

ONTARIO EVANGELIST.

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

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POETRY.

CHRIST BEFORE PILATE.

(SUGGESTED BY MUNKACSZY'S GREAT PICTURE.)

KRUBEN BUTCHART.

Meek before the maddened mob
The mighty Jesus calmly stands;
The thongs that bind his tender hands
His kingly spirit may not rob.

A prisoner bound! No fear or awe
His free, pure spirit doth overwhelm;
He seems the King of all the realm
And higher than the Roman law.

He sees above His Father's throne
Where shining ones at his command,
Environ Him on either hand,
And Heaven claims Him for its own.

"Art thou the Christ?" And Jesus said,
(While waiting on his answer stood
A universe in tears and blood)
"Thou sayest it," and bowed his head.

The majesty of that sad brow,
What grandeur to the earth it brings,
'Twas fitter for the Court of Kings
Than where no hearts obedient bow.

"He hath not done," is Pilate's cry,
"Aught that I see deserveth death;"
Their anger hoarsens into breath—
"O crucify! O crucify!"

"It is not fit that He should live;
His blood shall rest on us and ours;"
And thus these heaven-defying powers
To sin-cursed man a Saviour give.

O perturbed Pilate! Thou art bound,
The real prisoner thou; though ruth
To trample on the Man of Truth,
The fear of man is in thee found.

Ignoble will that cannot stand
Fixed on the Right, determinate,
But wavers on the brink of fate,
And erring shuns Truth's higher hand.

O willing captive I thine it was
To feel the taunts and scornful nods,
The torture of the Roman rods,
That thou might'st plead our greatest cause.

With Him who as the Judge of all
Shall see this "travail of Thy soul,"
And as the widening ages roll
Extend our freedom from the Fall.

O mighty Saviour! In Thy face
I see a spirit that can make
All waves of trouble round me break,
And rock not of the time or place.

'Twould seem as if this last great scene
Thy loving words would justify;
"My peace unto the world give I;"
Here strength for all my ills I glean.

Help me when at Thy judgment-seat,
My sins, condemning, throng and press;
And brief shall be my soul's distress;
I can be calm at Thy dear feet.

—Toronto Saturday Night.

ORIGINAL.

SYNOPSIS OF SERMON

PREACHED ON THE THE FIRST SUNDAY OF THE NEW YEAR, IN ST. THOMAS, BY T. B. KNOWLES.

Subject—"The Christian Race."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1.

"Know ye not, that they which run in a race run all, but one receiveth a prize; So run that ye may obtain" 1 Cor. 9:24. Christianity, as it relates to the human side, is a life and not a secured state of salvation. It is not a something we "get" but is the doing of the commandments of Christ. This idea of activity is forcibly presented by the Apostle, as he likens the Christian life to the race, one of the sacred games among the Greeks.

The Apostle is happy in the use of illustrations, choosing those of great force and clearness and setting forth Christian effort in this life for life eternal. This is the race that is set before us. Let us observe then that the Christian life is to be one of great effort. Eternal life will not be placed in the hands of the lazy, the do-nothing Christian. The promise is to be confined to the "faithful unto death" and the crown, to those who agonize to enter in at the strait gate. With Paul it was a "fight" and the watchword to the seven churches was, "overcome." They, who entered the stadium to run the race, entered not to play, nay, but after long and patient drill for the race, all the

accumulated strength was put under tribute every muscle was taxed to its utmost, for the mastery and the crown awaiting at the goal. To us the Master's earnest words of warning and encouragement are "Hold fast that which thou hast, that no man take thy crown." Heaven must cost effort and sacrifice on the human side, as it cost the life of the Messiah on the divine. There are royal honors at the goal, that make the race worthy of every effort, yea, even unto death. In the Isthmian game, there were strict rules and conditions laid upon every man, who would enter the race. No one could enter the stadium to compete for the crown, until proved to be of pure Hellenic descent; nor upon the heavenly race is any man permitted to enter until he is acknowledged among the sons of God, not those born of blood, nor the will of the flesh, nor the will of man; but of God; and to as many as receive him to them gives he the privilege to become the sons of God, even to them that believe on his name. Neither fleshly descent, nor worldly honors, nor wealth, can give a passport to this race, nor can the mere moralist, nor the pharisaically righteous enter upon the heavenly course. Our King has declared the conditions of entrance into the divine relationship, when he authorized his ambassadors to teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; and that he that believeth and is baptized shall be saved; and all who have thus entered the Christian race, as the children of God, are under law to Christ and are commanded to run according to Heaven's rules, not their own fancy and pleasure. They are to run, that is, as the King requires in the rules he has laid down for the governing of the Christian race.

In the sacred games of the Greek, regard was had to two important rules: 1st.—A man must run on the side of the course assigned him. 2nd.—He must not trip nor jostle any one in the race; and are not the divine requirements, that govern the Christian life as strict, as binding, and as just? The personal life is to be in accordance with "whatsoever things are true, honest, just, pure, lovely and of good report," and the care towards the brethren to be of such character that no man shall put a stumbling block or occasion to fall, in his brother's way. "So run that ye may obtain" is the divine voice of warning. There are weights that sink men on this voyage of Christian life, as the weight of riches, the love of money, and business cares. Like as the shipwrecked man of fortune eager to save his gold, girds it about him and is drowned by its weight, so they, that will be rich, fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. There are weights many, as: the love of fame and popularity, which swallow men as the treacherous quicksands. There are the little things which appear innocent and connected with our social life, but like the little foxes that destroy the vines, these deaden the "branches" till they produce no Christian fruit, such is the card table that invites to social games; the whirling, giddy dance, so fascinating; the genteel sip of wine, that sparkles in the cup at the New Year's call; the theatre, with its charms and display of beauty and questionable appeals to passions. These are weights that will hinder progress, if not cause defeat, in the heavenly race. Another weight is light reading and cheap demoralizing literature, that sharpens the appetite for mental food, other than that of the Book of God and for service other than that of Him, who said, "Follow me." For as the love for this class of reading increases, love for the Word of God decreases, desire for Christian worship, prayer-meeting, the Lord's house, the Lord's table, all Christian services and work, die and the light of Christian life goes out. The admonitions "Touch not, taste not, handle not," "Shun every appearance of evil," "Lay aside every weight" are safeguards against the encroachments of sin, and all are contained in the Master's earnest warning and command "WATCH." This grand appeal of the Apostle fills our hearts with a higher appreciation of the responsibilities and glories of the Christian race. This is an appeal to all our feelings of loyalty to our King, for this profession of Christ, this consistent life of faith,

this war against sin and Satan, the flesh and the world, is to maintain the honor of Messiah's kingdom and the glory of his name. This holy appeal awakens in the child of God, a heaven born ambition to imitate the godly deeds of the holy of ages past, of patriarchs, apostles, prophets and martyrs, who, though dead, yet, through their heroism, fidelity and victories, live and speak. It inspires to great and holy deeds; and an ambition that looks for the approval of God alone and that recognizes the sublime fact that all the hosts of God on high look down upon the struggles and triumphs of the Christian in this heavenly race with divinest sympathy and rejoicing as they learn the higher lessons through the church of the "manifold wisdom of God." Such is the mission of the church; and such the individual responsibility of the Christian, to which the Divine Master has called us. And at the end of the race, for the humblest saint awaits the crown of Life.

MODERN FAITH CURE, IS IT BIBLICAL OR OTHERWISE?

DISCOURSE DELIVERED BY ELDER A. ANDERSON, FEBRUARY 17TH, 1889.

The speaker chose as his text the words found in 1st Cor. 12:1. "Now concerning spiritual gifts, brethren, I would not have you ignorant." Paul did not want the disciples to be ignorant of these spiritual gifts that were bestowed upon the church. It seemed that some of them were quite ignorant; and I am afraid that that ignorance has continued down to the present time. These gifts were great and glorious gifts to accomplish a given object, and when that object was accomplished were then withdrawn—there was no more need for them.

Now I shall endeavor to show this from the Scriptures. All this talk about modern miracles is moonshine—nothing else. I will admit this, that there have been instantaneous cures that I have not seen with my own eyes, I have known of those whose cure was instantaneous, who were made well in a moment, but I will be able to show that it was no miracle, that it was accomplished by natural means; sometimes it is accomplished by fits of passion, anger, fear. Anything that would unduly excite the human system, would accomplish wonderful cures, especially in nervous or spinal diseases. But the best way for you to prove their power is to have them perform some of the miracles such as we read of in the Scriptures. This would be greater proof, have more weight than anything that can be said by those who come here and speak about wonderful cures effected in Memphis, Owen Sound, or elsewhere. All this talk about something happening away somewhere else, is very cheap anyway. Again about spiritual gifts, we have in the 7th verse of the same chapter, that "the manifestation of the Spirit is given to every man to profit withal." Now in order to make the distinction, we have the word of knowledge in the Scriptures, but that is not the word of Scriptural knowledge the apostle refers to. That knowledge came directly from God, and that man had the gift to make known to others that knowledge.

I want to make a remark here upon this word faith, it is not faith cure, but another faith by the same spirit. What kind of faith dear hearers? Was it the faith common to all the children of God? Is it the faith common to all the Christians? Every man and woman that is a Christian, has faith in Jesus Christ; but is that the faith that enables some of them to cure people who are sick, is that the faith spoken of by James where he tells the elders of the church to pray for him and anoint him, and the prayer of faith shall cure the sick. There is just one remarkable thing you will observe, that is that the man who was sick had not the faith, but those who were praying for him; but in the present day if you do not get cured it is because you have not faith. They had enough of faith in those days to cure a man even when away from him, to bring him to life, to make the dumb to speak, the deaf to hear, etc. And is this the common faith of all Christians? No, the faith by which they were enabled to work these remarkable cures was just as much a gift as the gift bestowed to speak

in an unknown tongue. It was not the faith which came by hearing, and hearing by the word of God, it was not the faith common to all the children of God, but was direct from God. A man that has faith to work a miracle would be able to speak in an unknown tongue. God gave men these gifts, and if the man that had that faith exercised it foolishly he would say to the tree be thou plucked up and planted in the sea. This is the kind of faith the apostle is speaking of in the next chapter—the faith to remove mountains etc. But the apostle informs us that there was a more excellent way.

People are running after these things now, there seems to be a fever of excitement. Occasionally there springs up something in the world and then it dies out, but the faith of the Gospel will never die out. The same administration that brought it into existence will remain as long as the world stands.

"To another faith by the same spirit; to another the gifts of healing by the same spirit, to another the working of miracles, to another prophecy, to another the discerning of spirits, etc." but all this worketh with one and the same spirit, devoting to every man severally as he will. Now they had all these gifts but they were gifts direct from the hand of God. The Saviour enables his apostles to perform these wonderful miracles, and after he ascended on high he obtained gifts for himself.

The first question I want to answer is, for what reason were these gifts given? I make the statement, they were given for the purpose of confirming the word of God. Do you know what it is to confirm a thing? When you give your testimony sometimes you are asked to confirm that statement. When you go into court and are asked to confirm a statement of what you had seen or heard, the only way is by swearing. You cannot work a miracle to confirm that statement. The apostles did not swear when they made a divine statement in order to confirm that statement, they wrought a miracle confirming it, in order to place it beyond a doubt that it was in human power to perform it. A great many proofs could be brought forward on each point in order to satisfy any candid man. The first proof I shall read is from Mark XVI, 20; "And they (the disciples) went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Again in Acts XIV, 3; "A long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace and granted signs and wonders to be done by their hands." This was the way the Lord gave testimony to make it sure to us. This thing was not done in a corner as Paul says. It was not only spoken, it was confirmed by the most wonderful miracles that were ever performed before men. The whole of the Acts of the Apostles confirmed their word. Again in Heb. II, 3-4, speaking of salvation, "Which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him, God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to His own will." Now I think that is sufficient upon that point; any person can see now the object for which these miracles were wrought, that they were in order to confirm the divine testimony.

As regards the modern faith cures, a little proof would be better than mere assertion, just as the Jewish Rabbi when he came to Jesus in the night time, and said, "We know that thou art a teacher come from God, because no man can do the miracles that thou doest except God be with him." The apostles performed these wonderful miracles upon all the people, exercising their wonderful spiritual gifts. We would say to these modern faith curers, we will believe you are God's ministers if you have your testimony along with you and perform miracles confirming His word.

The next question to answer is, how long were these miracles and signs to continue?—well if you will allow your intellect to assert itself, you will say, as long as these disciples are delivering their testimony. It must continue, the apostle says; until that which is in part shall be done away—see Cor. 13th, 7:11: "Charity never

(CONTINUED ON 4TH PAGE.)