

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

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POETRY.

TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die— Gently and silently to pass away— On earth's long night to close the heavy eye, And waken in the realms of glorious day. Teach me that harder lesson—HOW TO LIVE, To serve Thee in the darkest paths of life; Arm me for conflict now, fresh vigour give, And make me more than conqueror in the strife. Teach me to live! Thy purpose to fulfil; Bright for Thy glory let my taper shine; Each day renew, remould this stubborn will; 'Closer' round THEE my heart's affections twine. Teach me to live for self and sin no more, But use the time remaining to me yet; Not mine own pleasure seeking as before, Wasting no precious hours in vain regret. Teach me to live! No idler let me be, But in Thy service hand and heart employ, Prepared to do Thy bidding cheerfully: Be this my highest and my holiest joy. Teach me to live! my daily cross to bear, Nor murmur though I bend beneath its load. Only be with me; let me feel Thee near; Thy smile sheds gladness on the darkest road. Teach me to live? and find my life in thee, Looking from earth and earthly things away; Let me not falter, but untiringly Press on and gain new strength and power each day. Teach me to live! with kindly words for all. Wearing no cold, repulsive brow of gloom; Waiting with cheerful patience, till Thy call Summons my spirit to its heavenly home.

—CHRISTIAN AT WORK.

ORIGINAL.

WOMAN'S WORK IN THE CHURCH.

II

After all is done and well done that women may do individually to advance the interests of Messiah's kingdom, there is a vast field of associated labor, which, if left uncultivated shows a sad shortcoming in the harvest of souls. At the very entrance upon the kind of work lies the devotional meeting. It was no idle saying of the Master, "without me ye can do nothing," and "where two or three are gathered together in my name there am I in the midst of them." If their could be any question of the divine blessing on the woman's prayer meeting we have only to remember that if the history of Christianity in Europe traced to its source that source will be found in a woman's prayer meeting. Out of the devotion of that little band of faithful women by a river side, where prayer was wont to be made, came that model church of Philippi—from this point the gospel was sounded out through all that region, and down through the ages comes the ringing music to our own times. Shall we women of America so favored of Heaven be less faithful and less devoted than those orientals so circumscribed in their lives? Ah, no, multitudes are awaking to the blessed importance of this service, and while it is at first no easy thing for those unaccustomed to the language of prayer in the presence of an assembly to lead the devotions, there is nevertheless a sweet satisfaction in coming to the throne of grace with those whose hearts feel the need of the blessing than cannot be otherwise obtained. And where there are earnest prayerful women there is a growing spirituality in the church, and hearts and hands are ready unto every good work.

One phase of good work shown by earnest Christian women is in the Pastor's Aid Society. The highest generalizations of Political Economy have shown that best results grow out of a wise division of labor. Christianity emphasized the same thing more than eighteen centuries ago when certain persons were set apart to serve tables while others gave themselves to the ministry of the word.

The paramount work of the Pastor is the ministry of the word, whether in pulpit teaching, in timely counsel by the wayside, or in consolation to the sorrowing. Fortunate is he, then, if he can call to his aid efficient helpers, who, with wise heads and sympathizing hearts can find the hiding places of want in hall and hovel and from their timely gathered stores supply the

needed garment or nourishing food, can cheer the joyless, comfort the aged and sympathize with the sorrowing. These wise helpers have but to indicate to their pastor where his ministrations are needed, and with no waste of valuable time or overspending of energies he is enabled to reach his whole people and bestow his labors according to their individual necessities. Moreover this becomes a most blessed means of grace to those engaged in it, and a source of deeper joy than all the pleasures of sense. It was concerning such a revelation of human experience that Jesus rejoiced in spirit and said, "Father, I thank thee that thou hast hid these things from the wise and prudent and revealed them unto babes!"

But this article has reached its limits. There are still some things to be said upon the practical working of the Aid Society.

C. N. PEARRE.

"EATING AND DRINKING UNWORTHY."

Many persons, some professing to be disciples of Christ, so far misapprehend the teaching of Paul in 1st Cor., 11th chap., 27-29, that they are led to neglect one of the most important Christian duties, and thus deprive themselves from participating in the joys of a rich and sacred feast, and feeling the precious influences of spiritual fellowship, which they, as Christians, are permitted and invited to enjoy.

In coming to the Lord's table they believe that in "examining themselves" they should feel worthy to participate. Realizing their weakness and proneness to err, as we all do, and remembering that Paul said "whosoever shall eat this bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord," they refuse to participate, believing that they would do so unworthily, and thus eat and drink condemnation to themselves. This is a mistake, resulting from either inattention or a misunderstanding of the scriptures, as the manner of eating and drinking, not the worthiness of the person, is the subject of Paul's teaching. The scriptures clearly show that the unworthiness consists in failing to "discern the Lord's body," failing to remember Christ and "show forth His death." The Corinthians has been guilty of eating and drinking in an unworthy manner, as they failed to distinguish between the Lord's Supper and an ordinary meal. They thus lost a rich feast of good things for the soul, food of spiritual life, by which connection and communication with Christ are sustained, and as Paul says "for this cause many were weak and sickly, and many were asleep." It is not only the exalted privilege of every Christian to participate in the Lord's Supper every Lord's Day, but it is their bounden duty. It is assuredly the Christian's duty to do all the Lord has commanded him to do. Jesus said: "Do this." What for? "In remembrance of me." "To show forth the Lord's death." When? "As oft as ye do it." "On the first day of the week the disciples came together to break bread." That Christian who loves the Saviour as he should, requires no argument to persuade him that it is right and proper to attend to this institution every Lord's Day, and needs no urging or pleading to induce him to participate in this most important part of Christian worship, as often as circumstances will permit, and the Christian who comes reverently to the Lord's Table, and "examining himself" finds a desire to devoutly remember his Saviour, and honor Him by doing His sacred will, comes in an acceptable manner, and will eat and drink worthily. Failing to discharge this duty, is to disregard the command of the Saviour, and sin against Him who gave His life for us. In this institution we remember our Saviour and King, "renew our strength," increase our faith, and hold fast our hope and confidence unshaken to the end. In this "banquet of love" we come near to Him who is our life and joy, our "sun and shield," "who satisfieth us with good things," and comforts us in all the trials and sorrows of life.

"Here, O, my Lord, I see Thee face to face, Here would I touch and handle things unseen, Here grasp with finner hand th'eternal grace, And all MY WEARINESS upon Thee lean.

Here would I feed upon the bread of God, Here drink with Thee the royal wine of heav'n, Here would I LAY ASIDE each earthly load, Here taste afresh the calm of sins forgiv'n."

G. J. B.

SELECTIONS.

THE UNHEALTHY CRY FOR ENTERTAINMENT.

The following remarks of the New York Christian Advocate respecting a growing evil in the Methodist Church are very timely and are equally applicable to all the Christian Churches:—

Many years ago much too little was done for the young people in the Methodist Episcopal Church. Now the desire to "entertain" young people has become morbid, and absorbs the greater part of the energy of the Church. Comparatively little attention is paid to devising plans of genuine Christian work apart from social entertainment.

What is needed is that the pastors of the churches devise plans of Christian work for young people, and depend upon them for its being performed. Oftentimes young people go to persons whom they respect, and who are not too old to sympathize with them, and speak of their religious experience, saying that they are not at all satisfied with the way that they are drifting along; that they want to do something in the church besides attending debating societies, getting up fairs, preparing for exhibitions and readings and concerts, selling tickets, superintending excursions, etc., and besides going to prayer-meeting or class-meeting once a week. The lyceums [literary societies] are valuable for social life and intellectual growth, but it is possible for a person—young or old—to be constantly at work in things that centre in the church, and lose sight of the very object for which the church was created.

The cry so often heard: "We must get up an entertainment for the young people; they must have a chance to work for the church," is a somewhat incoherent and contradictory cry.

Get up an entertainment for the young people that THEY MAY HAVE A CHANCE TO WORK FOR THE CHURCH!

This is not the kind of church work that young people who have been transformed by the power of the Holy Spirit, and wish to live a Christian life, need or desire. They need and long for solid, soul-stirring work. It is a suggestive and alarming fact that the prayers and remarks of many young people in young people's prayer-meetings, unions, and Christian associations, exhibit no growth in spiritual knowledge, no increase in facility either of thought or expression upon religious subjects; no grasp of those truths which lie at the foundation of religious life and character, and are the elements of all convincing and persuasive exhortations. The hymns for which they exhibit a preference are often "light as a puff of empty air," floating on the tune and not moving the soul, but simply titillating the nervous system and the sensorium.

Hence, the most embarrassing thing that can happen to some prayer-meetings where this spirit predominates is to have any manifestations of GENUINE SPIRITUAL POWER—not even in the presence of God, but utter confusion and perplexity results.

While an exclusive devotion to the popular sort of church work does not feed the souls of such young people as are converted, and they languish and starve under them, it prevents those who have been religiously impressed from taking any advance steps, and causes multitudes to affiliate with the church and congregation who never become genuine workers for Christ.

When young persons are soundly converted, they are not only willing to work, but anxious to do so, and instances have occurred within our knowledge where young people a few weeks after they had attained a genuine religious experience have gone to entertainments, read, recited, waited on the table, laughed, talked, and gone away disgusted with the affair in general and with themselves in particular for having had anything to do with it. But they never so feel when they have been doing solid, substantial, soul-stirring work for the church.

What will the end be when the coming generation, whose most faithful training in the work of the church (?) has been to devise some yet unheard of thing imported from Japan, or Kamtchatka, or Madagascar, or contrive, by the ingenuity of amateur actors, to draw the largest crowd, shall come into control?

Let it not be fancied that this is the voice of a croaker who forgets that he was ever young, or of one who proposes a yoke upon natural spirits which would transform youth into an unnatural imitation of the gravity of old age. It is rather a warning cry suggested by the perception of undue absorption of the youth of the Church in certain things, and the consequent neglect of every thing which goes to make the bone and sinew of a vigorous and fruit-bearing Christian.

It is our conviction that the great work now required of pastors, in connection with youth, and of Sunday-school teachers and officers and Christian parents worthy the name, is to devise means of conscientious, heart-reaching work for the Church, which in its reflex influence upon the heart and life of those who perform it will be a means of moral and spiritual growth rather than a source of pleasure similar in kind to that which is sought by "lovers of pleasure more than God."—Presbyterian Review.

BLESSED GIFTS.

"So many excuses are sought for not giving, that it is refreshing to meet with the occasional instances of those who are seeking opportunities and reasons for using the gifts of God in his service. The correspondent of the Missionary Union brings many instances of absorbing devotion to the service of God and the extension of his kingdom in the earth; and every letter of this character carries blessing and encouragement far beyond the value of the money it contains. Now it is a pastor on a small salary, who, with his equally faithful wife, has given all that their circumstances would allow; but an unexpected wedding or funeral fee comes in, and they gladly send it to the Lord's treasury. Again, an aged brother or sister who is perhaps largely dependent on others for their livelihood, but whose love for missions was kindled in the early days, receiving some friendly gift to supply a special want, they deny themselves the added comfort, that they may have the joy of giving a little to spread the knowledge of salvation through Jesus Christ, among the peoples perishing in heathenism. Others have sent gifts in memory of children, "not lost but gone before."

There are also other cases equally worthy of mention, and showing equal self-denial and devotion. We give one as an illustration. It is of a Christian brother and his wife whom the hand of death has bereaved of five daughters, leaving them alone as a family on earth. Three of these came to womanhood before they were taken, and all were deeply interested in missions. The parents have regularly paid the membership fees of these three daughters in the missionary society of which they were members, and so kept their memory green, and carried on their work. Recently this bereaved father and mother have sent ten dollars to the mission treasury for themselves; and, receiving five dollars in an unexpected manner, they send it in the name of the five daughters who are awaiting their coming in the better land. O ye who grudging give a little of your abundance! you know nothing of the blessedness and joy of giving. Surely such gifts as these here mentioned are sanctified. They are twice blessed. "It blesseth him who gives, and him who takes."—Baptist Missionary Magazine.

Such givers know something of the blessedness of giving. They value the grace that brought salvation to them and theirs, and desire that others shall share with them the unsearchable riches which they have received. They have partaken largely of the spirit of Him through whose self-denial and self-sacrifice they have been redeemed from selfishness and sin, and in this spirit they seek the salvation of others. It is largely by the gifts of the many whose means are small, but whose hearts are large, that the name of Jesus is being carried into heathen lands. If the wealthy would in the same spirit open their hearts and hands, and out of their abundance bring their gifts to the altar, they would, while blessing others, receive in return grace for grace, and bring joy and gladness to thousands who know nothing of the hope of the Christian.—H. M. in Standard.