

THE ONTARIO EVANGELIST.

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

Vol. I.

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No. 8

POETRY.

STRENGTH FOR TO-DAY.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life
With much sad and grave persistence,
And wait and watch for a crowd of ill
That as yet have no existence?

Strength for to-day; what a precious boon
For earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor.

Strength for to-day, that the weary hearts
In the battle for right may quail not,
And the eyes bedimmed by bitter tears
In their search for light may fall not.

Strength for to-day, on the down-hill track
For the travellers near the valley,
That up, far up on the other side,
Ere long they may safely rally.

Strength for to-day, that our precious youth
May happily shun temptation,
And build from the rise to the set of the sun,
On a strong and sure foundation.

Strength for to-day, in house and home
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

—BOSTON TRANSCRIPT.

ORIGINAL.

WOMAN'S WORK IN THE CHURCH.

III.

Some friend jealous for the honor of the Church may ask the Divine warrant for the Aid Society. Have we not read that God hath set some in the Church: first, Apostles; secondly, Prophets; thirdly, Teachers; after that miracles; then gifts of healings, helps, governments, and diversities of tongues! There are diversities of gifts, but the same Spirit. And there are differences of ministries, but the same Lord. Moreover, the Apostle exhorted to help those women that labored with him in the Gospel, and as he gave no uncertain sound about women speaking in the Church, we must conclude there are other wise and right ways to aid in the furtherance of the Gospel. And the Aid Society, what is it but the voluntary association of all these women in the Church upon whose endeavors no limitation of circumstances has been laid, and who can more wisely combine their efforts than to work on individual lines? There need be no constitution or by-laws; simply an earnest purpose, a spirit of self-surrender, and a wise, practical director, and the workers will soon find their fitting places. Some can tenderly nurse the sick, some can efficiently devise ways and means, some can gather and prepare supplies, all can help to create a pure, healthy, inspiring, social atmosphere, by taking a kindly interest in, and cordially visiting, such as have claims upon them.

There is great need, also, of woman's taste and woman's care in the order and furnishing of the house of worship. Did you ever, dear reader, pass from a lovely drawing-room, where softly carpeted floor, rich upholstery, picture-garnished walls, and dainty bric-a-brac illustrated the cultivated taste of the occupant, to the cheerless bareness of the Church where that same refined lady was accustomed to worship, and did you feel that there was a painful incongruity between the care that was bestowed upon the possessions of self and that which was bestowed upon the offerings to the Lord? Not so was it with those women, willing and wise-hearted, living in tents in the desert, who brought so much of their beautiful material and cunning workmanship for the adornment of that first house of worship that a proclamation had to be made restraining their holy zeal. The writer remembers with pleasure a tasteful country church set amid the green hills of Kentucky, in which the upholstery and carpet in rich, harmonious colors, the walls delicately

frescoed, the furniture and woodwork of dark polished wood in chaste designs, the windows glowing like jewels, all speak of loving reverence for Him whose house it is, and how, when she had expressed her delighted surprise at finding such a gem afar from the haunts of fashion, she was told it was a very different looking place till the women took it in hand. What an influence for the Gospel could Christian women exert by making the house of worship the most attractive place in the whole community, the one beautiful place to which the poor would be welcome as to their own home, and made to feel that their Father's good things are not all shut out from them.

But this raises the question of ways and means, the question fraught oftentimes with so much mischief as to defeat the most honestly purposed good, and make upright people distrustful of all measures for raising money except literally laying by on the first day of the week as God has prospered. Beyond all question proportionate giving is the Lord's plan for raising means for this work, and if it were carried out with a strict fidelity by Christians as it was by His people of old, there would be enough and to spare. Then the Aid Society would simply need to say to the Church, "We, your almoners, are in need of money for our work," and the money would be ready. But even then it would be a pleasant and profitable arrangement for the Society to appoint an evening and place of meeting, and furnish such entertainment and refreshments as would promote a genial sociability, and invite all the members of the Church to bring each an offering to the treasury, and participate in the enjoyments of the hour. The rich could bring their large offerings, and the poor their mites, precious in the eyes of the Lord, and all feel an individual and common interest in the work of the Church. This, too, would give the best results of the Church Social, with its objectionable features omitted.

An enterprising Aid Society can do some things too in the way of business, and in strict accordance with right, to increase their financial resources. A Society last summer in the touring season planned a delightful excursion, and, for using their individual endeavors in calling attention to it, they were allowed a generous percentage on the sale of tickets which were sold at very attractive rates; everybody enjoyed the excursion, and the ladies realized three hundred dollars for their labor. Another Society last winter furnished a course of three lectures, thus providing for their community three delightful and profitable evenings, and adding a hundred and fifty dollars to their treasury. So, many things, both lawful and expedient, would suggest themselves to those who are in earnest.

The all important thing is to cultivate that spirit of helpfulness that will neglect no opportunity of doing good. It may be food and raiment bestowed to-day, but out of that may come a higher development to-morrow. And in every deed done for the Master we will find our own lives growing towards the heavenly life. It is this richness and fullness of life growing out of highest spiritual development, that can raise us above the tyranny of circumstances—that can make Lazarus at the gate richer than Dives in purple and fine linen and faring sumptuously every day.

MRS. C. N. PEARRE.

GENTLENESS.

Notwithstanding all his imperfections, a true Christian manifests many of the great possibilities of human nature, being purified by faith and holy obedience; elevated by the motives of a high calling and heavenly aspirations; made gentle and lovely by the transforming power of regenerating grace and reciprocating love, and guided by the example of the Son of God.

In the life of Christ we not only have an exhibition of the glorious and perfect attributes of God, but also a perfect development of the capabilities of a human being—a faultless and complete example of human purity and human grandeur.

The virtues and sentiments of Christ, too, are presented in holy writ as motives to induce us to purity and goodness.

"Now I, Paul, myself, beseech you by the meekness and gentleness of Christ." What a kind and loving way of urging to duty! What a tender and affecting (and therefore effective) motive to guard against carnal and factious teachers so unlike the Great Teacher himself, who said "Learn of me for I am meek and lowly in heart and ye shall find rest unto your souls." He who on the Divine side is the brightness of God's glory, and the express image of his person is, at the same time, on the human side, a perfect Gentleman—the only true and invariable gentleman that ever dwelt on earth.

Need we wonder that publicans and sinners drew near to hear Him? The gracious word, which he spoke, the melting tenderness of his appeals, the benignity of his loving smiles and the meekness of his calm temper, were effectual to elicit their attention, secure their confidence and move their affections.

And you, poor woman, whom the self-righteous and haughty Simon would have roughly turned out of doors, notwithstanding your profound penitence, knew the dear Saviour was there; in humility and confidence you approach Him, and stand behind Him and burst into a flood of tears. How dare you touch the immaculate One, and presume to wash his feet with the briny drops that fall from the eyes of such a sinner? Or venture to wipe them with your tangled hair, or kiss them with your sinful lips? Oh, yes, it was because you had heard of his gentleness, and when you saw him were melted into tenderness and emboldened into assurance by the kindness and love that shone from his blessed countenance! Oh, kind and merciful Saviour, would that we were more like thee!

Oftentimes have we thought of the blessedness of the mothers who brought their little ones to Jesus. "And he took them up in his arms, put his hands upon them and blessed them." What sweet and endearing gentleness! What a radiance of glowing affection and tender solicitude beamed from his loving eyes, reflected back in rays of joyous delight from the dear ones he was blessing and the fond mothers of the blest! And, precious truth, this gentle Saviour is the same yesterday, to-day and for ever! What a vast multitude of redeemed infants cluster around Him now in the Paradise of God! "Of such is the Kingdom of God," is his own unchangeable declaration.

How differently we apply the word gentle when compounded with the word man in its general and almost universal use. What a misnomer to call any one a gentleman because he is born of a rich, royal or aristocratic family! Because he wears fine clothes, glitters with jewelry or rides in a fashionable equipage. Because he scrapes and bows according to the rules of the polite, though Godless, Chesterfield! but is destitute of any virtue akin to gentleness; who swears like a trooper; is cruel and unjust in all his ways; grinds the poor and spurns the helpless; is deaf to the cries of the widow and the orphan and laughs at the tears of the afflicted and suffering; lives in lust and wantonness and clothes himself with pride and violence as with a garment. But we have not so learned Christ. From him, through the Spirit, as well as by his example, we are taught that the servant of the Lord must be "gentle unto all men;"—that "the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, and full of mercy and good fruits." In other words, the Christian, like his Master, must be meek, gentle and kind:—in the true meaning of the word—a gentleman.

E. SHEPPARD.

Ridgetown, Oct. 29th.

"TO WHOM SHALL WE GO?"

We must have help, without it we die in despair. We cannot rest in ourselves. Shall we turn to Christ or "to whom shall we go?" Has reason or science discovered since Calvary, any new and better remedy for us in our lost condition? Can the purest and best of our race feel sure they are perfectly safe for eternity without Christ? Does our morality so far exceed the righteousness of the Scribes and Pharisees that we can trust to it for our salvation? Has the progress of human science and modern culture so perfected my life and character that I

need no Christ as my Saviour? Or may I turn to Socialism, Liberalism or Agnosticism, what do they offer me? What soul satisfying hopes and blessings do they assure me of? What is the essence of all their promise? Do they offer anything beyond that which perishes? Do their Apostles reveal any new resources for the supply of the great want of my soul? Have they discovered a panacea for the trials and sorrows of time? Are their deductions more clear and sound, and their proofs more reliable and satisfactory than anything offered in the past? Have they succeeded in dethroning God, and destroying His mighty power? Have they blotted out Conscience or satisfied all its demands? Have they offered a full and satisfactory solution of that problem of the ages, "If a man die shall he live again?" No they have not, and cannot. A prominent Agnostic died recently in this city. Were any words of hope and consolation offered the bereaved and sorrowing? Did they speak confidently of the life beyond the tomb, of the rest that remains for the people of God,—of the resurrection to eternal life, of the morning of an eternal day which shall know no clouds of sorrow or shadows of death,—where is fullness of joy and pleasure for evermore? Ah! no. There is no such language in their vocabulary. They can only say, "Let us eat and drink for to-morrow we die." "Perhaps mother nature can do something for us, we know not. We have no words of eternal life. We have no Christ, we are aliens from the commonwealth of Israel, we are strangers from the covenants of promise, we have no hope, and are without God in the world." Let us turn away from all such empty, barren boasters, and say with Peter, we will cleave to Christ, with full confidence, and purpose of heart. He alone has the help we need, to bear our trials and difficulties, to calm our fears, to console all our bereavements, to wipe away our tears, to escape from temptation, and conquer sin. Above all "He is able to save them to the uttermost who come to God by Him," "able to keep them from falling," "able to perform all He has promised," and able to do for us "above all we can ask or think." "He ever liveth to make intercession for us." He alone has "the words of eternal life." To Him only will we go.

G. J. B., Toronto.

SELECTIONS.

JUST ONE.

Just one man breaking the soil with his pick-axe. As he struck he followed a rope that had been stretched up the street. Apparently his blows were very insignificant, only scoring the earth. As we looked though along the little grooves he had been cutting, we saw far in his rear a force of workmen who were busily digging down into the earth. This one man was the very important pioneer of a force who were excavating for the new water-works.

Just one! He lives in a new western settlement. He is a lone man for Jesus Christ. He begins some little service of prayer and praise. It seems a very feeble work, but along the line of his efforts, some later day, the church of God will raise its walls.

Just one! In a neglected neighborhood a woman gathers a few boys or girls into a Sunday School class. It is the mission church that will be evolved from this modest work like a beautiful flower opening out of an inconspicuous bud.

Just one! This time it is a young man, a clerk in a store where his associates are ungodly, and he asserts his Christian principles in a quiet, steadfast way. He is marking every man though with some impression for good, and it will have its useful and honored place in the history of some spiritual life.

Just one! A teacher in a Sunday School class may look upon her work only as a scratch on the surface soon to be effaced. She is tracing the outline though of some noble structure of Christian character. To-day's pioneer is as valuable as to-morrow's banker. The lone man with the pick-axe is as deserving as his brethren who follow him with telling blows on the hard soil—
Lx.