

THE ONTARIO EVANGELIST.

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

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POETRY.

MISSIONARY HYMN.

AIR—"FROM GREENLAND'S ICY MOUNTAINS."

"Whom shall I send," he saith,
"What servant shall it be?"
"Tis faith a strong voice that prayeth,
"My Master, O send me!"
Send me to tell Thy story,
Abroad or here at home;
Send me, O Lord, before Thee,
Where Thou Thyself wilt come.

Send me, for I have known Thee,
I would Thy witness be;
To speak Thy message only,
My Master, O send me.
Send me to speak of Jesus,
Of what my Lord hath done—
His finished work most precious,
Of this and this alone.

To bring the lost and sinning,
To Thee, the Sinless One,
To speak sweet words and winning,
Of Christ, the Father's Son.
Send me to darkest places,
To many a shadowed home,
Where with Thy shining graces,
Lord Jesus, Thou wilt come.

Send me to work appointed,
But, Master, let me be
By Thine own power anointed,
Then, Master, O send me!
Not unto us the glory,
When lost ones find their home;
We only go before Thee,
Where Thou Thyself wilt come.

—Missionary Review.

ORIGINAL.

"HE BUILDETH HIS HOUSE AS A MOTH."
JOB 27TH CHAP., 18TH VERSE.

What's the matter with that wall? Isn't it crooked? You would think to look at it, that it had been just thrown together without any regard to architectural skill. The foundation looks all right, but surely the plan, and the instructions of the architect haven't been consulted. That house cannot stand. I see the wall is hollow,—hollow inside and out,—and the material, just look at it, see that stone on the corner over there, it is set on edge, and how thin it is. You'd think, just taking a superficial view of it, that it was a cube, but it too is as hollow as the wall. When the architect applies his hammer to that stone it will fly like glass. This man has been building for some years, wonder, the architect hasn't tested the wall before. Oh! here's the plan but it has never been touched, covered with dust. The man has lost sight of it completely. What would you think of a man who would thus build, or perhaps after erecting a few feet of a very imperfect wall, leave it exposed to the fierce storms, and go to something else of little or no importance, thus neglecting the wall till it is rendered useless. The inclement weather has so affected it that every little breeze shakes it, and it is ready to fall, portions of it have already fallen, injuring the weary passerby. Why say the man deserves to be punished, he is culpable. That wall if built according to the plan might have been a protection from the storm, and a shelter to the weary pilgrim at the midnight hour. How are you building my brother? You say "I am building on the Rock of Ages." Well your foundation is worthy of a grand superstructure. How long since you began, your wall isn't very straight, take a look at it then, look over the plan, try it under the level, where is your plumb? What are you doing with this untempered mortar, and those shelly stones, your wall too, how thin it is, it seems to stand in sections, and what's this dark looking material intervening. Have you given heed—the more earnest heed to the instructions of the architect? "Be ye doers of the word and not hearers only deceiving your own selves." By and by the great Architect of the Universe will come to test every man's work. Are you just "seeming to be religious," building a hollow wall, veneration, perhaps, better make it solid. Look at that vessel away out on that sea yonder, how irregular her motion, she seems to be among the rocks, slip ahoy! look at your compass, consult your chart, asleep, asleep, dash! down she goes! all is lost. Are you in the Church? yes, you say, years ago. By this time you will have built up a pretty good character, or have you been building in sections? "Building in sections of course, but I intend before I die to fill in all those vacant places, in the mean time I've other little business matters to attend to. Just now I'm training my horse for the fair, I expect to get first prize for trotting, didn't you see me and neighbor Jones out on the corner the other morning by daylight trotting? I don't think it's the thing for Christians to be at, but still I—well I—you know I'm a Deacon in the church,—I—there's something to be made of this, I look for first-prize. Brother Jones you know is an Elder, we'll both be in our places on Sunday, we don't neither of us drink a drop, of course we have to be a little around the hotels on such occasions, but then I've a good character." Reputation you mean, as for Christian character, you have never laid the first stone. You have been building like the moth. The wall is worse than hollow. You a Deacon, Jones an Elder, indeed, and bet-

ting, taking a cigar at the hotel bar, and perhaps a little sherry, then into your gig, and whirling around the corner, whip in hand, imagine Brother Paul in such a crowd, he didn't build in that way. "I therefore so run, not as in UNCERTAINTY. I keep under my body and bring it into subjection." If you want a wall that will stand approved when the Master Builders stretch His line upon it, test it with the hammer of His word, you must "Come out from among them and be a separate people." You must "give all diligence to add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, to godliness brotherly kindness, and to brotherly kindness love." Then you have the comforts of the building as you go along. (fruits of the spirit), joy peace, longsuffering, gentleness, goodness, faith, Gal. 5th Chap. There is no discount on this, every stone is a cube. Then you want to be clothed while you are building as you will be more or less exposed to the storms of an inclement sky, just step into Brother Paul's clothing establishment, you can be completely dressed, proof against the storm with sword in hand, to repeal the enemy. Your loins will be girt about with truth, you will have on a breastplate of righteousness, your feet will be shod with the preparation of the gospel of peace, your head too will be covered with the helmet of salvation, and your sword will be the sword of the Spirit, then over and above all these you will be supplied with a shield which you will be able to quench all the fiery darts of the wicked. If you expect to succeed as a builder you must be thus clothed. My dear brother commence the wall, you cannot run it up in a day, it is the work of a lifetime, what you build to-day do not tear down to-morrow, don't build in sections, make it solid, make it straight. The Christian character must be built up just as the mason builds his wall. Let the stone be neatly dressed and placed carefully in the wall, putting the best ones in the corners, using the best material all through. Consult the plan, "Let everything be done according to the pattern shown thee in the holy mount." The work must be done under the immediate supervision of the Great Architect. "If you do these things you shall never fall, so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." "Be not deceived, whatsoever a man soweth that shall he also reap."
Warton, Oct., 1888. H. BROWN.

SELECTIONS.

THE FOREIGN CHRISTIAN MISSIONARY CONVENTION.

Every heart in the convention was saddened by the absence of Isaac Errett, president of the F. C. M. S., who was confined to his home by severe illness. The convention has become so accustomed to seeing him in the chair, and of being swayed by his strong will and matchless Christian judgment that many feared that the convention this year would suffer from falling into less experienced hands. But these fears were soon dispelled, for S. M. Jefferson, the first vice president, had not been in the chair one hour before all realized that a master's hands held the reins. He was impartial and courteous in all his rulings, but decisive and firm. It was a trying position for Brother Jefferson, but he filled it with dignity and credit to himself, and satisfaction to the convention. The report of A. McLean, corresponding secretary, has already been laid before the readers of the GUIDE, in the supplement of last week. This report is all that we could have reasonably expected, though possibly it did not come up to the expectations of many. It showed that every mission, and every station, even, is in good condition, and is making satisfactory progress. It showed that we have a grand little band of heroes and heroines in the foreign field.

Of course, many appeals have been made to the society that remain unanswered for lack of funds. But one of the saddest things was to know that the Board has called, time and again, during the past year, for ten young men to offer themselves for the China mission, and not one suitable for the work has responded. Why is this? Is it because our young men are not ready to make the necessary sacrifices to go into this field, or is it because the miserable politicians of our land have made the Chinese particularly repulsive to Americans, and so have caused them to hesitate? If this last is the cause, not only is there a great sin lying at the door of these so-called statesmen, but there is also a sin lying at the door of those who are not willing to obey the command of our Saviour, "Go ye into ALL THE WORLD and preach the gospel to EVERY CREATURE," etc. These men must be found soon, possibly they are now in our colleges. If not, they should enter at once. Young men, well educated, of good common sense, and fully consecrated to Christ, are those now needed.

It was recommended that a new mission be established on the west of Africa, which recommendation is in the hands of the Board for approval if they have the means, and can find the man for the work. It is high time we were at work in the Dark Continent. It will be remembered that four years since it was proposed to send a man to the Congo. A brother started, and, on reaching England, learned that it was folly to start alone, or with the expectation of spending less than ten or twenty thousand dollars on this enterprise. He wisely returned, since the Society had not the money to enable them to make so large an outlay in this field. But now it seems that there is a providential opening there, and one that will cost us but little money, comparatively speaking. Shall we follow the leading of the Divine Father? The brethren must help the Foreign Board to answer this ques-

tion, and these answers should always be in the affirmative.

The receipts of the society for the past year are \$62,767.59, which is an increase of \$17,437.84 over the preceding year. The Sunday schools gave \$15,662.53, an increase of fifty per cent. over last year. If the Sunday-school of to-day is the church of to-morrow, and no one doubts this, we may confidently expect our children to do better by the Master than we are doing. Next year we should raise all of \$100,000 for foreign missions, and if the preachers will do their duty this amount will be raised. This statement is made upon the strength of what has already been done by the few who are now doing their duty.

W. H. Woolery, President of Bethany College, delivered the first address for the Foreign Society. He took the same text as Brother Garrison on the evening before, viz:—"Thy kingdom come." This was on quite a different line of thought, was strong and powerful. It was filled with epigrammatic sentences that manifested great power to generalize and classify. Every one was pleased with this address. It was followed by an appeal which resulted in pledges amounting to a little over \$7,500.

The second address was made by E. L. Powell, of Louisville, and all who have heard Brother Powell at one of our State Conventions, will know just what is meant when your reporter says this address was up to any we have heard him deliver. His subject was, "The reflex benefit of Foreign Missions to the Home Church." This was a fresh and strong argument for foreign missions. The church that would live and prosper ought to engage in this good work. Give the people something to do for the most destitute of earth's inhabitants and they are very apt to make rapid and satisfactory growth in grace. Brother P.'s address brought this and other strong points boldly to the front.

This Convention and that of the G. C. M. C. deserve a more extended and able notice, but your reporter has been very busy during the Convention and is compelled to write these reports very hurriedly.—B. F. C. in Guide.

THE MONEY-GETTERS.

He who lives for money must be contented with money alone as the return of his labors; he must not expect attainment or reputation in any other line than that of a money-getter. And in order to get money he must work and plan on the plane of mere money-getters. It is true that many a man gets money in the line of an ennobling business or profession, but not if money-getting is his prime object there. No man can be foremost in any exalted pursuit if he cares more for the money returns of that pursuit than for the pursuit itself. No physician can become eminent in his profession who cares more for his fees than for his patients. No lawyer can be a great lawyer who gives the first place in his thoughts to what he is to make out of every case he undertakes. No manufacturer or inventor can rise above his average fellows while he thinks chiefly of money-getting. No man can serve two masters in any sphere of life. If money is what he lives for, he must find his satisfaction in money-getting. Peculiarly is it true that literature and art are pursuits that forbid success to those who enter them as money-seekers. "Mark Twain," not long ago, gave wise counsel to young writers who sought money as the first reward of their literary labors,—reminding them that mere manual labor would bring speedier cash returns than literary ventures which were undertaken as a means of personal support. And now the keen-witted author of "Dr. Jekyll and Mr. Hyde" gives similar counsel to those who would make art then life-work. In an article in Scribner's Magazine he says: "If you adopt an art to be your trade weed your mind at the outset of all desire for money. What you may decently expect, if you have some talent and much industry, is such an income as a clerk will earn with a tenth or, perhaps, a twentieth, of your nervous output. Nor have you the right to look for more; in the wages of the life, not in the wages of the trade, lies your reward; the work is here the wages." And so it is in all work on any high plane of human endeavor, "in the wages of the life, not in the wages of the trade, lies the reward; the work itself is the wages."—Sunday School Times.

"Never be afraid to preach to a small congregation," says Mr. Golding of Rotherhithe. "One day many years ago I found my congregation in a little church down in Essex composed of a nurse-maid and three little children. Not long ago I was visiting there again and found that my sermon had been the means under God of the nurse's conversion; that she remained in the family and was the means of the conversion of the children; and that two of the young ladies were now the best Christian workers of the place."

"WHY GO TO COLLEGE?"

President Gates, of Rutgers' College, has a good article on this subject in a recent issue of the New York Independent, which presents important considerations worthy of being pondered by all parents who have sons growing up in their homes. A great many parents underestimate the value of a thorough education and lay up for their children, or spend for them in some way, money that would have been much better expended in training their faculties and filling their minds with useful knowledge. The value of a good education remains, when riches take to themselves wings and fly away. We can only give in a condensed form a few points from this article. Dr. Gates calls attention to the fact that a college education is no longer regarded simply as the portal to the learned professions; but that experience and the teaching of the Bible show, in order that a trained intelligence and a quickened conscience may rightly direct the work of life, the education of the mental powers is essential. All men who attain distinction in life by virtue of what they accomplish, are really "self-made men." This is true of the college-bred man as well as of him who has succeeded without college advantages. But there is one respect in which the college-trained man has an advantage over the "self-made," practical man. The former has learned to deal with ideas. His education does not consist merely in the attainment of a certain amount of knowledge. He has learned to master subjects; and he knows the power and value of being able to think and compare ideas, as those who are without the advantage of systematic intellectual culture cannot do. Men of college training are more likely to be open to the influence of new ideas and to know their value. Such men are also more likely to be fair and reasonable in their intercourse with other men. It is always a pleasure to meet men who can form a candid estimate of the force of what you have to offer upon any theme. There is a wholly different class of men. "To deal with this other class," says Dr. Gates, "is weariness to the flesh and a discouragement to the soul. These are the men who are powerless to break the foolish bonds of unworthy custom. They do not help to raise society above the level of the unthinking. They dread a new idea. A new idea is a positive pain to them simply because they never had it before. When such a new idea comes at them as if it meant to influence their daily living, it is a terror to be fled from; or if they cannot escape its grasp, then they close with it, as with an enemy to be throttled if possible, that all things may be as they were before. This is the type of man of whom Crabbe writes: "His habits are his only test of truth; It must be right, I've done it since my youth." Of course, no one will claim that all college-bred men are liberal minded, and that all who are not university men are narrow and illiberal. This is not so. But mental power and other things being equal, the tendency of intellectual culture is to broaden the mind and enable it to take unprejudiced views of the great questions of life. At any rate, from the men who have had a university training must come the College Presidents and professors of the future, who shall largely mould the intellectual life of the country. Every parent who can afford to do so should give his boy a fair chance of attaining to some of these positions of influence and usefulness. Even if a young man who has had the advantage of a University course never enters professional life, it is a great advantage though he may be a farmer, merchant or manufacturer, that he can lighten and brighten his work by pursuing studies that enlarge and refine his mental powers, and fit him for positions of influence in the community. A man will discharge the practical duties of ordinary business avocations better by being intelligent than if he was ignorant. Dr. Gates concludes his communication with these words: "If a quick, spiritual apprehension of noble ideas, a generous loyalty to truth, and strong sympathy with the needs of mankind are desirable qualities in citizens in every walk of life, then it certainly pays well in every sense of the term, to train at those colleges where these qualities result from the training, the young man who looks forward to business life, no less than his brother who plans for himself a career in one of the learned professions."—Christian Guardian.