his teaching on the subject. Then I began to read the New Testament with special reference to the question. But I had no sooner begun than a multitude of objections suggested themselves to me:

1. Many pious and learned men are unable to agree on this point; is it not manifest, therefore, that on this question it is impossible to come to any satisfactory result?

To this I answered: If the ordinance of baptism is revealed in the Word of God, why can not I be enlightened in regard to it? for the Holy Spirit still acts as teacher in the Church of Christ as he did anciently.

2. Very few of my friends have been baptized. Most of them are opposed to believers' baptism and will turn against me.

If all forsake me, and only the Lord accept me, I may well be satisfied.

3. I shall certainly lose half my income. As long as I am willing to serve the Lord faithfully he will not suffer me to want any good thing.

4. People will call me a Baptist, and I can not agree with the Baptists in everything.

(Continued on page 4.)