

# ONTARIO EVANGELIST.

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

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## POETRY.

### JUST FOR TO-DAY.

Lord, for to-morrow and its needs  
I do not pray;  
Keep me from stain of sin  
Just for to-day.

Let me bolt diligently work  
And duly pray;  
Let me be kind in word and deed  
Just for to-day.

Let me be slow to do my will—  
Prompt to obey;  
Help me to sacrifice myself  
Just for to-day.

Let me no wrong or idle word  
Unthinking say;  
Set thou a seal upon my lips  
Just for to-day.

So for to-morrow and its needs  
I do not pray;  
But keep me, guide me, hold me, Lord,  
Just for to-day.

—Selected.

### CANNOT BE HEARD.

The sweetest sounds  
Are those most near akin to silences,  
Such as sea whispers rippling at the prow  
When the loud engine ceases; muffled bells,  
Or echoes of a far-off wave of song  
In mellow minsters; and the sweetest thoughts  
Are those far whispers of humanity,  
And love and death, which none can ever hear  
Amid the mighty voices of the world.

## ORIGINAL.

### DRIFTING AWAY.

Ship ahoy! Whither bound? A faint voice  
across the deep, dark waters, "Eternity, eternity."  
Great shadows of things unseemly fit across the  
pathless sea. The lights are but dimly burning,  
not much oil. You are out on the ocean sailing  
or drifting, which? Take your soundings my  
brother, trim your lamps, look at your compass,  
examine your helm, do you know your latitude  
and longitude? Ship ahoy!! You are drifting,  
consult your chart, you are moving quite rapidly,  
you can't afford to move in uncertainty, throw  
out the anchors, you are in danger, your frail  
barque will soon be where two great seas meet.  
It will be difficult then to adjust things. When  
you first began the voyage the sea was calm—  
scarcely a breeze. "Time is tedious to the  
young," but just look over your bows now, there  
is quite a sea just from the speed of your vessel,  
and still you drift amidst the stream. The craft  
is getting old—won't stand much of a sea now—  
may go to pieces any time. Better get up your  
sails, find your course, and strike for land. You  
must run close to the breeze now. Be sure of  
your beacon lights, no time to lose, you are in a  
strait, keep a steady helm. O! how your  
vessel labors. There are many anxiously wait-  
ing and watching, on the sea and on the land,  
the result of your voyage. You have been drift-  
ing too long, your barque is trembling with age,  
and O! thou dark, dark sea. You try to look  
across, and you say I'm not very sure of my  
course, my eyes have grown dim, I sometimes  
get a faint glimpse of the lights along the shore,  
and again all is dark. Where is your Captain?  
Look in the forecastle there. "Master, carest  
thou not that we perish?" And he arose and  
rebuked the wind and said unto the sea "Peace  
be still," and there was a great calm.

Many of us have ascended the top of the  
mountain, we have not only looked down the  
slope, but we are rapidly descending, and will  
soon be in the valley—a child again. "Are you  
ready?" Have you that hope which is as an  
anchor to the soul, both sure and steadfast? Do  
you know God and Jesus Christ, or are you  
only "seeming to be religious?" Have you been  
"neglecting the great salvation?" or do you  
realize that while the "outward man is perishing  
the inward man is being renewed day by day?"  
Be sure now; certainty of life eternal is our  
victory in death, and this alone can carry us  
through. "Thanks be to God who giveth us  
the victory through our Lord Jesus Christ."

H. BROWN.

Winger.

## A THOUGHT ON CHRISTIAN UNION.

To the Editors of the Evangelist:

BRETHREN,—Please allow me to place before  
your readers an idea on the union question  
which has, to my mind, been too much over-  
looked. When a man asks us what he must do  
to be saved, we tell him he must believe on the  
Lord Jesus and obey the Divine commands.  
He searches them out and submits himself to  
them. But suppose that he concludes, by what-  
ever course of reasoning we care not, that besides  
bowing in obedience to Christ he must experience  
a mysterious influence of the Holy Spirit before  
he can rest confident of salvation. He waits  
patiently, and this influence may come or it may  
not. To the best of his ability he leads a  
righteous life, void of reproach before men. Are  
we, or are we not, justified in receiving such a  
man as a brother? It is true that he holds a  
belief regarding salvation which we cannot find  
in the Book, but is there in that Book a single  
sentence which would convict him of unrighteous-  
ness in that belief? If so I would like to see it.  
And yet it is just such abstract beliefs which  
keep separate to-day so many earnest, God-fear-  
ing people. Baptists believe in an "influence"  
of the Spirit, and refuse to unite with us because  
we do not believe in it, and we, alas! would in  
many instances regard their "superstition" as a  
very serious obstacle. Congregationalists believe  
that immersion is right, but that sprinkling will  
do, and thus they are kept from us.

For my part I am perfectly confident that  
belief in Spirit or any other such influence will  
never prevent the glorious entrance into the  
Heavenly Kingdom of any creature who, with  
his whole heart, loves and obeys the Lord of  
Calvary. Are we not wasting an immense amount  
of energy combating abstract ideas which have  
no practical bearing on the salvation of any  
human being? I think we are.

LIBERAL.

## NEW YORK STATE MEETING.

The Ministerial Association, Christian Mission-  
ary Society, C. W. B. M. and Annual S. S. Con-  
vention, of the State of New York, held their  
meetings in Tonawanda, Sept. 6th to 11th.

Visitors were present from all parts of the  
globe. Several brethren and sisters from Canada  
were in attendance. Toronto, Jordan, Erin and  
Wainfleet were represented.

The business of the different societies was  
transacted pleasantly and promptly, and in a  
Christian spirit. B. B. Tyler of New York was  
the principal speaker for the week. A better  
selection could not have been made. His  
sermons invariably exhibit an able mind, careful  
study, profound thought, and withal his language  
is so simple that even a child may understand.  
His illustrations are relevant, and his articulation  
clear. I have heard him called a model preacher  
and am not prepared to dispute the statement.

It was decided to buy a lot for the erection of  
a church building in Rochester. For this pur-  
pose it was necessary to raise \$2,000. In a very  
short time, by the energy of B. B. Tyler and the  
ready generosity of those present, the sum of  
\$1,900 was subscribed and partly paid. While  
it may be agreed that B. B. Tyler is a model  
preacher, it might also be said of him, that he  
is a most successful solicitor for missions. His  
presence in Canada might be of advantage to  
some of the proposed mission fields.

Mr. M. B. Ryan, who has had charge of the  
Rochester mission for the past year, has decided  
to return to his former field of labor, Williams-  
port, Pa. Though his departure was deeply  
regretted, the church in Rochester earnestly re-  
quested the Board to send O. G. Hertzog in his  
place. The Board consented to this arrange-  
ment, as no State Evangelist will be employed  
this year, which position O. G. H. occupied last  
year.

Geo. T. Smith from Japan, delivered a most  
interesting address relative to the condition of  
the Japanese. He exhibited a collection of  
Japanese curiosities, such as painting and em-  
broidery on satin and leaves, some of their  
objects of worship, &c. Mr. Smith is at present  
visiting friends in America, and will soon return  
to Japan.

One of the pleasant features of the Con-  
vention was a short talk from Dr. Monasian, an  
Armenian, who has just gone to Eureka College  
to prepare for missionary work. Having gone  
through the English Medical School in Turkey,  
he came to New York over a year ago to com-  
plete his studies. He attended a meeting of  
the Disciples of Christ and witnessed the im-  
mersion of a lady. It was something entirely  
new to him, and so impressed was he by the  
evening's proceeding, that he wrote to Mr.  
Tyler, pastor of the church, requesting an in-  
terview and seeking to know how he could  
become a Christian. In a very short time he  
was immersed, and has ever since been a worthy  
member of the brotherhood. He is possessed  
of a true missionary spirit, and on the completion  
of his studies at Eureka will, in all probability,  
return to his native land to preach Christ to his  
brethren.

W. K. Azbill of Indianapolis, delivered a  
couple of excellent sermons. He has been labor-  
ing in Jamaica for some time in behalf of the  
C. W. B. M.

Mrs. J. N. Wiseman gave a splendid talk on  
"The Relation of the S. S. to the Temperance  
Question." In speaking of the necessity of  
keeping the S. S. in the church, Mrs. Wiseman  
mentioned a few reasons why such is not always  
the case. One illustration will serve here. A  
certain preacher's son went to his mother one  
Lord's Day morning and said he would be  
"awful good" and go to S. S., if she would allow  
him to absent himself from church. On forcing  
an explanation, the little fellow said: "Well,  
mamma, perhaps you can understand what papa  
says, but I can't." I would ask preachers to  
take the hint. Don't talk over the children's  
heads if you would get them into the church.

Friday afternoon was devoted to the C. W. B. M.  
Mrs. Goodrich read the annual address,  
and it so commended itself to the hearers that  
R. H. Waggener, representative of the Standard,  
requested it for publication in that paper.

Lord's Day morning the S. S. convened at  
9.30. It is an excellent school, numbering about  
320. The singing was brisk, and all engaged in  
it. An unusual sight was the presence of three  
Chinese in the school. They are regular  
attendants. The church in Tonawanda num-  
bers over 400 and is adding more to her ranks  
every day, under the able management of the  
pastor, Dr. Frank Tahnage. A small organ is  
used in their worship, which materially aids the  
singing, in which all join. Great praise is due  
the entire church for their untiring efforts to  
entertain their numerous guests. All were pro-  
vided with comfortable homes, and went away  
feeling that the hospitality of the Tonawanda  
people was almost boundless.

On Monday, 12th, an excursion was made to  
the Falls, under the leadership of O. G. Hertzog.  
A most enjoyable day was spent by all partici-  
pating. Thus pleasantly ended a most pleasant  
and profitable week. B. J. S.

## DENISON AVENUE WOMAN'S MISSION BAND.

The Woman's Mission Band of Denison Ave.  
Church of Christ, was organized April 16, 1887.  
Its object is the cultivation of a deeper interest  
in Mission Work, both Home and Foreign, and  
raising of funds for carrying on the work. Each  
member pays an entrance fee of twenty-five cents,  
or more, per year, and in addition five cents, or  
more, per week.

The members of the Band have pledged them-  
selves to raise twenty-five dollars for Home  
Missions and a like amount for Foreign work.

Already fifteen dollars of the Home Mission  
pledge has been forwarded, leaving ten dollars  
yet to be redeemed. Cash on hand five dollars  
and fifty cents. The above has been obtained  
with a membership of twenty-six, proving what  
might be accomplished with all actively taking  
part in the good work.

But it is a well-known fact, that it is next to  
useless to talk to men of their soul's salvation  
while their bodies suffer from want of clothes,  
etc.; and there are many worthy poor, whose  
gratitude once being aroused, will gladly listen  
to the messenger of the Prince of Peace. So in  
order to make use of all avenues of usefulness, a

Dorcas Society has been formed in connection  
with the Mission Society.

The object of this society is to provide clothes  
for those who are in need. Its members meet  
twice a month, to attend to the making over or  
repairing of cast-off clothing, collected from those  
willing to contribute, as also the making up of  
new articles of clothing provided from the funds  
of the Society. In order to a wise distribution  
of these articles, they are entrusted to a reliable  
person, who distributes them to the worthy poor.

At the close of our last meeting the members  
entertained those interested in our work to a  
social tea. On the plate being passed around it  
was found the interest had reached the pockets  
—result—eight dollars and seventy-five cents  
(\$8.75).

Sisters, will you not join with us in helping to  
fulfill that command of the Lord, "Bear ye one  
another's burdens," remembering that, "He  
that hath pity upon the poor lendeth to the  
Lord," and "They that turn many to righteous-  
ness shall shine as the stars for ever and ever."?  
CLARA REID, Sec'y.

## SELECTIONS.

### LEVITY ON LEAVING CHURCH.

An earnest writer says: "I do not warn you  
against cheerfulness. It is pleasant to see the  
faces of God's people beaming with the secret  
refreshments of the Spirit, or reflecting the glories  
which shine from between the Cherubim. But  
this sacred rejoicing is no more like levity than  
the clear diffused light of the morning is like the  
flash of shaker tinsel. Cheerfulness is the genial  
warmth of the Sun of Righteousness, levity is the  
crackling of thorns under a pot. One is the  
voice of rejoicing which becometh the Taber-  
nacles of the righteous; the other is the laughter  
of fools, fit only for the tents of wickedness.  
Cheerfulness can mingle with solemnity just as  
the clear heavens may be solemn with night, yet  
cheerful with stars." This distinction, so clearly  
and beautifully drawn, is just it holds true under  
all circumstances, but never needs to be more  
carefully recognized than at the close of public  
worship. People should not go from church  
services with dimly pious looks, speaking to  
one another in sepulchral tones. This always  
savors of hypocrisy and is abhorrent alike to God  
and man. But we hold that levity in the aisles  
and jesting in the vestibule and mirthful conver-  
sation on the way home is neither decorous nor  
consistent.—Baptist Weekly.

### MRS. LIVINGSTONE'S GRAVE.

Professor Drummond, at Chautauqua, told of  
his visit, in the heart of Africa, to the grave of  
David Livingstone's wife—Dr. Moffatt's daughter:

We were to spend the night within a few yards  
of the place where Mrs. Livingstone died. Late  
in the afternoon we reached the spot—a low  
ruined hut a hundred yards from the river's bank,  
with a broad veranda shading its crumbling walls.  
A grass-grown path straggled to the doorway,  
and a fresh print of a hippopotamus told how  
neglected the spot is now. Pushing the door  
open we found ourselves in a long, dark room,  
its mud floor broken into fragments, and remains  
of native fires betraying its late occupants.  
Turning to the right we entered a smaller  
chamber, the walls bare and stained, with two  
glassless windows facing the river. The evening  
sun, setting over the far-off Morumballa moun-  
tains, filled the room with its soft glow and took  
our thoughts back to that Sunday evening  
twenty years ago, when in this same bedroom at  
this same time Livingstone knelt over his dying  
wife and witnessed the great sunset of his life.

"Under a huge baobab tree—a miracle of  
vegetable vitality and luxuriance—stands Mrs.  
Livingstone's grave. The picture in Livingstone's  
book represents the place as well kept and sur-  
rounded with neatly planted trees. But now it  
is an utter wilderness, matted with jungle grass  
and trodden by the beasts of the forest, and as I  
looked at the forsaken mound and contrasted it  
with her husband's marble tomb in Westminster  
Abbey, I thought perhaps the woman's love  
which brought her to a spot like this might be  
not less worthy of immortality."